

JESUS'

*Words of
Wisdom for
Daily Life
Challenges*

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A RESEARCH PUBLICATION

By

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INTRODUCTION

[THOUGHTS FOR CONSIDERATION: by a certain Greek philosopher from Alexandria named Rodan.]

Human life consists in three great drives urges, desires, and lures. Strong character, commanding personality, is only acquired by converting the natural urge of life into the social art of living, by transforming present desires into those higher longings which are capable of lasting attainment, while the commonplace lure of existence must be transferred from one's conventional and established ideas to the higher realms of unexplored ideas and undiscovered ideals.

The more complex civilization becomes, the more difficult will become the art of living. The more rapid the changes in social usage, the more complicated will become the task of character development. Every ten generations humankind must learn anew the art of living if progress is to continue. And if humans become so ingenious that they more rapidly add to the complexities of society, the art of living will need to be remastered in less time, perhaps every single generation. If the evolution of the art of living

fails to keep pace with the technique of existence, humanity will quickly revert to the simple urge of living - the attainment of the satisfaction of present desires. Thus, will humanity remain immature; society will fail in growing up to full maturity.

Social maturity is equivalent to the degree to which humanity is willing to surrender the gratification of mere transient and present desires for the entertainment of those superior longings the striving for whose attainment affords the more abundant satisfactions of progressive advancement toward permanent goals.

But the true badge of social maturity is the willingness of a people to surrender the right to live peaceably and contently under the ease-promoting standards of the lure of established beliefs and conventional ideas for the disquieting and energy-requiring lure of the pursuit of the unexplored possibilities of the attainment of undiscovered goals of idealistic spiritual realities.

Animals respond nobly to the urge of life, but only human beings can attain the art of living, albeit the majority of humanity only experiences the animal urge to live. Animals know only this blind and instinctive urge; the human being is

capable of transcending this urge to natural function. A human being may elect to live upon the high plane of intelligent art, event that of celestial joy and spiritual ecstasy.

Animals make no inquiry into the purposes of life; therefore, they never worry, neither do they commit suicide. Suicide among humans testifies that such beings have emerged from the purely animal stage of existence, and to the further fact that the exploratory efforts of such human beings have failed to attain the artistic levels of mortal experience.

Animals know not the meaning of life; humans not only possess capacity for the recognition of values and the comprehension of meanings, but they also are conscious of the meaning of meanings—they are self-conscious of insight.

When humans dare to forsake a life of natural craving for one of adventurous art and uncertain logic, they must expect to suffer the consequent hazards of emotional casualties—conflicts, unhappiness, and uncertainties—at least until the time of their attainment of some degree of intellectual and emotional maturity.

Discouragement, worry, and indolence are positive evidence of moral immaturity.

Human society is confronted with two problems; attainment of the maturity of the individual and attainment of the maturity of the race.

The mature human being soon begins to look upon all other mortals with feelings of tenderness and with emotions of tolerance. Mature humans view immature folks with the love and consideration that parents bear their children.

Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems. The first step in the solution of any problem is to locate the difficulty, to isolate the problem, and frankly to recognize its nature and gravity. The great mistake is that, when life problems excite out profound fears, we refuse to recognize them. Likewise, when the acknowledgement of our difficulties entails the reduction of our long-cherished conceit, the admission of envy, or the abandonment of deep-seated prejudices, the average person prefers to cling to the old illusions of safety and to the long-cherished false feelings of security. Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers.

The wise and effective solution of any problem demands that the mind shall be free from

bias, passion, and all other purely personal prejudices which might interfere with the disinterested survey of the actual factors that go to make up the problem presenting itself for solution. The solution of life problems requires courage and sincerity. Only honest and brave individuals are able to follow valiantly through the perplexing and confusing maze of living to where the logic of a fearless mind may lead. And this emancipation of the mind and soul can never be affected without the driving power of an intelligent enthusiasm which borders on religious zeal.

It required the lure of a great ideal to drive humans on in the pursuit of a goal which is beset with difficult material problems and manifold intellectual hazards.

Even though we are effectively armed to meet the difficult situations of life, you can hardly expect success unless you are equipped with that wisdom of mind and charm of personality which enables you to win the hearty support and co-operation of your fellow human beings. You cannot hope for a large measure of success in either secular or religious work unless you can learn how to persuade your fellows, to prevail with them. You simply must have tact and tolerance.

But the greatest of all methods of problem solving [Rodan had] learned from Jesus, our Master. [Rodan refers] to that which [Jesus] so consistently practices, and which he has so faithfully taught [speaking to Apostles Nathaniel and Thomas, and a group of some two dozen believers who chanced to be at the Magadan Park in the Decapolis Tour], the isolation of worshipful meditation.

In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature.

But even correct methods of solving problems will not compensate for inherent defects of personality or atone for the absence of the hunger and thirst for true righteousness.

[Rodan was] deeply impressed with the custom of Jesus in going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually subjecting the total

personality to the consciousness of contacting with divinity; to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worthwhile and real; and to do all of this with an eye single to the glory of God—to breathe in sincerity the Master's favorite prayer, "Not my will, but yours, be done."

This worshipful practice of the Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitation fear; and that consciousness of union with divinity which equips us human beings with the assurance that enables us to dare to be Godlike. The relaxation of worship, or spiritual communion as practiced by the Master, relieves tension, removes conflicts, and mightily augments the total resources of the personality. And all this philosophy, plus the gospel of the kingdom, constitutes the new religion as [Rodan understood] it.

Prejudice blinds the soul to the

recognition of truth, and prejudice can be removed only by the sincere devotion of the soul to the adoration of a cause that is all-embracing and all-inclusive of one's fellow human beings. Prejudice is inseparably linked to selfishness. Prejudice can be eliminated only by the abandonment of self-seeking and by substituting therefor the quest of the satisfaction of the service of a cause that is not only greater than self, but one that is even greater than all humanity - the search for God, the attainment of divinity. The evidence of maturity of personality consists in the transformation of human desire so that it constantly seeks for the realization of those values which are highest and most divinely real.

In a continually changing world, in the midst of an evolving social order, it is impossible to maintain settled and established goals of destiny. Stability of personality can be experienced only by those who have discovered and embraced the living God as the eternal goal of infinite attainment. And thus, to transfer one's goal from time to eternity, from earth to Paradise, from the human to the divine, requires that humanity shall become regenerated, converted, be born again; that humans shall become the re-created child of the divine spirit; that he/she shall gain entrance into the brotherhood of the kingdom of

heaven. All philosophies and religions which fall short of these ideals are immature. The philosophy which [Rodan taught], linked with the gospel which [the Apostles] preach, represents the new religion of maturity, the ideal of all future generations. And this is true because our ideal is final, infallible, eternal, universal, absolute, and infinite.

[Rodan's] philosophy gave [him] the urge to search for the realities of true attainment, the goal of maturity. But [his] urge was impotent; [his] urge was impotent; [his] search lacked driving power; [his] quest suffered from the absence of certainty of directionization. And these deficiencies have been abundantly supplied by this now gospel of Jesus, with its enhancement of insights, elevation of ideals, and settledness of goals. Without doubts and misgiving [Rodan] can now wholeheartedly enter upon the eternal venture. [As so can now we all.]

PART I. JESUS' MISSION

1. Jesus' Mission
2. As Jesus Passed By
3. The Two Great Mistakes
4. The Vine and The Branches
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6. The Faith of Jesus

1. JESUS' MISSION

"I have come into this world to do the will of my Father and to reveal His loving character to all mankind. That, my brethren, is my mission. And this one thing I will do, regardless of the misunderstanding of my teachings by Jews or gentiles of this day or of another generation. But you should not overlook the fact that even divine love has its severe disciplines.

A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline. But I declare to you that my Father in Paradise does rule all by the compelling power of His love. Love is the greatest of all spirit realities.

Truth is a liberating revelation, but love is the supreme relationship. And no matter what blunders your fellow men make in their world management of today, in an age to come the gospel which I declare to you will rule this very world.

The ultimate goal of human progress is the reverent recognition of the Fatherhood of God and the loving materialization of the brotherhood of man.

2. "AS JESUS PASSED BY"

Jesus spread good cheer everywhere he went. He was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded out of his mouth. You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.

Goodness always compels respect, but when it is devoid of grace, it often repels affection. Goodness is universally attractive only when it is gracious. Goodness is effective only when it is attractive.

Jesus really understood men; therefore, could he manifest genuine sympathy and show sincere compassion. But he seldom indulged in pity. While his compassion was boundless, his sympathy was practical, personal, and constructive. Never did his familiarity with

suffering breed indifference, and he was able to minister to distressed souls without increasing their self-pity.

Jesus could help men so much because he loved them so sincerely. He truly loved each man, each woman, and each child. He could be such a true friend because of his remarkable insight - - he knew so fully what was in the heart and in the mind of man. He was an interested and keen observer. He was an expert in the comprehension of human need, clever in detecting human longings.

Jesus was never in a hurry. He had time to comfort his fellow men "as he passed by." And he always made his friends feel at ease. He was a charming listener. He never engaged in the meddlesome probing of the souls of his associates. As he comforted hungry minds and ministered to thirsty souls, the recipients of his mercy did not so much feel that they were confessing to him as that they were conferring with him. They had unbounded confidence in him because they saw he had so much faith in them. He never seemed to be curious about people, and he never manifested a desire to direct, manage, or

follow them up. He inspired profound self-confidence and robust courage in all who enjoyed his association. When he smiled on a man, that mortal experienced increased capacity for solving his manifold problems.

Jesus loved men so much and so wisely that he never hesitated to be severe with them when the occasion demanded such discipline. He frequently set out to help a person by asking for help. In this way he elicited interest, appealed to the better things in human nature.

The Master could discern saving faith in the gross superstition of the woman who sought healing by touching the hem of his garment. He was always ready and willing to stop a sermon or detain a multitude while he ministered to the needs of a single person, even to a little child. Great things happened not only because people had faith in Jesus, but also because Jesus had so much faith in them.

Most of the really important things which Jesus said or did seemed to happen casually, "as he passed by." There was so little of the professional, the well-planned, or the premeditated in the Master's earthly ministry.

He dispensed health and scattered happiness naturally and gracefully as he journeyed through life. It was literally true, "He went about doing good." And it behooves the Master's followers in all ages to learn to minister as "they pass by" -- to do unselfish good as they go about their daily duties.

3. THE TWO GREAT MISTAKES

Jesus understood the minds of men. He knew what was in the heart of man, and had his teachings been left as he presented them, the only commentary being the inspired interpretation afforded by his earth life, all nations and all religions of the world would speedily have embraced the gospel of the kingdom. The well-meant efforts of Jesus' early followers to restate his teachings so as to make them the more acceptable to certain nations, races, and religions, only resulted in making such teachings the less acceptable to all other nations, races, and religions.

The Apostle Paul, in his efforts to bring the teachings of Jesus to, the favorable notice of

certain groups in his day, wrote many letters of instruction and admonition. Other teachers of Jesus' gospel did likewise, but none of them realized that some of these writings would subsequently be brought together by those who would set them forth as the embodiment of the teachings of Jesus. And so, while so-called Christianity does contain more of the Master's gospel than any other religion, it does also contain much that Jesus did not teach. Aside from the incorporation of many teachings from the Persian mysteries and much of the Greek philosophy into early Christianity, two great mistakes were made:

1. The effort to connect the gospel teaching directly onto the Jewish theology, as illustrated by the Christian doctrines of the atonement -- the teaching that Jesus was the sacrificed Son who would satisfy the Father's stern justice and appease the divine wrath. These teachings originated in a praiseworthy effort to make the gospel of the kingdom more acceptable to disbelieving Jews. Though these efforts failed as far as winning the Jews was concerned, they did not fail to confuse and alienate many honest souls in all subsequent generations.

2. The second great blunder of the master's early

followers, and one which all subsequent generations have persisted in perpetuating, was to organize the Christian teaching so completely about the person of Jesus. This overemphasis of the personality of Jesus in the theology of Christianity has worked to obscure his teachings, and all of this has made it increasingly difficult for Jews, Mohammedans, Hindus, and other Eastern religionists to accept the teachings of Jesus. We would not belittle the place of the person of Jesus in a religion which might bear his name, but we would not permit such consideration to eclipse his inspired life or to supplant his saving message: the Fatherhood of God and the brotherhood of man.

The teachers of the religion of Jesus should approach other religions with the recognition of the truths which are held in common (many of which come directly or indirectly from Jesus' message) while they refrain from placing so much emphasis on the differences.

4. THE VINE AND THE BRANCHES

Jesus taught his apostles: "I am the true

vine, and my Father is the husbandman. I am the vine, and you are the branches. And the Father requires of me only that you shall bear much fruit. The vine is pruned only to increase the fruitfulness of its branches. Every branch coming out of me which bears no fruit, the Father will take away. Every branch which bears fruit, the Father will cleanse that it may bear more fruit.

Already are you clean through the word I have spoken, but you must continue to be clean. You must abide in me, and I in you; the branch will die if it is separated from the vine. As the branch cannot bear fruit except it abides in the vine, so neither can you yield the fruits of loving service except you abide in me.

Remember: I am the real vine, and you are the living branches. He who lives in me, and I in him, will bear much fruit of the spirit and experience the supreme joy of yielding this spiritual harvest. If you will maintain this living spiritual connection with me, you will bear abundant fruit. If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my spirit wills and do all this with the assurance that the Father will

grant us our petition.

Herein is the Father glorified: that the vine has many living branches, and that every branch bears much fruit. And when the world sees these fruit-bearing branches - my friends who love one another, even as I have loved them - all men will know that you are truly my disciples.

As the Father has loved me, so have I loved you. Live in my love even as I live in the Father's love. If you do as I have taught you, you shall abide in my love even as I have kept the Father's word and evermore abide in his love.

But great sorrow later attended the misinterpretation of the Master's inferences regarding prayer. There would have been little difficulty about these teachings if his exact words had been remembered and subsequently truthfully recorded. But as the record was made, believers eventually regarded prayer in Jesus' name as a sort of supreme magic, thinking that they would receive from the Father anything they asked for. For centuries, honest souls have continued to wreck their faith against this stumbling block. How long will it take the world of believers to understand that prayer is not a

process of getting your way but rather a program of taking God's way, an experience of learning how to recognize and execute the Father's will? It is entirely true that, when your will has been truly aligned with his, you can ask anything conceived by that will-union, and it will be granted. And such a will-union is effected by and through Jesus even as the life of the vine flows into and through the living branches.

When there exists this living connection between divinity and humanity, if humanity should thoughtlessly and ignorantly pray for selfish ease and vain-glorious accomplishments, there could be only one divine answer: more and increased bearing of the fruits of the spirit on the stems of the living branches. When the branch of the vine is alive, there can be only one answer to all its petitions: increased grape bearing. In fact, the branch exists only for, and can do nothing except, fruit bearing, yielding grapes. So, does the true believer exist only for the purpose of bearing the fruits of the spirit: to love man as he himself has been loved by God--that we should love one another, even as Jesus has loved us.

And when the Father's hand of discipline

is laid upon the vine, it is done in love, in order that the branches may bear much fruit. And a wise husbandman cuts away only the dead and fruitless branches." Jesus had great difficulty in leading even his apostles to recognize that prayer is a function of spirit-born believers in the spirit-dominated kingdom.

5. THE PEACE OF JESUS

Jesus gives peace to his fellow doers of the will of God but not on the order of the joys and satisfactions of this material world. Unbelieving materialists and fatalists can hope to enjoy only two kinds of peace and soul comfort: Either they must be stoics, with steadfast resolution determined to face the inevitable and to endure the worst; or they must be optimists, ever indulging that hope which springs eternal in the human breast, vainly longing for a peace which never really comes.

A certain amount of both stoicism and optimism are serviceable. in living a life on earth, but neither has aught to do with that

superb peace which the Son of God bestows upon his brethren in the flesh. The peace which Jesus Christ Michael gives his children on earth is that very peace which filled his own soul when he himself lived the mortal life in the flesh and on this very world. The peace of Jesus is the joy and satisfaction of a God-knowing individual who has achieved the triumph of learning fully how to do the will of God while living the mortal life in the flesh.

The peace of Jesus' mind was founded on an absolute human faith in the actuality of the divine Father's wise and sympathetic over care. Jesus had trouble on earth, he has even been falsely called the "man of sorrows," but in and through all of these experiences he enjoyed the comfort of that confidence which ever empowered him to proceed with his life purpose in the full assurance that he was achieving the Father's will.

Jesus was determined, persistent, and thoroughly devoted to the accomplishment of his mission, but he was not an unfeeling and calloused stoic; he ever sought for the cheerful aspects of his life experiences, but he was not

a blind and self-deceived optimist. Jesus knew all that was to befall him, and he was unafraid. After he had bestowed this peace upon each of his followers, he could consistently say, "Let not your heart be troubled, neither let it be afraid."

The peace of Jesus is, then, the peace and assurance of a son who fully believes that his career for time and eternity is safely and wholly in the care and keeping of an all-wise, all-loving, and all-powerful spirit Father. And this is, indeed, a peace which passes the understanding of mortal mind, but which can be enjoyed to the full by the believing human heart.

6. THE FAITH OF JESUS

Jesus enjoyed a sublime and wholehearted faith in God. He experienced the ordinary ups and downs of mortal existence, but he never religiously doubted the certainty of God's watchcare and guidance. His faith was the outgrowth of the insight born of the activity of our divine presence, his indwelling Spirit. His faith was neither

traditional nor merely intellectual; it was wholly personal and purely spiritual.

The human Jesus saw God as being holy, just, and great, as well as being true, beautiful, and good. All these attributes of divinity he focused in his mind as the "will of the Father in heaven." Jesus' God was at one and the same time, "The Holy One of Israel," and "The living and loving Father in heaven." The concept of God as a Father was not original with Jesus, but he exalted and elevated the idea into a sublime experience by achieving a new revelation of God and by proclaiming that every mortal creature is a child of this Father of love, a son of God.

Jesus did not cling to faith in God as would a struggling soul at war with the universe and at death grips with a hostile and sinful world; he did not resort to faith merely as a consolation in the midst of difficulties or as a comfort in threatened despair; faith was not just an illusory compensation for the unpleasant realities and the sorrows of living. In the very face of all the natural difficulties and the temporal

contradictions of mortal existence, he experienced the tranquility of supreme and unquestioned trust in God and felt the tremendous thrill of living, by faith, in the very presence of the heavenly Father. And this triumphant faith was a living experience of actual spirit attainment

Jesus' great contribution to the values of human experience was not that he revealed so many new ideas about the Father in heaven, but rather that he so magnificently and humanly demonstrated a new and higher type of living faith in God. Never on all the worlds of this universe, in the life of anyone mortal, did God ever become such a living reality as in the human experience of Jesus of Nazareth.

In the Master's life on our planet, this and all other worlds of the local creation discover a new and higher type of religion, religion based on personal spiritual relations with the Universal Father and wholly validated by the supreme authority of genuine personal experience. This living faith of Jesus was more than an intellectual reflection, and it was not a mystic meditation.

Theology may fix, formulate, define, and dogmatize faith, but in the human life of Jesus faith was personal, living, original, spontaneous, and purely spiritual. This faith was not reverence for tradition nor a mere intellectual belief which he held as a sacred creed, but rather a sublime experience and a profound conviction which securely held him. His faith was so real and all-encompassing that it absolutely swept away any spiritual doubts and effectively destroyed every conflicting desire. Nothing was able to tear him away from the spiritual anchorage of this fervent, sublime, and undaunted faith. Even in the face of apparent defeat or in the throes of disappointment and threatening despair, he calmly stood in the divine presence free from fear and fully conscious of spiritual invincibility.

Jesus enjoyed the invigorating assurance of the possession of unflinching faith, and in each of life's trying situations he unfailingly exhibited an unquestioning loyalty to the Father's will. And this superb faith was undaunted even by the cruel and crushing threat of an ignominious death.

In a religious genius, strong spiritual faith so many times leads directly to disastrous fanaticism, to exaggeration of the religious ego, but it was not so with Jesus. He was not unfavorably affected in his practical life by his extraordinary faith and spirit attainment because this spiritual exaltation was a wholly unconscious and spontaneous soul expression of his personal experience with God.

The all-consuming and indomitable spiritual faith of Jesus never became fanatical, for it never attempted to run away with his well-balanced intellectual judgments concerning the proportional values of practical and commonplace social, economic, and moral life situations. The Son of Man was a splendidly unified human personality; he was a perfectly endowed divine being; he was also magnificently coordinated as a combined human and divine being functioning on earth as a single personality. Always did the Master co-ordinate the faith of the soul with the wisdom-appraisals of seasoned experience. Personal faith, spiritual hope, and moral devotion were always correlated in a matchless religious unity of harmonious association with the keen realization of the reality and

sacredness of all human loyalties -- personal honor, family love, religious obligation, social duty, and economic necessity.

The faith of Jesus visualized all spirit values as being found in the kingdom of God; therefore, he said, "Seek first the kingdom of heaven." Jesus saw in the advanced and ideal fellow ship of the kingdom the achievement and fulfillment of the "will of God." The very heart of the prayer which he taught his disciples was, "Your kingdom come; your will be done." Having thus conceived of the kingdom as comprising the will of God, he devoted himself to the cause of its realization with amazing self-forgetfulness and unbounded enthusiasm. But in all his intense mission and throughout his extraordinary life there never appeared the fury of the fanatic nor the superficial frothiness of the religious egotist.

The Master's entire life was consistently conditioned by this living faith, this sublime religious experience. This spiritual attitude wholly dominated his thinking and feeling, his believing and praying, his teaching and preaching. This personal faith of a son in the

certainty and security of the guidance and protection of the heavenly Father imparted to his unique life a profound endowment of spiritual reality. And yet, despite this very deep consciousness of close relationship with divinity, this Galilean, God's Galilean, when addressed as Good Teacher, instantly replied, "Why do you call me good?" When we stand confronted by such splendid self-forgetfulness, we begin to understand how the Universal Father found it possible so fully to manifest himself to him and reveal himself through him to us human beings.

Jesus brought to God, as a man of the realm, the greatest of all offerings: the consecration and dedication of his own will to the majestic service of doing the divine will. Jesus always and consistently interpreted religion wholly in terms of the Father's will.

When you study the career of the Master, as concerns prayer or any other feature of the religious life, look not so much for what he taught as for what he did. Jesus never prayed as a religious duty. To him prayer was a sincere expression of spiritual attitude, a declaration

of soul loyalty, a recital of personal devotion, an expression of thanksgiving, an avoidance of emotional tension, a prevention of conflict, an exaltation of intellect, an ennoblement of desire, a vindication of moral decision, an enrichment of thought, an invigoration of higher inclinations, a consecration of impulse, a clarification of viewpoint, a declaration of faith, a transcendental surrender of will, a sublime assertion of confidence, a revelation of courage, the proclamation of discovery, a confession of supreme devotion, the validation of consecration, a technique for the adjustment of difficulties, and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin. He lived just such a life of prayerful consecration to the doing of his Father's will and ended his life triumphantly with just such a prayer. The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship--unbroken communion with god--and not by leadings, voices, visions, or extraordinary religious practices.

In the earthly life of Jesus, religion was

a living experience, a direct and personal movement from spiritual reverence to practical righteousness. The faith of Jesus bore the transcendent fruits of the divine spirit. His faith was not immature and credulous like that of a child, but in many ways, it did resemble the unsuspecting trust of the child mind. Jesus trusted God much as the child trusts a parent. He had a profound confidence in the universe-- just such a trust as the child has in its parental environment. Jesus' wholehearted faith in the fundamental goodness of the universe very much resembled the child's trust in the security of its earthly surroundings. He depended on the heavenly Father as a child leans upon its earthly parent, and his fervent faith never for one moment doubted the certainty of the heavenly Father's over care. He was not disturbed seriously by fears, doubts, and skepticism. Unbelief did not inhibit the free and original expression of his life. He combined the stalwart and intelligent courage of a full-grown man with the sincere and trusting optimism of a believing child. His faith grew to such heights of trust that it was devoid of fear.

The faith of Jesus attained the purity of a

child's trust. His faith was so absolute and undoubting that it responded to the charm of the contact of fellow beings and to the wonders of the universe. His sense of dependence on the divine was so complete and so confident that it yielded the joy and the assurance of absolute personal security. There was no hesitating pretense in his religious experience. In this giant intellect of the full-grown man the faith of the child reigned supreme in all matters relating to the religious consciousness. It is not strange that he once said, "Except you become as a little child, you shall not enter the kingdom." Notwithstanding that Jesus' faith was childlike, it was in no sense childish.

Jesus' earthly life was devoted to one great purpose -- doing the Father's will, living the human life religiously and by faith. The faith of Jesus was trusting, like that of a child, but it was wholly free from presumption. He made robust and manly decisions, courageously faced manifold disappointments, resolutely surmounted extraordinary difficulties, and unflinchingly confronted the stern requirements of duty. It required a strong will.

Jesus does not require his disciples to believe in him but rather to believe with him,

believe in the reality of the love of God and in full confidence accept the security of the assurance of sonship with the heavenly Father. The Master desires that all his followers should fully share his transcendent faith. Jesus most touchingly challenged his followers, not only to believe what he believed, but also to believe as he believed. This is the full significance of his one supreme requirement, "Follow me."

PART II. TRUE VALUES

1. True Values
2. Fatherly and Brotherly Love Good and Evil
3. Evil, Sin, and Iniquity
4. Truth, Error (Evil), and
5. Knowledge Truth and Faith

1. TRUE VALUES

The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality. To us as ascending mortals, all our lower and material standards must be recognized as transient, partial, and inferior. The scientist, as such, is limited to the discovery of the relatedness of material facts.

Technically, he has no right to assert that he is either materialist or idealist, for in so doing he has assumed to forsake the attitude of a true scientist since any and all such assertions of attitude are the very essence of philosophy.

Unless the moral insight and the spiritual attainment of mankind are proportionately augmented, the unlimited advancement of a purely materialistic culture may eventually become a menace to civilization. A purely materialistic science harbors within itself the potential seed of the destruction of all scientific striving, for this very attitude presages the ultimate collapse of a civilization which has abandoned its sense of moral values and has repudiated its

spiritual goal of attainment.

The materialistic scientist and the extreme idealist are destined always to be at loggerheads. This not true of those scientists and idealists who are in possession of a common standard of high moral values and spiritual test levels. In every age scientists and religionists must recognize that they are on trial before the bar of human need. They must eschew all warfare between themselves while they strive valiantly to justify their continued survival by enhanced devotion to the service of human progress. If the so-called science or religion of any age is false, then must it either purify its activities or pass away before the emergence of a material science or spiritual religion of a truer and more worthy order.

2. FATHERLY AND BROTHERLY LOVE

From the Sermon on the Mount to the discourse of the Last Supper, Jesus taught his followers to manifest fatherly love rather than brotherly love. Brotherly love would love your neighbor as you love yourself, and that would be adequate fulfillment of the "golden rule." But fatherly affection would require that you should

love your fellow mortals as Jesus loves you.

Jesus did not expect his followers to achieve an impossible manifestation of brotherly love, but he did expect them to so strive to be like God -- to be perfect even as the Father in heaven is perfect -- that they could begin to look upon man as God looks upon his creatures and therefore could begin to love men as God loves them -- to show forth the beginnings of a fatherly affection. In the course of these exhortations to the twelve apostles, Jesus sought to reveal this new concept of fatherly love as it is related to certain emotional attitudes concerned in making numerous environmental social adjustments.

The Master introduced this momentous discourse by calling attention to four faith attitudes as the prelude to the subsequent portrayal of his four transcendent and supreme reactions of fatherly love in contrast to the limitations of mere brotherly love.

He first talked about those who were poor in spirit, hungered after righteousness, endured meekness, and who were pure in heart. Such spirit-discerning mortals could be expected to attain such levels of divine selflessness as to be able to

attempt the amazing exercise of fatherly affection; that even as mourners, they would be empowered to show mercy, promote peace, and endure persecutions, and throughout all of these trying situations to love even unlovely mankind with a fatherly love. A father's affection can attain levels of devotion that immeasurably transcend a brother's affection.

The faith and the love of these beatitudes strengthen local character and create happiness. Fear and anger weaken character and destroy happiness. This momentous sermon started out upon the note of happiness.

1. Happy are the poor in spirit - the humble." To a child, happiness is the satisfaction of immediate pleasure craving. The adult is willing to sow seeds of self-denial in order to reap subsequent harvests of augmented happiness. In Jesus' times and since, happiness has all too often been associated with the idea of the possession of wealth. In the story of the Pharisee and the publican praying in the temple, the one felt rich in spirit egotistical; the other felt "poor in spirit" -- humble. One was self-sufficient; the other was

teachable and truth-seeking. The poor in spirit seek for goals of spiritual wealth -- for God. And such seekers after truth do not have to wait for rewards in a distant future; they are rewarded now. They find the kingdom of heaven within their own hearts, and they experience such happiness now.

2. "Happy are they who hunger and thirst for righteousness, for they shall be filled." Only those who feel poor in spirit will ever hunger for righteousness. Only the humble seek for divine strength and crave spiritual power. But it is most dangerous to knowingly engage in spiritual fasting in order to improve one's appetite for spiritual endowments. Physical fasting becomes dangerous after four or five days; one is apt to lose all desire for food. Prolonged fasting, either physical or spiritual, tends to destroy hunger.

Experiential-righteousness is a pleasure, not a duty. Jesus' righteousness is a dynamic love -- father-brotherly affection. It is not the negative or thou-shall-not type of righteousness. How could one ever hunger for something negative -- something "not to do"?

It is not so easy to teach a child mind these first two of the beatitudes, but the mature mind should grasp their significance.

3. "Happy are the meek, for they shall inherit the earth." Genuine meekness has no relation to fear. It is rather an attitude of man cooperating with God -- "Your will be done. "It embraces patience and forbearance and is motivated by an unshakable faith in a lawful and friendly universe. It masters all temptations to rebel against God.

"Happy are the pure in heart, for they shall see God." Spiritual purity is not a negative quality, except that it does lack suspicion and revenge. In discussing purity, Jesus did not intend to deal exclusively with human sex attitudes. He referred more to that faith which man should have in his fellow man; that faith which a parent has in his child, and which enables him to love his fellows even as a father would love them. A father's love need not pamper, and it does not condone evil, but it is always anticynical. Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent.

4. "Happy are the pure at heart, for they shall see God." Spiritual purity is not a negative quality, except that it does lack suspicion and revenge. In discussing purity, Jesus did not intend to deal exclusively with human sex attitudes. He referred more to that faith which man should have in his fellow man; that faith which a parent has in his child, and which enables him to love his fellows even as a father would love them. A father's love need not pamper, and it does not condone evil, but it is always anticynical. Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent.

To see God -- by faith -- means to acquire true spiritual insight. And spiritual insight enhances spiritual guidance, and these in the end augment God-consciousness. And when you know the Father, you are confirmed in the assurance of divine sonship, and you can increasingly love each of your brothers in the flesh, not only as a brother -- with brotherly love -- but also as a father -- with fatherly affection.

It is easy to teach this admonition even to a child. Children are naturally trustful, and parents

should see to it that they do not lose that simple faith. In dealing with children, avoid all deception and refrain from suggesting suspicion. Wisely help them to choose their heroes and select their lifework.

And then, Jesus went on to instruct his followers in the realization of the chief purpose of all human struggling -- perfection -- even divine attainment. Always he admonished them: "Be you perfect, even as your Father in heaven is perfect." He did not exhort the twelve to love their neighbors as they loved themselves. That would have been a worthy achievement; it would have indicated the achievement of brotherly love. He rather admonished his apostles to love men as he loved them -- to love with a fatherly as well as a brotherly affection. And he illustrated this by pointing out four supreme reactions of fatherly love:

5. "Happy are they who mourn, for they shall be comforted." So-called common sense or the best of logic would never suggest that happiness could be derived from mourning. But Jesus did not refer to outward or ostentatious mourning. He alluded to an emotional attitude of tenderheartedness. It is a

great error to teach boys and young men that is, humanly to show tenderness or otherwise to give evidence of emotional feeling or physical suffering. Sympathy is a worthy attribute of the male as well as the female. It is not necessary to be callused in order to be manly. This is the wrong way to create courageous men.

The world's great men have not been afraid to mourn. Moses, the mourner, was a greater man than either Samson or Goliath. Moses was a superb leader, but he was also a man of meekness.

Being sensitive and responsive to human need creates genuine and lasting happiness, while such kindly attitudes safeguard the soul from the destructive influences of anger, hate, and suspicion.

6. "Happy are the merciful, for they shall obtain mercy." Mercy here denotes the height and depth and breadth of the truest friendship -- loving-kindness. Mercy sometimes may be passive, but here it is active and dynamic supreme fatherliness. A loving parent experiences little difficulty in forgiving his child, even many times. And in an unspoiled

child the urge to relieve suffering is natural. Children are normally kind and sympathetic when old enough to appreciate actual conditions.

7. "Happy are the peacemakers, for they shall be called the sons of God." Jesus' hearers were longing for military deliverance, not for peacemakers. But Jesus' peace is not of the pacific and negative kind. In the face of trials and persecutions he said, "My peace I leave with you." "Let not your heart be troubled, neither let it be afraid." This is the peace that prevents ruinous conflicts. Personal peace integrates personality. Social peace prevents fear, greed, and anger. Political peace prevents race antagonism, national suspicions, and war. Peacemaking is the cure of distrust and suspicion.

Children can easily be taught to function as peacemakers. They enjoy team activities; they like to play together. Said the Master at another time: "Whosoever will save his life shall lose it, but whosoever will lose his life shall find it."

8. "Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Happy are you when men shall revile

you and persecute you and shall all manner of evil against you falsely. Rejoice and exceedingly glad, for great is your reward in heaven."

So often persecution does follow peace. But young people and brave adults never shun difficulty or danger. "Greater love has no man than to lay down his life for his friends." And a fatherly love can freely do all these things - - which brotherly love can hardly encompass. And progress has always been the final harvest of persecution. Children always respond to the challenge of courage.

Youth is ever willing to "take a dare." And every child should early learn to sacrifice.

And so, it is revealed that the beatitudes of the Sermon on the Mount are based on faith and love and not on law -- ethics and duty.

Fatherly love delights in returning good for evil -- doing good in retaliation for injustice.

3. GOOD AND EVIL

"God is love; therefore, He must be good, and His goodness is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in Him for negative evil. Evil is the immature choosing and the unthinking misstep of those who are resistant to goodness, rejectful of beauty, and disloyal to truth. Evil is only the misadaptation of immaturity or the disruptive and distorting influence of ignorance. Evil is the inevitable darkness which follows upon the heels of the unwise reflection of light. Evil is that which is dark and untrue, and which, when consciously embraced and willfully endorsed becomes sin.

Our Father in heaven, by endowing you with the power to choose between truth and error, created the potential negative of the positive way of light and life; but such errors of evil are really nonexistent until such a time as an intelligent creature wills their existence by mischoosing the way of life. And then are such evils later exalted into sin by the knowing and deliberate choice of such a willful and rebellious creature. This is

why our Father in heaven permits the good and the evil to go along together until the end of life, just as nature allows the wheat and the tares to grow side by side until harvest.

There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine truth in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to another mortal who sits in spiritual darkness. If you are more blessed with truth than is another, their need should challenge you. Surely you are not the coward who should stand by on the seashore and watch a fellow man who could not swim perish! How much more of value is this man's soul floundering in darkness compared to his body drowning in water!

Good and evil are merely words symbolizing relative levels of human comprehension of the observable universe. If you are ethically lazy and socially indifferent, you can take as your standard of good the current social usages. If you are spiritually indolent and morally unprogressive, you may take as your standards of good the religious practices and traditions of

your contemporaries. But the soul that survives time and emerges into eternity must make a living and personal choice between good and evil as they are determined by the true values of the spiritual standards established by the divine spirit which the Father in heaven has sent to dwell within the heart of man. This indwelling spirit is the standard of personality survival."

Goodness, like truth, is always relative and unfailingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival.

The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of sacrificing their moral freedom and losing their spiritual liberty. Such a soul is destined to become an intellectual parrot, a social automaton, and a slave to religious authority.

Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment. An experience is good when it

heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling spirit, all of which lead directly to an increased desire to do the Fathers will, thereby fostering the divine passion to find God and to be more like Him.

Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty.

Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart -- the shadows of potential evil.

The possibility of evil is necessary to moral choosing, but not the actuality thereof. A shadow is only relatively real. Actual evil is not necessary as a personal experience. Potential evil acts equally well as a decision stimulus in the realms of moral progress on the lower levels of spiritual development. Evil becomes a reality

of personal experience only when a moral mind makes evil its choice.

4. EVIL, SIN, AND INIQUITY

"Evil is the unconscious or unintended transgression of the divine law, the Father's will. Evil is likewise the measure of the imperfectness of obedience to the Father's will."

"Sin is the conscious, knowing, and deliberate transgression of the divine law, the Father's will. Sin is the measure of unwillingness to be divinely led and spiritually directed."

"Iniquity is the willful, determined, and persistent transgression of the divine law, the Father's will. Iniquity is the measure of the continued rejection of the Father's loving plan of personality survival and His merciful ministry of salvation."

"By nature, before the rebirth of the spirit, mortal man is subject to inherent evil tendencies, but such natural imperfections of behavior are neither sin nor iniquity."

Mortal man is just beginning his long ascent to the perfection of the Father in Paradise. To be imperfect or partial in natural endowment is not sinful. Man is indeed subject to evil, but he is in no sense evil unless he has knowingly and deliberately chosen the paths of sin and life of iniquity. Evil is inherent in the natural order of this world, but sin is an attitude of conscious rebellion."

"Men are, indeed, by nature evil, but not necessarily sinful. The new birth --the baptism of the spirit --is essential to deliverance from evil and necessary for entrance into the kingdom of heaven, but none of this detracts from the fact that man is the son of God. Neither does this inherent presence of potential evil mean that man is in some mysterious way estranged from the Father in heaven so that, as an alien, foreigner, or stepchild, he must in some manner seek for legal adoption by the Father. All such notions are born, first, of your understanding of the Father and, second, of your ignorance of the origin, nature, and destiny of man."

"Thomas, have you not read about this in the Scriptures, where it is written: 'You are the children of the Lord your God.' 'I will be his

Father.' 'Bring my sons from far and my daughters from the ends of the earth; even everyone who is called by my name, for I have created them for my glory. 'You are the sons of the living God.' 'They who have the spirit of God are indeed the sons of God. ' While there is a material part of the human father in the natural child, there is a spiritual part of the heavenly Father in every faith son of the kingdom."

5. TRUTH, ERROR (EVIL), AND KNOWLEDGE

Knowledge is the sphere of the material or fact- discerning mind. Truth is the domain of the spiritually endowed intellect that is conscious of knowing God.

Knowledge is demonstrable; truth is experienced. Knowledge is a possession of the mind; truth an experience of the soul, the progressing self. Knowledge is a function of the non-spiritual level; truth is a phase of the mind-spirit level of the universes.

The eye of the material mind perceives a world of factual knowledge; the eye of the

spiritualized intellect discerns a world of true values. These two views, synchronized and harmonized, reveal the world of reality, wherein wisdom interprets the phenomena of the universe in terms of progressive personal experience.

Error (evil) is the penalty of imperfection. The qualities of imperfection or facts of misadaptation are disclosed on the material level by critical observation and by scientific analysis; on the moral level, by human experience.

The presence of evil constitutes proof of the inaccuracies of mind and the immaturity of the evolving self. Evil is, therefore, also a measure of imperfection in universe interpretation. The possibility of making mistakes is inherent in the acquisition of wisdom, the scheme of progressing from the partial and temporal to the complete and eternal, from the relative and imperfect to the final and perfected.

Error is the shadow of relative incompleteness which must of necessity fall across man's ascending universe path to Paradise perfection.

Error (evil) is not an actual universe

quality; it is a relativity concept. It arises out of the observation of the imperfection which appears in the shadow cast by our finite universe of things and beings as it obscures the living light of the universal expression of the eternal realities of God.

Potential evil is inherent in the necessary incompleteness of revelation of God as a time-space-limited expression of infinity and eternity. The fact of the partial in the presence of the complete constitutes relativity of reality, creates necessity for intellectual choosing, and establishes value (importance) levels of spirit recognition and response. The incomplete and finite concept of God's infinity which is held by our temporal and limited creature mind is, in and of itself, potential evil. But the augmenting error of unjustified deficiency in reasonable spiritual rectification of these originally inherent intellectual disharmonies and spiritual insufficiencies is equivalent to the realization of actual evil.

The finite shadow of relative and living truth is continually moving. Thus, all static, dead, concepts are potentially evil. And

therefore, static concepts invariably retard science, politics, society, and religion. Static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid in truth. But do not permit the concept of relativity so to mislead you that you fail to recognize the coordination of the universe under the guidance of, and its stabilized control by -- God Himself!

6. TRUTH AND FAITH

"Truth cannot be defined with words -- only by living!"

Truth is always more than knowledge. Knowledge only pertains to things you can see, but truth transcends such purely material levels for it associates itself with wisdom (knowledge plus experience) and embraces such imponderables as human experience -- even spiritual and other living realities.

Personally, discovered truth (revealed truth) is the supreme delight of the human soul: the joint creation of your material mind and its indwelling spirit. And the eternal salvation of

your [right now] truth-knowing and beauty-loving soul is assured by your hunger and thirst for doing good --which leads to develop the singleness of purpose to do the Father's will: to find Him and to become like Him!

There is never conflict between true knowledge and truth; although there may be conflict between knowledge and human beliefs; beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress.

But truth can never become our possession without an exercise of faith. This is true because our thoughts, wisdom, ethics, and ideals will never rise higher than our faith--our sublime hope!

Faith is the inspiration of your spiritized creative imagination. And all such faith is predicated on [your] profound reflection, sincere self-criticism, and uncompromising moral [being good] consciousness.

Faith acts to release the superhuman activities of the divine [spirit] spark --the immortal germ that [right now] lives within your present human mind, and which is the potential of the eternal survival of you!

Plants and animals survive in time by the technique of passing on from one generation to another --identical particles of themselves. But we survive mortal death by our [immortal] soul's identity association with our indwelling spirit, and which functions to perpetuate our present human personality upon a continuing and higher level of progressive universe existence;

The concealed seed of our human soul is an immortal spirit [right now] indwelling our human mind. [After death] its second generation is the first of a succession of personality manifestations of spiritual and progressing existences -- terminating only when it attains the source of its existence -- God Himself, the personal source of all existence!

Human life continues --survives --because it has a universe function: the task of finding God! Thus, your faith-activated soul cannot, and will not, stop short of the attainment of this [your] pre-destiny. And when it does once achieve this divine goal, it [you] can never end -- because you [too] have become [eternal] like God!

Spiritual evolution is an experience of the increasing and voluntary choice of you doing good

-- attended by an equal and progressive decrease in the possibility of you doing evil. Such universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of [your] self-understanding and consequent voluntary self-restraint.

The attainment of perfection of spiritual self-restraint equals completeness of universe freedom --and thus the personal liberty of you.

PART III. JESUS TALKS ON WEALTH

- 1. TEN DIFFERENT METHODS OF AMASSING MATERIAL WEALTH**
- 2. DIVIDING THE INHERITANCE**
- 3. TALKS TO THE APOSTLES ON WEALTH**

1. TEN DIFFERENT METHODS OF AMASSING MATERIAL WEALTH

1. Inherited wealth - riches derived from parents and other ancestors.

2. Discovered wealth - riches derived from the uncultivated resources of mother earth.

3. Trade wealth - riches obtained as a fair profit in the exchange and barter of material goods.

4. Unfair wealth - riches derived from the unfair exploitation or the enslavement of one's fellows,

5. Interest wealth - income derived from the fair and just earning possibilities of invested capital.

6. Genius wealth - riches accruing from the rewards of the creative and inventive endowments of the human mind.

7. Accidental wealth - riches derived from the generosity of one's fellows or taking origin in the circumstances of life.

8. Stolen wealth - riches secured by unfairness, dishonesty, theft, or fraud.

9. Trust funds wealth lodged in your hands by your fellows for some specific use, now or in the future.

10. Earned wealth - riches derived directly from your own personal labor, the fair and just reward of your own daily efforts of mind and body.

1. As steward of inherited wealth, you should consider its resources, you are under moral obligation to represent the past generation in the honest transmittal of legitimate wealth to succeeding generations after subtracting a fair toll for the benefit of the present generation. But you are not obligated to perpetuate any dishonesty or injustice involved in the unfair accumulation of wealth by your ancestors. Any portion of your inherited wealth which turns out to have been derived through fraud or unfairness, you may disburse in accordance with your convictions of justice, generosity, and restitution.

The remainder of your legitimate inherited wealth you may use in equity and transmit in security as the trustee of one generation for another. Wise discrimination and sound judgment

should dictate your decisions regarding the bequest of riches to your successors.

2. Everyone who enjoys wealth as a result of discovery should remember that one individual can live on earth but a short season and should, therefore, make adequate provision for the sharing of these discoveries in helpful ways by the largest possible number of his fellow men. While the discoverer should not be denied all reward for efforts of discovery, neither should he selfishly presume to lay claim to all of the advantages and blessings to be derived from the uncovering of nature's hoarded resources.

3. As long as humans choose to conduct the world's business by trade and barter, they are entitled to a fair and legitimate profit. Every tradesperson deserves wages for their services; the merchant is entitled to their hire. The fairness of trade and the honest treatment accorded one's fellows in the organized business of the world create many different sorts of profit wealth, and all these sources of wealth must be judged by the highest principles of justice, honest, and fairness. The honest trader should not hesitate to take the same profit which

they would gladly accord their fellow trader in a similar transaction. While this sort of wealth is not identical with individually earned income when business dealings are conducted on a large scale, at the same time, such honestly accumulated wealth endows its possessor with a considerable equity as regards a voice in its subsequent distribution.

4. No mortal who knows God and seeks to do the divine will can stoop to engage in the oppressions of wealth. No noble man will strive to accumulate riches and amass wealth-power by the enslavement or unfair exploitation of his brothers in the flesh. Riches are a moral curse and a spiritual stigma when they are derived from the sweat of oppressed mortal man. All such wealth should be restored to those who have thus been robbed or to their children and their children's children. An enduring civilization cannot be built upon the practice of defrauding the laborer of his hire.

5. Honest wealth is entitled to interest. As long as men borrow and lend, that which is fair interest may be collected provided the capital lent was legitimate wealth. First cleanse your capital

before you lay claim to the interest. Do not become so small and grasping that you would stoop to the practice of usury. Never permit yourself to be so selfish as to employ money-power to gain unfair advantage over your struggling fellows. Yield not to the temptation to take usury from your brother in financial distress.

6. If you chance to secure wealth by flights of genius, if your riches are derived from the rewards of inventive endowment, do not lay claim to an unfair portion of such rewards. The genius owes something to both his ancestors and his progeny; likewise, is he under obligation to the race, nation, and circumstances of his inventive discoveries; he should also remember that it was as man among men that he labored and wrought out his inventions. It would be equally unjust to deprive the genius of all his increment of wealth. And it will ever be impossible for men to establish rules and regulations applicable equally to all these problems of the equitable distribution of wealth.

You must first recognize man as your brother, and if you honestly desire, to do by him as you would have him do by you, the commonplace dictates of justice, honesty, and

fairness will guide you in the just and impartial settlement of every recurring problem of economic rewards and social justice.

7. Except for the just and legitimate fees earned in administration, no man should lay personal claim to that wealth which time and chance may cause to fall into his hands. Accidental riches should be regarded somewhat in the light of a trust to be expended for the benefit of one's social or economic group. The possessors of such wealth should be accorded the major voice in the determination of the wise and effective distribution of such unearned resources. Civilized man will not always look upon all that he controls as his personal and private possession.

8. If any portion of your fortune has been knowingly derived from fraud; if aught of your wealth has been accumulated by dishonest practices or unfair methods; if your riches are the product of unjust dealings with your fellows, make haste to restore all these ill-gotten gains to the rightful owners. Make full amends and thus cleanse your fortune of all dishonest riches.

9. The trusteeship of the wealth of one person for the benefit of others is a solemn and

sacred responsibility. Do not hazard or jeopardize such a trust. Take for yourself of any trust only that which all honest men would allow.

10. That part of your fortune which represents the earnings of your own mental and physical efforts -if your work has been done in fairness and equity -is truly your own. No man can gainsay your right to hold and use such wealth as you may see fit provided your exercise of this right does not work harm upon your fellows.

2. DIVIDING THE INHERITANCE

As the apostles baptized believers, the Master talked with those who tarried. And a certain young man said to him: "Master, my father died leaving much property to me and my brother, but my brother refuses to give me that which is my own. Will you, then, bid my brother divide this inheritance with?"

Jesus was mildly indignant that this material-minded youth should bring up for discussion such a question of business; but he proceeded to use the occasion for the impartation

of further instructions. Said Jesus: "Man, who made me a divider over you?" Where did you get the idea that I give attention to the material affairs of this world?

And then, turning to all who were about him, he said: "Take heed and keep yourselves from covetousness; a man's life consists not in the abundance of the things which he may possess.

Happiness comes not from the power of wealth, and joy springs not from riches. Wealth, in itself, is not a curse, but the love of riches many times leads to such devotion to the things of this world that the soul becomes blinded to the beautiful attractions of the spiritual realities of the kingdom of God on earth and to the joys of eternal life in heaven.

"Let me tell you a story of a certain rich man whose ground brought forth plentifully; and when he had become very rich, he began to reason with himself saying: 'What shall I do with all my riches? I now have so much that I have no place to store my wealth.' And when he had meditated on his problem, he said: 'This I will do; I will pull down my barns and build greater ones, and thus will I have abundant room in which to store my fruits and

my goods. Then can I say to my soul, soul, you have much wealth laid up for many years; take now your ease; eat, drink, and be merry, for you are rich and increased in goods.'

"But this rich man was also foolish. In providing for the material requirements of his mind and body, he had failed to lay up treasures in heaven for the satisfaction of the spirit and for the salvation of the soul. And even then, he was not to enjoy the pleasure of consuming his hoarded wealth, for that very night was his soul required of him. That night there came the brigands who broke into his house to kill him, and after they had plundered his barns, they burned that which remained. And for the property which escaped the robbers his heirs fell to fighting among themselves. This man laid up treasures for himself on earth, but he was not rich toward God." Jesus thus dealt with the young man and his inheritance because he knew that his trouble was covetousness. Even if this had not been the case, the Master would not have interfered, for he never meddled with the temporal affairs of even his apostles, much less his disciples.

When Jesus had finished his story, another man rose up and asked him: "Master, I know that your

apostles have sold all their earthly possessions to follow you, and they have all things in common as do the Essenes, but would you have all of us who are your disciples do likewise: Is it a sin to possess honest wealth?" And Jesus replied to this question: "My friend, it is not a sin to have honorable wealth; but it is a sin if you convert the wealth of material possessions into treasures which may absorb your interests and divert your affections from devotion to the spiritual pursuits of the kingdom. There is no sin in having honest possessions on earth provided your treasure is in heaven, for where your treasure is there will your heart be also. There is a great difference between wealth which leads to covetousness and selfishness and that which is held and dispensed in the spirit of stewardship by those who have an abundance of this world's goods, and who so bountifully contribute to the support of those who devote all their energies to the work of the kingdom. Many of you who are here and without money are fed and lodged in yonder tented city because liberal men and women of means have given funds to your host, David Zebedee, for such purposes.

"But never forget that, after all, wealth is unenduring. The love of riches all too often

obscures and even destroys the spiritual vision. Fail not to recognize the danger of wealth's becoming, not your servant, but your master."

Jesus did not teach not countenance improvidence, idleness, indifference to providing the physical necessities for one's family, or dependence upon the alms. But he did teach that the material and temporal must be subordinated to the welfare of the soul and the progress of the spiritual nature in the kingdom of heaven.

Then, as the people went down by the river to witness the baptizing, the first man came privately to Jesus about his inheritance inasmuch as he thought Jesus had dealt harshly with him; and when the Master had again heard him, he replied: "My son, why do you miss the opportunity to feed upon the bread of life on a day like this in order to indulge your covetous disposition: Do you not know that the Jewish laws of inheritance will be justly administered if you will go with your complain to the court of the synagogue? Can you not see that my work has to do with making sure that you know about your heavenly inheritance? Have you not read the Scripture: 'There is he who waxes rich by his wariness and much pinching, and this is the portion of his reward: Whereas he says, I have found rest and now shall be able to eat continually

of my goods, yet he knows not what time shall bring upon him, and also that he must leave all these things to others when he dies.' Have you not read in the Psalms that 'the Lord abhors the covetous,' and that 'the little a righteous man has is better than the riches of many wicked?' 'If riches increase, set not your heart upon them.' Have you read where Jeremiah said, 'Let not the rich man glory in his riches'; and Ezekiel spoke truth when he said, 'With their mouths they make a show of love, but their hearts are set upon their own selfish gain.'"

Jesus sent the young man away, saying to him, "My son, what shall it profit you if you gain the whole world and lose your own soul?"

To another standing nearby who asked Jesus how the wealthy would stand in the day of judgment, he replied: "I have come to judge neither the rich nor the poor, but the lives men live will sit in judgment on all. Whatever else may concern the wealthy in the judgment, at least three questions must be answered by all who acquire great wealth, and these questions are:

"1. How much wealth did you accumulated?

"2. How did you get this wealth?

"3. How did you use your wealth?"

Then Jesus went into his tent to rest for a while before the evening meal. When the apostles had finished with the baptizing, they came also and would have talked with him about wealth on earth and treasure in heaven, but he was asleep.

3. TALK TO THE APOSTLES ON WEALTH

That evening, after supper, when Jesus and the twelve gathered together for their daily conference, Andrew asked: "Master, while we were baptizing the believers, you spoke many words to the lingering multitude which we did not hear. Would you be willing to repeat these words for our benefit? And in response to Andrew's request, Jesus said: "Yes, Andrew, I will speak to you about these matters of wealth and self-support, but my words to you, the apostles, must be somewhat different from those spoken to the disciples and the multitude since you have forsaken everything, not only to follow me, but to be ordained as ambassadors of the kingdom. Already have you had several years' experience, and you know that the Father whose kingdom you proclaim will not forsake you. You have dedicated your lives to the ministry of the

kingdom; therefore, be not anxious or worried about the things of the temporal life, what you shall eat, nor yet for your body, what you shall wear. The welfare of the soul is more than food and drink; the progress in the spirit is far above the need of raiment. When you are tempted to doubt the sureness of our bread, consider the ravens; they sow not neither reap, they have no storehouses or barns, and yet the Father provides food for every one of them that seeks it. And of how much more value are you than many birds! Besides, all of your anxiety or fretting doubts can do nothing to supply your material needs. Which of you by anxiety can add a handbreadth to your stature or a day to your life? Since such matters are not in your hands, why do you give anxious thought to any of these problems?

“Consider the lilies, how they grow; they toil; not, neither do they spin; yet I say to you, even Solomon in all his glory was not arrayed like one of these. If God so clothes the grass of the field, which is alive today and tomorrow is cut down and cast into the fire, how much more shall he clothe you, the ambassadors of the heavenly kingdom. O you of little faith! When you wholeheartedly devote yourselves to the proclamation of the gospel of the kingdom, you should not be of doubtful minds concerning the

support of yourselves or the families you have forsaken.

If you give your lives truly to the gospel, you shall live by the gospel. If you are only believing disciples, you must earn your own bread and contribute to the sustenance of all who teach and preach and heal. If you are anxious about your bread and water, wherein are you different from the nations of the world who so diligently seek such necessities? Devote yourselves to your work, believing that both the Father and I know that you have need of all these things. Let me assure you, once and for all, that, if you dedicate your lives to the work of the kingdom, all your real needs shall be supplied. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance.

"You are only a small group, but if you have faith, if you will not stumble in fear, I declare that it is my Father's good pleasure to give you this kingdom. You have laid up your treasures where the purse waxes not old, where no thief can despoil, and where no moth can destroy. And as I told the people, where your treasure is, there will your heart be also.

PART IV. THE ART OF LIVING

1. The Art of Living
2. The Rule of Living
3. The Purpose of Affliction
4. Anger
5. Contentment

1. THE ART OF LIVING

There are just two ways in which mortals may live together: the material or animal way -and the spiritual or human way. By the use of signals and sounds, animals are able to communicate with each other in a limited way. But such forms of communication do not convey meanings, values, or ideas. Thus, the one distinction between man and animal is that humans can communicate with their fellows by means of symbols which most certainly designate and identify meanings, values, ideas, and even ideals.

Since animals cannot communicate ideas to each other, they cannot develop personality. Humans develop personality because we can thus communicate with each other concerning both ideas and ideals.

It is this ability to communicate and share meanings that constitutes our cultures and enables us -through social associations -to build civilizations. Knowledge and wisdom become cumulative because of our ability to communicate these possessions to our succeeding generations.

This thereby arises our racial cultural activities: art, science, religion, and philosophy. Thus, symbolic communication between human beings pre-determines the bringing into existence of our social groups.

The most effective of all social groups is the family -more particularly the two parents. And personal affection is the spiritual bond which holds together these material associations of two human beings. (Such an effective relationship is also possible between two persons of the same sex, as is so abundantly illustrated in the devotions of genuine friendships.) These associations of friendship and mutual affection are socializing and ennobling because they encourage and facilitate the following essential factors of the higher levels of the art of living:

1. Mutual self-expression and self-understanding. Many noble human impulses die because there is no one to hear their expression. Truly, it is not good for humans to be alone. Some degree of recognition and a certain amount of appreciation are essential to the development of human character. Without the genuine love of a home, no child can achieve the full development

of normal character. Character is something more than mere mind and morals. Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent wedlock. Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character. Such a matchless community of relationship -man and woman in the fond embrace of the highest ideals of time -is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession.

2. Union of souls - the mobilization of wisdom. Every human being sooner or later acquires a certain concept of this world, and a certain vision of the next. Through associating with other personalities, humans then may unite these views of our present temporal existence and our eternal prospects. Thus, does the mind of one personality augment its spiritual values by gaining much of the insight of the other. In this way humans enrich their soul by pooling their respective spiritual possessions. Likewise, in

this same way, humans are enabled to avoid that ever-present tendency to fall victim to distortion of vision, prejudice of viewpoint, and narrowness of judgment. Fear, envy, and conceit can be prevented only by intimate contact with other minds. And since wisdom is superknowledge, it follows that in the union of wisdom the social group, large or small, mutually shares all knowledge.

3. The enthusiasm for living. Isolation tends to exhaust the energy charge of the soul. Association with one's fellows is essential to the renewal of the zest for life and is indispensable to the maintenance of the courage to fight those battles consequent upon our ascent to the higher levels of human living. Friendship enhances the joys and glorifies the triumphs of life. Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness. The presence of a friend enhances all beauty and exalts every goodness. By intelligent symbols we are able to quicken and enlarge the appreciative capacities of our friends.

One of the crowning glories of human

friendship is this power and possibility of the mutual stimulation of the imagination. Great spiritual power is inherent in the consciousness of wholehearted devotion to a common cause, mutual loyalty to a cosmic Deity --God!

4. The enhanced defense against all evil. Personality association and mutual affection is an efficient insurance against evil. Difficulties, sorrow, disappointment, and defeat are more painful and disheartening when borne alone. Association does not transmute evil into righteousness, but it does aid in greatly lessening the sting. There is positive strength in the knowledge that you live for the welfare of others - and that these others likewise live for your welfare and advancement.

We languish in isolation. Humans unfailingly become discouraged when we view only the transitory transactions of time. The present, when divorced from the past and the future, becomes exasperatingly trivial. Only a glimpse of the circle of eternity can inspire us to do our best and can challenge the best in us to do our utmost. And when we are thus at our best, we live most unselfishly for the good of others -

our fellow sojourners in time and eternity.

To repeat, such inspiring and ennobling association finds its ideal possibilities in the human marriage relation. True, much is attained out of marriage, and many, many marriages utterly fail to produce these moral and spiritual fruits. Too many times marriage is entered by those who seek other values which are lower than these superior accompaniments of human maturity. Ideal marriage must be founded on something more stable than the fluctuations of sentiment and the fickleness of mere sex attraction; it must be based on genuine and mutual personal devotion. And thus, if you can build up such trustworthy and effective small units of human association, when these are assembled in the aggregate, the world will behold a great and glorified social structure, the civilization of mortal maturity -- "peace on earth and good will among (women and) men.

2. THE RULE OF LIVING

The differing levels of meaning attached to the interpretations of the rule of living -- "do to others that which you desire others to do to

you" -- are:

1. The level of the flesh. This is a purely selfish and lustful -- evil-intending -- interpretation.

2. The level of the feelings. This plane is one level higher than that of the flesh and implies that sympathy and pity would enhance one's interpretation of this rule of living.

3. The level of mind. Now come into action the reason of mind and the intelligence of experience. Good judgment dictates that such a rule of living should be interpreted in consonance with the highest idealism embodied in the nobility of profound self-respect.

4. The level of brotherly love. Still higher is discovered the level of unselfish devotion to the welfare of one's fellows. On this higher plane of wholehearted social service growing out of the consciousness of the Fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life.

5. The moral level. And then when you attain true philosophic levels of interpretation, when you have real insight into the rightness and wrongness of

things, when you perceive the eternal fitness of human relationships, you will begin to view such a problem of interpretation as you would imagine a high-minded, idealistic, wise, and impartial third person would so view and interpret such an injunction as applied to your personal problems of adjustment to your life situations.

6. The spiritual level. And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to treat all men as we conceive God would treat them. That is the universe ideal of human relationships. And this is your attitude toward all such problems when your supreme desire is ever to do the Father's will.

3. THE PURPOSE OF AFFLICTION

"Master, I am still at a loss to understand why the loving Father in heaven permits so many of His children on earth to suffer so many afflictions."

"Nathaniel, you and many others are thus perplexed because you do not comprehend how the

natural order of this world has been so many times upset by the sinful adventures of certain rebellious traitors to the Father's will. And I have come to make a beginning of setting these things in order. But many ages will be required to restore this part of the universe to former paths and thus release the children of men from the extra burdens of sin and rebellion. The presence of evil alone is sufficient test for the ascension of man -- sin is not essential to survival.

"But, my son, you should know that the Father does not purposely afflict His children. Man brings down upon himself unnecessary affliction because of his persistent refusal to walk in the better ways of the divine will. Affliction is potential in evil, but much of it has been produced by sin and iniquity. Many unusual events have transpired on this world, and it is not strange that all thinking men should be perplexed by the scenes of suffering and affliction which they witness.

But of one thing you may be sure: The Father does not send affliction as an arbitrary punishment for wrongdoing. Man should not blame God for those afflictions which are the natural result of the life which he chooses to live; neither should man complain of those experiences which are a part, of

life as it is lived on this world. It is the Father's will that mortal man should work persistently and consistently toward the betterment of his estate on earth. Intelligent application would enable man to overcome much of his earthly misery.

"Nathaniel, it is our mission to help men solve their spiritual problems and in this way to quicken their minds so that they may be the better prepared and inspired to go about solving their manifold material problems. I know of your confusion as you have read the Scriptures. All too often there has prevailed a tendency to ascribe to God the responsibility for everything which ignorant man fails to understand. The Father is not personally responsible for all you may fail to comprehend. Do not doubt the love of the Father just because some just and wise law of His ordaining chances to afflict you because you have innocently or deliberately transgressed such a divine ordinance."

"But, Nathaniel, there is much in the Scriptures which would have instructed you if you had only read with discernment Do you not remember that it is written" 'My son, despise not the chastening of the Lord; neither be weary of

his correction, for whom the Lord loves he corrects, even as the father corrects the son in whom he takes delight. "The Lord does not afflict willingly." 'Before I was afflicted, I went astray, but now do I keep the law. Affliction was good for me that I might thereby learn the divine statutes. "I know your sorrows. The eternal God is your refuge, while underneath are the everlasting arms. "The Lord also is a refuge for the oppressed, a haven of rest in times of trouble. "The Lord will strengthen him upon the bed of affliction; the Lord will not forget the sick."

'As a father shows compassion for his children, so is the Lord compassionate to those who fear him. He knows your body; he remembers that you are dust. ' 'He heals the brokenhearted and binds up their wounds. ' 'He is the hope of the poor, the strength of the needy in his distress, a refuge from the storm, and a shadow from the devastating heat. "He gives power to the faint, and to them who have no might he increases strength. "When you pass through the waters of affliction, I will be with you, and when the rivers of adversity overflow you, I will not forsake you. 'He has sent me to bind up the

brokenhearted, to proclaim liberty to the captives, and to comfort all who mourn.' 'There is correction in suffering; affliction does not spring forth from the dust.'"

"Although transgression of divine law is sooner or later followed by the harvest of punishment, while men certainly eventually do reap what they sow, still you should know that human suffering is not always punishment for antecedent sin."

"The Father in heaven does not willingly afflict the children of men. Man suffers, first, from the accidents of time and the imperfections of the evil of an immature physical existence. Next, he suffers the inexorable consequences of sin -- the transgression of divine laws.

And finally, man reaps the harvest of his own iniquitous persistence in rebellion against the righteous rule of heaven on earth. But man's miseries are not a personal visitation of divine judgment. Man can, and will, do much to lessen his temporal sufferings."

"If you are really righteous, God will certainly deliver you from your afflictions. You should learn from the history of God's dealings

with man that the Almighty destroys only the wicked."

"When the suffering servant obtains a vision of God, there follows a soul peace which passes all human understanding."

4. ANGER

Jesus said: "Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher (the indwelling spirit) of man's soul.

Have you not read in the Scriptures that 'wrath kills the foolish man,' and that man 'tears himself in his anger?' That 'he who is slow of wrath is of great understanding,' while 'he who is hasty of temper exalts folly?'

You all know that 'a soft answer turns away wrath,' and how 'grievous words stir up anger.'

'Discretion defers anger,' while 'he who has no control over his own self is like a defenseless city without walls.'

'Wrath is cruel and anger is outrageous.'
'Angry men stir up strife, while the furious multiply their transgressions.' 'Be not hasty in spirit, for anger rests in the bosom of fools.'"

Before Jesus ceased speaking, he said further:
"Let your hearts be so dominated by love that your (indwelling) spirit guide will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship."

When men shut off the appeal to the spirit that dwells within them, there is little that can be done to modify their attitude.

"You should remember that in body and mind -- emotionally -- men react individually. The only uniform thing about men is the indwelling spirit. Though divine spirits may vary somewhat in the nature and extent of their experience, they react uniformly to all spiritual appeals. Only through, and by appeal to, this spirit can mankind ever attain unity and brotherhood."

5. CONTENTMENT

"Some persons are naturally happier than others. Much, very much, depends upon [their] willingness to be led and directed by the Father's spirit which lies in [them]. Have you noticed in the Scriptures the words of the wise man, 'The spirit of man is the candle of the Lord, searching all the inward parts'? And, that such spirit-led mortals say: 'the lines are fallen to me in pleasant places; yes, I have a goodly heritage.' 'A little that a righteous man has is better than the riches of many wicked,' 'for a good man shall be satisfied from within himself.' 'A merry heart makes a cheerful countenance and is a continual feast. Better is a little with the reverence of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is than a fatted ox and hatred therewith. Better is a little with righteousness than great revenues without rectitude.' 'A merry heart does good like a medicine.' 'Better a handful with composure than a super-abundance with sorrow and vexation of spirit.'

'Much of man's sorrow is born of the

disappointment of his ambitions and wounding of his pride. Although you owe a duty to yourselves to make the best of your lives on earth, having thus sincerely exerted yourself, you should cheerfully accept your lot and exercise ingenuity in making the most of that which has fallen to your hands. All too many of man's troubles take origin in the fear soil of his own material heart.' 'The wicked flee when no man pursues.' 'The wicked are like the troubled sea, for it cannot rest, but its waters cast up mire and dirt; there is no peace, says God, for the wicked.'"

"Seek not, then, for false peace and transient joy but rather for the assurance of faith and the sureties of divine sonship which yield composure, contentment, and supreme joy in the spirit."

Jesus hardly regarded this world as a "vale of tears." He rather looked upon it as the birth sphere of the eternal and immortal spirits of Paradise ascension, the "vale of soul making".

PART V. THE BALANCE OF MATURITY

1. The Balance of Maturity
2. The Lures of Maturity
3. The Desirability of Possessing a Well-Balanced Character
4. The Foundations for the Growth of a Noble Character

1. THE BALANCE OF MATURITY

While some of us have an eye single to the attainment of eternal realities, we must also make provision for the necessities of temporal living. While the spirit is our goal, the flesh is a fact. Occasionally the necessities of living may fall into our hands by accident, but in general, we must intelligently work for them. The two major problems of life are: making a temporal living and the achievement of eternal survival. And even the problem of making a living requires religion for its ideal solution. These are both highly personal problems. True religion, in fact, does not function apart from the individual.

The essentials of the temporal life are:

1. Good physical health.
2. Clear and clean thinking.
3. Ability and skill.
4. Wealth- the goods of life.
5. Ability to withstand defeat.
6. Culture -education and wisdom.

Even the physical problems of bodily health and efficiency are best solved when they are viewed from the religious standpoint: our body and mind are the dwelling place of our gifts from God -the spirit of God becoming the spirit of man. Our mind thus becomes the mediator between material things and spiritual realities.

It requires intelligence to secure one's share of the desirable things of life. It is wholly erroneous to suppose that faithfulness in doing one's daily work will insure the rewards of wealth. Barring the occasional and accidental acquirement of wealth, the material rewards of the temporal life are found to flow in certain well-organized channels, and only those who have access to these channels may expect to be well rewarded for their temporal efforts. Poverty must ever be the lot of all men who seek for wealth in isolated and individual channels. Wise planning, therefore, becomes the one thing essential to worldly prosperity. Success requires not only devotion to one's work but also that one should function as a part of some one of the channels of material wealth. If you are unwise, you can bestow a devoted life upon your

generation without material reward; if you are an accidental beneficiary of the flow of wealth, you may roll in luxury even though you have done nothing worthwhile for your fellow beings.

Ability is that which you inherit, while skill is what you acquire. Life is not real to one who cannot do some one thing well, expertly. Skill is one of the real sources of the satisfaction of living. Ability implies the gift of foresight, far-seeing vision. Be not deceived by the tempting rewards of dishonest achievement; be willing to toil for the later returns inherent in honest endeavor. The wise man is able to distinguish between means and ends; otherwise, sometimes overplanning for the future defeats its own high purpose. As a pleasure seeker, you should aim always to be a producer as well as a consumer.

Train your memory to hold in sacred trust the strength-giving and worth-while episodes of life, which you can recall at will for your pleasure and edification. Thus, build up for yourself and in yourself reserve galleries of beauty, goodness, and artistic grandeur. But the noblest of all memories are the treasured recollections of the great moments of a superb

friendship. And all of these memory treasures radiate their most precious and exalting influences under the releasing touch of spiritual worship. But life will become a burden of existence unless you learn how to fail gracefully. There is an art in defeat which noble souls always, acquire; you must know how to lose, cheerfully; you must be fearless of disappointment. Never hesitate to admit failure. Make no attempt to hide failure under deceptive smiles and beaming optimism. It sounds well always to claim success, but the end results are appalling. Such a technique leads directly to the creations of a world of unreality and to the inevitable crash of ultimate disillusionment.

Success may generate courage and promote confidence, but wisdom comes only from the experiences of adjustment to the results of one's failures. Men who prefer optimistic illusions to reality can never become wise. Only those who face facts and adjust them to ideals can achieve wisdom. Wisdom embraces both the fact and the ideal and therefore saves its devotees from both of those barren extremes of philosophy - the man whose idealism excludes facts and the materialist who is devoid of spiritual outlook. Those timid souls who

can only keep up the struggle of life by the aid of continuous false illusions of success are doomed to suffer failure and experience defeat as they ultimately awaken from the dream world of their own imaginations. And it is this business of facing failure and adjusting to defeat that the far-reaching vision of religion exerts its supreme influence. Failure is simply an educational episode - a cultural experiment in the acquirement of wisdom - in the experience of the God-seeking person who has embarked on the eternal adventure of the exploration of a universe. To such person's defeat is but a new tool for the achievement of higher levels of universe reality.

The career of a God-seeking person may prove to be a great success in the light of eternity, even though the whole temporal life enterprise may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and spirit achievement. Do not make the mistake of confusing knowledge, culture, and wisdom. They are related in life, but they represent vastly differing spirit values; wisdom (knowledge plus experience) ever dominates knowledge and always glorifies culture.

2. THE LURES OF MATURITY

The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted, but "Man cannot live by bread a lone." Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth our slumbering spiritual forces. So, if God lives in us, then how can we induce ourselves to release these soul-bound powers of divinity and infinity? How shall we induce ourselves to let go of God that we may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can we awaken these latent powers for good which lie dormant in our soul? One thing for sure: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things?

The secret of all these problems is wrapped up in spiritual communion, in worship. From our human standpoint, it is a question of combined meditation and relaxation.

Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it.

When these experiences are frequently repeated, they crystallize into habits, strength-giving and worshipful habits, and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a mature personality. These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and timesaving. The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment

their spiritual energies.

Another requirement for the attainment of maturity is the cooperative adjustment of social groups to an ever-changing environment. The immature individual arouses the antagonisms of fellows; the mature man wins the hearty cooperation of his associates, thereby many times multiplying the fruits of his life efforts.

On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit. From such vantage points of high living, we are able to transcend the material irritations of the lower levels of thinking - worry, jealousy, envy, revenge, and the pride of immature personality. These high-climbing souls deliver themselves from a multitude of the crosscurrent conflicts of the trifles of living, thus becoming free to attain consciousness of the high currents of spirit concept and celestial communication. But the life purpose must be jealously guarded from the temptation to seek for easy and transient attainment; likewise, must it be so fostered as to become immune to the disastrous threats of

fanaticism.

3. THE DESIRABILITY OF POSSESSING

A WELL-BALANCED CHARACTER

The Master talked to [a] group about the desirability of possessing well-balanced characters. He recognized that it was necessary for most men to devote themselves to the mastery of some vocation, but he deplored all tendency toward overspecialization, toward becoming narrow-minded and circumscribed in life's activities. He called attention to the fact that any virtue, if carried to extremes, may become a vice.

Jesus always preached temperance and taught consistency -- proportionate adjustment of life problems. He pointed out that overmuch sympathy and pity may degenerate into serious emotional instability; that enthusiasm may drive on into fanaticism. At the same time, he warned them against the dangers of the dullness of over-conservative mediocrity.

Jesus further discoursed on the dangers of courage and faith, how they sometimes lead

unthinking souls on to recklessness and presumption. He also showed how prudence and discretion, when carried too far, lead to cowardice and failure. He exhorted his hearers to strive for originality, while shunning all tendency toward eccentricity. He pleaded for sympathy without sentimentality, piety without sanctimoniousness. He taught reverence free from fear and superstition.

It was not so much what Jesus taught about the balanced character that impressed his associates as the fact that his own life was such an eloquent exemplification of his teaching. He lived in the midst of stress and storm, but he never wavered. His enemies continually laid snares for him, but they never entrapped him. The wise and learned endeavored to trip him, but he did not stumble. They sought to embroil him in debate, but his answers were always enlightening, dignified, and final. When he was interrupted in his discourses with multitudinous questions, his answers were always significant and conclusive. Never did he resort to ignoble tactics in meeting the continuous pressure of his enemies, who did not hesitate to employ every sort of false, unfair, and unrighteous mode of attack upon him.

While it is true that many men and women must assiduously apply themselves to some definite pursuit as a livelihood vocation, it is nevertheless wholly desirable that human beings should cultivate a wide range of cultural familiarity with life as it is lived on earth. Truly educated persons are not satisfied with remaining in ignorance of the lives and doings of their fellows.

4. THE FOUNDATIONS FOR THE GROWTH OF A NOBLE CHARACTER

"Likewise (as the whole lily which rears its pure and snowy head high into the sunshine while its roots are grounded in the slime and muck of the darkened soil beneath)," "mortal man, while he has his roots of origin and being in the animal soil of human nature, can by faith raise his spiritual nature up into the sunlight of heavenly truth and actually bear the noble fruits of the spirit."

"Build well the foundations for the growth of a noble character of spiritual endowments."

"In order to yield the fruits of the spirit, you must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows."

But do not make the mistake of the foolish carpenter who wastes valuable time squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber and then, when he has thus bestowed all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm.

Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that recreated mind, is to achieve the evolvment of the soul of immortal destiny. Your spirit nature the jointly created soul -- is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine

destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine."

PART VI. A TRUE FAMILY

1. A True Family
2. Home Life
3. Early Home Life
4. Man & Wife
5. Jesus Exalted Marriage

1. A TRUE FAMILY

Jesus stated that a true family is founded on the following seven facts:

1. The fact of existence. The relationships of nature and the phenomena of mortal likenesses are bound up in the family: Children inherit certain parental traits. The children take origin in the parents; personality existence depends on the (time) act of the parent. The relationship of father and child is inherent in all nature and pervades all living existences.

2. Security and pleasure. True fathers take great pleasure in providing for the needs of their children. Many fathers are not content with supplying the mere wants of their children but enjoy making provision for their pleasures also.

3. Education and training. Wise fathers carefully plan for the education and adequate training of their sons and daughters. When young they are prepared for the greater responsibilities of later life.

4. Discipline and restraint. Farseeing fathers also make provision for the necessary discipline, guidance, correction, and sometimes restraint of their young and immature offspring.

5. Companionship and loyalty. The affectionate father holds intimate and loving intercourse with his children. Always is his ear open to their petitions; he is ever ready to share their hardships and assist them over their difficulties. The father is supremely interested in the progressive welfare of his progeny.

6. Love and mercy. A compassionate father is freely forgiving; fathers do not hold vengeful memories against their children. Fathers are not like judges, enemies, or creditors. Real families are built upon tolerance, patience, and forgiveness.

7. Provision for the future. Temporal fathers like to leave an inheritance for their sons. The family continues from one generation to another. Death only ends one generation to mark the beginning of another. Death terminates an individual life but not necessarily the family.

2. HOME LIFE

"Love, John [Mark], is the supreme reality of the universe when bestowed by all-wise beings, but it is a dangerous and oftentimes semi- selfish trait as it is manifested in the experience of mortal parents. When you get married and have children of your own to rear, make sure that your love is admonished by wisdom and guided by intelligence.

"Your whole afterlife will be more happy and dependable because you spent your first eight years in a normal and well- regulated home. You possess a strong and well-knit character because you grew up in a home where love prevailed and wisdom reigned. Such a childhood training produces a type of loyalty which assures me that you will go through with the course you have begun."

For more than an hour Jesus and John continued this discussion of home life. The Master went on to explain to John how a child is wholly dependent on his parents and the associated home life for all his early concepts of everything intellectual, social, moral, and even spiritual since the family represents to the young child all that he can first know of either human or divine relationships. The child must derive his first impressions of the universe from the mother's care; he is wholly dependent on the

earthly father for his first ideas of the heavenly Father. The child's subsequent life is made happy or unhappy, easy or difficult, in accordance with his early mental and emotional life, conditioned by these social and spiritual relationships of the home. A human being's entire afterlife is enormously influenced by what happens during the first few years of existence.

The revelators sincerely believe that the gospel of Jesus' teaching, founded as it is on the father-child relationship, can hardly enjoy a world-wide acceptance until such a time as the home life of modern civilized peoples embraces more of love and more of wisdom. Notwithstanding that parents of the twentieth century possess great knowledge and increased truth for improving the home and ennobling the home life, it remains a fact that very few modern homes are such good places in which to nurture boys and girls as Jesus' home in Galilee and John Mark's home in Judea, albeit the acceptance of Jesus' gospel will result in the immediate improvement of home life. The love life of a wise home and the loyal devotion of true religion exert a profound reciprocal influence upon each other. Such a home life enhances religion, and genuine religion always glorifies the home.

3. EARLY HOME LIFE

When you are the product of a home where the parents bear each other a sincere affection, you therefore have not been over loved so as to injuriously exalt your concept of self-importance. Neither has your personality suffered distortion in consequence of your parents' loveless maneuvering for your confidence and loyalty, the one against the other. You have enjoyed that parental love which insures laudable self-confidence, and which fosters normal feelings of security.

Love is the supreme reality of the universe when bestowed by all-wise beings, but it is a dangerous and oftentimes semiselfish: trait as it is manifested in the experience of mortal parents. Thus, when married with children, make sure that your love is admonished by wisdom and guided by intelligence.

A child is wholly dependent on his parents and the associated home life for all his early concepts of everything intellectual, social, moral, and even spiritual since the family represents to the young child all that he can first know of either human or

divine relationships. The child must derive his first impressions of the universe from the mother's care; he is wholly dependent on the earthly father for his first ideas of the heavenly Father. The child's subsequent life is made happy or unhappy, easy or difficult, in accordance with his early mental and emotional life, conditioned by these social and spiritual relationships of the home. A human being's entire afterlife is enormously influenced by what happens during the first few years of existence.

It is our sincere belief that the gospel of Jesus' teaching, founded as it is on the father-child relationship: can hardly enjoy a world-wide acceptance until such a time as the home life of the modern civilized peoples embraces more of love and of wisdom. The acceptance of Jesus' gospel will result in the immediate improvement of home life. The love life of a wise home and the loyal devotion of true religion exert a profound reciprocal influence upon each other. Such a home life enhances religion, and genuine religion always glorifies the home.

As long as we teach the child to pray, "Our Father who is in heaven," a tremendous responsibility rests upon all earthly fathers so

to live and order their homes that the word **father** becomes worthily enshrined in the minds and hearts of allgrowing children.

4. MAN & WIFE

The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness.

"My friend, always remember that man has no rightful authority over women unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service, it is only fair that she receives from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children."

Do you know that men and women are partners With God in that they co-operate to create beings

who grow up to possess themselves of the potential of immortal souls? It is Godlike to share your life and all that relates therefore on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife --too!"

5. JESUS EXALTED MARRIAGE

Jesus exalted marriage as the most ideal and highest of all human relationships. And he never sanctioned any divorce practice which gave man any advantage over woman; the Master countenanced only those teachings which accorded women equality with men.

"Marriage is honorable and is to be desired by all men. The fact that the Son of Man pursues his earth mission alone is in no way a reflection on the desirability of marriage. That I should so work is the Father's will, but this same Father has directed the creation of male and female, and it is the divine will that men and women should find their highest service and consequent joy in the

establishment of homes for the reception and training of children, in the creation of whom these parents become co-partners with the Makers of heaven and earth. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one."

PART VII. THERE IS NOTHING COVERED UP

1. There is Nothing Covered Up
2. Spiritual Unity
3. Why Do the Heathen Rage?
4. Lead Us Not into Temptation
5. The "Fear of the Lord"

1. THERE IS NOTHING COVERED UP

"I declare to you that there is nothing covered up that is not going to be revealed; there is nothing hidden that shall not be known. What I have taught you privately, that preach with wisdom in the open. what I have revealed to you in the inner chamber, that you are to proclaim in due season from the housetops. And I say to you, my friends and disciples, be not afraid of those who can kill the body, but who are not able to destroy the soul; rather put your trust in him who is able to sustain the body and save the soul."

"Are not two sparrows sold for a penny? And yet I declare that not one of them is forgotten in God's sight. Know you not that the very hairs of your head are all numbered? Fear not, therefore; you are of more value than a great many sparrows. Be not ashamed of my teaching; go forth, proclaiming peace and good will, but be not deceived -- peace will not always attend your preaching. I came to bring peace on earth, but when men reject my gift, division and turmoil result. When all of a family receive the gospel of the

kingdom, truly peace abides in that house; but when some of the family enter the kingdom and others reject the gospel, such division can produce only sorrow and sadness. Labor earnestly to save the whole family lest a man's foes become those of his own household. But when you have done your utmost for all of every family, I declare to you that he who loves [their] father or mother more than this gospel is not worthy of the kingdom."

2. SPIRITUAL UNITY

I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. I do not desire that social harmony and fraternal peace shall be purchased by the sacrifice of free personality and spiritual originality. What I require of you, my apostles, is spirit unity -- and that you can experience in the joy of your united dedication to the wholehearted doing of the will of my Father in heaven. You do not have to see alike or feel alike or even think alike in order spiritually to be alike. Spiritual unity is derived from the

consciousness that each of you is indwelt, and increasingly dominated, by the spirit gift of the heavenly Father. Your apostolic harmony must grow out of the fact that the spirit hope of each of you is identical in origin, nature, and destiny.

"In this way, you may experience a perfected unity of spirit purpose and spirit understanding growing out of the mutual consciousness of the identity of each of your indwelling Paradise spirits; and you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social contact. Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father in heaven. You can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul."

"Your spirit unity implies two things, which always will be found to harmonize in the lives of individual believers: First, you are possessed with a common motive for life service; you all desire above everything to do the will of the Father in heaven. Second, you all have a common goal of existence; you all purpose to find the Father in heaven, thereby proving that you have become like Him."

Many times, during the training of the twelve Jesus reverted to this theme. Repeatedly he told them it was not his desire that those who believed in him should become dogmatized and standardized in accordance with the religious interpretations of even good men. Again, and again he warned his apostles against the formulation of creeds and the establishment of traditions as a means of guiding and controlling believers in the gospel of the kingdom.

3. WHY DO THE HEATHEN RAGE?

My kingdom is founded on love proclaimed in mercy, and established by unselfish service. My Father does not sit in heaven laughing in derision

at the heathen. He is not wrathful in his great displeasure.

"The heathen are not without excuse when they rage at us. Because their outlook is small and narrow, they are able to concentrate their energies enthusiastically. Their goal is near and more or less visible; wherefore do they strive with valiant and effective execution. You who have professed entrance into the kingdom of heaven are altogether too vacillating and indefinite in your teaching conduct. The heathen strike directly for their objectives; you are guilty of too much chronic yearning. If you desire to enter the kingdom, why do you not take it by spiritual assault as the heathen take a city they lay siege to? You are hardly worthy of the kingdom when your service consists so largely in an attitude of regretting the past, whining over the present, and vainly hoping for the future. Why do the heathen rage? Because they know not the truth. Why do you languish in futile yearning? Because you obey not the truth. Cease your useless yearning and go forth bravely doing that which concerns the establishment of the kingdom."

"Let me emphatically state this eternal truth:

If you, by truth coordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, YOUR-righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth coordinated life."

4. "LEAD US NOT INTO TEMPTATION"

"Master, why do we pray that God will lead us not into temptation when we well know from your revelation of the Father that he never does such things?"

"Men are all too often led into temptation by the urge of their own selfishness and by the impulses of their animal natures. When you are in this way tempted, I admonish you that, while you recognize temptation honestly and sincerely for just what it is, you intelligently redirect the energies of spirit, mind, and body, which are seeking expression, into higher channels and toward

more idealistic goals. In this way may you transform your temptations into the highest types of uplifting mortal ministry while you almost wholly avoid these wasteful and weakening conflicts between the animal and spiritual natures."

"But let me warn you against the folly of undertaking to surmount temptation by the effort of supplanting one desire by another and supposedly superior desire through the mere force of the human will. If you would be truly triumphant over the temptations of the lesser and lower nature, you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation. You will in this way be delivered through spiritual transformation rather than be increasingly over burdened with the deceptive suppression of mortal desires. The old and the inferior will be forgotten in love for the new and the superior. Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth. There is mighty power in the expulsive energy of a new and sincere spiritual

affection. And again, I say to you, be not overcome by evil but rather overcome evil with good.

Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success. Leadership is dependent on natural ability, discretion, willpower, and determination. Spiritual destiny is dependent on faith, love, and devotion to truth -- hunger and thirst for righteousness--the wholehearted desire to find God and to be like him.

Do not become discouraged by the discovery that you are human. Human nature may tend toward evil, but it is not inherently sinful. Be not downcast by your failure wholly to forget some of your regrettable experiences.

The mistakes which you fail to forget in time will be forgotten in eternity. Lighten your burdens of soul by speedily acquiring a long-distance view of your destiny, a universe expansion of your career.

Make not the mistake of estimating the soul's worth by the imperfections of the mind or by the appetites of the body. Judge not the soul nor evaluate its destiny by the standard of a single unfortunate human episode.

Your spiritual destiny is conditioned only by your spiritual longings and purposes.

Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing man, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. These moral and spiritual endowments make all levels of human living richer and more meaningful.

You are destined to live a narrow and mean life if you learn to love only those who love you. Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed.

Divine love cannot be self-contained; it must be unselfishly bestowed.

Kingdom believers should possess an implicit faith, a whole-souled belief, in the certain triumph of righteousness. Kingdom builders must be undoubting of the truth of the gospel of eternal

salvation. Believers must increasingly learn how to step aside from the rush of life--escape the harassments of material existence --while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion.

God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit lovers are not perturbed by the episodes of the material world. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. Everyday a true believer lives, he finds it easier to do the right thing.

Spiritual living mightily increases true self-respect. But self-respect is not self-admiration. Self-respect is always co-ordinate with the love and service of one's fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.

As the days pass, every true believer becomes more skillful in alluring his fellows into the love

of eternal truth. Are you more resourceful in revealing goodness to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your techniques of leading hungry souls into the spiritual kingdom?

Are your ideals sufficiently high to insure your eternal salvation while your ideas are so practical as to render you a useful citizen to function on earth in association with your mortal fellows? In the spirit, your citizenship is in heaven; in the flesh, you are still citizens of the earth kingdoms. Render to the Caesars the things which are material and to God those which are spiritual.

The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for man, but the measure of your human strength of character is your ability to resist the holding of grudges and your capacity to withstand brooding in the face of deep sorrow. Defeat is the true mirror in which you may honestly view your real self.

As you grow older in years and more experienced in the affairs of the kingdom, are you

becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates? Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul. If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings. Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully.

Avoid dishonesty and unfairness in all your efforts to preach truth and proclaim the gospel. Seek no unearned recognition and crave no undeserved sympathy. Love, freely receive from both divine and human sources regardless of your deserts, and love freely in return. But in all other things related to honor and adulation, seek only that which honestly belongs to you.

The God-conscious mortal is certain of salvation; he is unafraid of life; he is honest and consistent. He knows how bravely to endure unavoidable suffering; he is uncomplaining when faced by inescapable hardship.

The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder.

5. THE "FEAR OF THE LORD"

Phillip said to Jesus: "Master, why is it that the Scriptures instruct as to 'fear the Lord,' while you would have us ask to the Father in heaven without fear? How are we to harmonize these teachings?"

"My children, I am not surprised that you ask such questions. In the beginnings, it was only through fear that man could learn reverence, but I have come to reveal the Father's love so that you will be attracted to the worship of the Eternal by the drawing of a [child's] affectionate recognition and reciprocation of the Father's profound and perfect love."

I would deliver you from the bondage of driving yourselves through slavish fear to the irksome service of a jealous and wrathful King-God.

I would instruct you in the Father-child relationship of God and [you] so that you may be joyfully led into that sublime and supernal free worship of a loving, just, and merciful Father-God.

The 'fear of the Lord' has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to love. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of human to God that constitutes the mission of the Son of Man (and the Son of God) on earth.

"Intelligent children do not fear their father in order that they may receive good gifts from his hand; but having already received the abundance of good things bestowed by the dictates of the father's affection for his sons and daughters, these much-loved children are led to love, their father in responsive recognition and appreciation of such munificent beneficence. The

goodness of God leads to repentance; the beneficent of God leads to service; the mercy of God leads to salvation; while the love of God leads to intelligent and freehearted worship."

"Your forebears feared God because He was mighty and mysterious. You shall adore Him because He is magnificent in love, plenteous in mercy, and glorious in truth. The power of God engenders fear in the heart of man, but the nobility and righteousness of His personality beget reverence, love, and willing worship.

A dutifully and affectionate son does not fear or dread even a mighty and noble father. I have come into the world to put love in the place of fear, joy in the place of sorrow, confidence in the place of dread, loving service and appreciative worship in the place of slavish bondage and meaningless ceremonies. But it is still true of those who sit in darkness that 'the fear of the Lord is the beginning of wisdom.' But when the light has more fully come, the sons of God are led to praise the Infinite for what He is rather than to fear Him for what He does.

"When children are young and unthinking, they must necessarily be admonished to honor their

parents; but when they grow older and become somewhat more appreciative of the benefits of the parental ministry and protection, they are led up, through understanding respect and increasing affection, to that level of experience where they actually love their parents for what they are more than for what they have done. The father naturally loves his child, but the child must develop his love for the father from the fear of what the father can do, through awe, dread, dependence, and reverence, to the appreciative and affectionate regard of love.

"You have been taught that you should 'fear God and keep His commandments, for that is the whole duty of [you].' But I have come to give you a new and higher commandment. I would teach you to 'love God and learn to do His will for that is the highest privilege of the liberated [children] of God.' Your fathers were taught to 'fear God -- the Almighty King.' I teach you, 'Love God -- the all-merciful Father.'"

"In the kingdom of heaven, which I have come to declare, there is no high and mighty King; this kingdom is a divine family. The universally recognized and unreservedly worshipped center and head of this far-flung brotherhood of intelligent beings is my

Father and your Father. I am his Son, and you are also his [child]. Therefore, it is eternally true that you and I are brethren in the heavenly estate, and more so since we have become brethren in the flesh of the earthly life. Cease, then, to fear God as king or serve him as a master; learn to reverence him as the Creator; honor him as the Father of your spirit youth; love him as a merciful defender, and ultimately worship him as the loving and all-wise Father of [our] more mature spiritual realization and appreciation."

PART VIII. WHAT MUST I DO TO BE SAVED?

1. What Must I Do to be Saved?
2. You Must be Reborn
3. If You Truly Want to Find God!
4. Man Must become Hungry for Truth!
5. The Young Man Who Was Afraid!

1. WHAT MUST I DO TO BE SAVED?

"You cannot buy salvation; you cannot earn righteousness. Salvation is the gift of God, and righteousness is the natural fruit of the spirit-born life of [a child of God] in the kingdom. You are not saved because you live a righteous life; rather is it that you live a righteous life because you have already been saved, have recognized [child] ship as the gift of God and service in the kingdom as the supreme delight of life on earth. When humans believe this gospel, which is a revelation of the goodness of God, they will be led to voluntary repentance of all known sin. Realization of [being a child of God] is incompatible with the desire to sin. Kingdom believers hunger for righteousness and thirst for divine perfection."

"When men and women ask what shall we do to be saved, you shall answer, believe this gospel of the kingdom; accept divine forgiveness. By faith recognize the indwelling spirit of God (in you), whose acceptance makes you a [child] of God. Have you not read in the Scriptures where it says, 'In

the Lord have I righteousness and strength.'? Also, where the Father says, 'My righteousness is near; my salvation has gone forth and my arms shall enfold my people.' 'My soul shall be joyful in the love of my God, for he has clothed me with the garments of salvation and has covered me with the robe of his righteousness.' Have you not also read of the Father that his name 'shall be called the Lord our righteousness.' 'Take away the filthy rags of self-righteousness and cloth my son with the robe of divine righteousness and eternal salvation.' It is forever true, 'the just shall live by faith.' Entrance into the Father's kingdom is wholly free, but progress -- growth in grace -- is essential to continuance therein."

2. YOU MUST BE REBORN

On the evening of the ordination of the apostles, Andrew after having gone out and found Jesus said: "Master, my brethren are unable to comprehend what you have said about the kingdom. We do not feel able to begin this work until you have given us further instruction. I have come to ask you to join us in the garden and help us

to understand the meaning of your words." And Jesus went with Andrew to meet with the apostles.

When he had entered the garden, he gathered the apostles around him and taught them further, saying: "You find it difficult to receive my message because you would build the new teaching directly upon the old, but I declare that you must be reborn. You must start out afresh as little children and be willing to trust my teaching and believe in God. The new gospel of the kingdom cannot be made to conform to that which is. You have wrong ideas of the Son of Man and his mission on earth. But do not make the mistake of thinking that I have come to set aside the law and the prophets; I have not come to destroy but to fulfill, to enlarge and illuminate. I come not to transgress the law but rather to write these new commandments on the tablets of your hearts."

"I demand of you a *righteousness* that shall exceed the righteousness of those 'Who seek to obtain the Father's favor by alms giving, prayer, and fasting. If you would enter the kingdom, you must have a righteousness that consists in love, mercy, and truth - the sincere desire to do the will of my Father in heaven."

"Always must you recognize the two viewpoints of all mortal conduct --the human and the divine; the ways of the flesh and the way of the spirit; the estimate of time and the viewpoint of eternity."

"Do your good deeds in secret; when you give alms, let not the left hand know what the right hand does. And when you pray, go apart by yourselves and use not vain repetitions and meaningless phrases.

Always remember that the Father knows what you need even before you ask Him. And be not given to fasting with a sad countenance to be seen by men. As my chosen apostles, now set apart for the service of the kingdom, lay not up for yourselves treasures on earth, but by your unselfish service lay up for yourselves treasures in heaven, for where your treasures are, there will your hearts be also.

"The lamp of the body is the eye; if, therefore, your eye is generous, your whole body will be full of light. But if your eye is selfish, the whole body will be filled with darkness. If the very light which is in you is turned to darkness, how great is that darkness!"

"I would that we should live together as one understanding family. You are entrusted with a great work, and I crave your undivided service.

You know that it has been well said: 'No man can serve two masters.' You cannot sincerely worship God and at the same time wholeheartedly serve mammon. Having now enlisted unreservedly in the work of the kingdom, be not anxious for your lives; much less be concerned with what you shall eat or what you shall drink; nor yet for your bodies, what clothing you shall wear. Already have you learned that willing hands and earnest hearts shall not go hungry. And now, when you prepare to devote all of your energies to the work of the kingdom, be assured that the Father will not be unmindful of your needs.

Seek first the kingdom of God, and when you have found entrance thereto, all things needful shall be added to you. Be not, therefore, unduly anxious for the morrow. Sufficient for the day is the trouble thereof."

3. IF YOU TRULY WANT TO FIND GOD!

"If you truly want to find God, that desire is in itself evidence that you have already found Him. Your trouble is not that you cannot find

God, for Father has already found you; your trouble is simply that you do not know God. Have you not read in the Prophet Jeremiah, 'You shall seek me and find me when you shall search for me with all your heart?' And again, does not this same prophet say: 'And I will give you a heart to know me, that I am the Lord, and you shall belong to my people, and I will be your God?' And have you not also read in the Scriptures where it says: 'He looks down upon men, and if any will say: I have sinned and perverted that which was right, and it profited me not, then will God deliver that person's soul from darkness, and they shall see the light?'"

4. MAN MUST BECOME HUNGRY FOR TRUTH!

If a man is not hungry for truth, not dissatisfied with himself, not ready to ask for help, and the eyes of his mind not open to receive light for his soul, that man is not ripe for the harvest of salvation; he must be allowed more time for the trials and difficulties of life to prepare him for the reception of wisdom and higher

learning. Or, if God-knowing believers could have him live with them, they might by their lives show him the Father in heaven, and thus would he become **so** attracted by their lives as children of God that he would be constrained to inquire about our Father.

You cannot reveal God to those who do not seek for Him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit the Father to reveal Himself in our lives, and thus will all God-seeking persons see the Father and ask for our help *in* finding out more about God who in this manner finds expression in our lives."

5. THE YOUNG MAN WHO WAS AFRAID!

"My friend, arise! Stand up like a man! You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of this world and the universe are on your side. The sun rises every morning to salute you just as it does the most powerful and prosperous

man on earth.

You are trying to run away from your unhappy self, but it cannot be done. You and your problems of living are real; you cannot escape them as long as you live. But look again, your mind is clear and capable. Your body has an intelligent mind to direct it. Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal.

Your mind should be your courageous ally in the solution of your life problems rather than your being its abject fear-slave and the bond-servant of depression and defeat. But most valuable of all, your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith. And then, forthwith, will this faith vanquish fear of men by the compelling presence of that new and all dominating love of your fellows which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God."

"This day, my son, you are to be reborn, re-established as a person of faith, courage, and devoted service to your fellows, for God's sake. And when you become so readjusted to life within yourself, you become likewise readjusted to the universe; you have been born again -born of the spirit -and henceforth will your whole life become one of victorious accomplishment. Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you. Arise, young man! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a child of God, a mortal dedicated to the ennobling service of your fellows on earth and destined to the superb and eternal service of God in eternity."

PART IX. TEACHINGS OF JESUS

1. Parable of The Lost Son
2. The Parable of Talents
3. Parable of The Shrewd Steward
4. The Talk about Angels
5. Salvation is a Gift

1. PARABLE OF THE LOST SON

"You have been admonished by the prophets from Samuel to John that you should seek for God--search for truth. Always have they said, '**Seek the Lord while he may be found.**' And all such teaching should be taken to heart. But I have come to show you that, while you are seeking to find: God, God is likewise seeking to find you. Many times, have I told you the story of the good shepherd who left the ninety and nine sheep in the fold while he went forth searching for the one that was lost, and how, when he had found the straying sheep, he laid it over his shoulder and tenderly carried it back to the fold. And when the lost sheep had been restored to the fold, you remember that the good shepherd called in his friends and bade them rejoice with him over the finding of the sheep that had been lost. Again, I say there is more joy in heaven over one sinner who repents than over the ninety and nine just persons who need no repentance. The fact that souls are lost only increases the interest of the heavenly Father. I have come to this world to do my Father's bidding, and it has truly been said of the Son of Man that he is a friend of publicans and sinners."

"You have been taught that divine acceptance comes after your repentance and as a result of all your works of sacrifice and penitence, but I assure you that the Father accepts you even before you have repented and sends the Son and his associates to find you and bring you, with rejoicing, back to the fold, the kingdom of sonship and spiritual progress. You are all like sheep which have gone astray, and I have come to seek and to save those who are lost."

"And you should also remember the story of the woman who, having had ten pieces of silver made into a necklace of adornment, lost one piece, and how she lit the lamp and diligently swept the house and kept up the search until she found the lost piece of silver. And as soon as she found the coin that was lost, she called together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece that was lost.' So again, I say, there is always joy in the presence of the angels of heaven over one sinner who repents and returns to the Father's fold. And I tell you this story to impress upon you that the Father and his Son go forth to search for those who are lost, and in this search, we employ all influences capable of rendering assistance in our diligent efforts to find those who are lost, those who stand in need of salvation. And so, while the Son of Man goes out in the wilderness to seek for the sheep gone

astray, he also searches for the coin which is lost in the house. The sheep wanders away, unintentionally; the coin is covered by the dust of time and obscured by the accumulation of the things of men."

"And now I would like to tell you the story of a thoughtless son of a well-to-do farmer who deliberately left his father's house and went off into a foreign land, where he fell into much tribulation. You recall that the sheep strayed away without intention, but this youth left his home with premeditation. It was like this: A certain man had two sons; one, the younger, was lighthearted and care-free, always seeking for a good time and shirking responsibility, while his older brother was serious, sober, hard-working, and willing to bear responsibility. Now these two brothers did not get along well together; they were always quarreling and bickering. The younger lad was cheerful and vivacious, but indolent and unreliable; the older son was steady and industrious, at the same time self-centered, surly, and conceited. The younger son enjoyed play but shunned work; the older devoted himself to work but seldom played. This association became so disagreeable that the younger son came to his father and said: 'Father, give me the third portion of your possessions which would fall to me and

allow me to go out into the world to seek my own fortune.' And when the father heard this request, knowing how unhappy the young man was at home and with his older brother, he divided his property, giving the youth his share.

Within a few weeks the young man gathered together all his funds and set out upon a journey to a far country, and finding nothing profitable to do which was also pleasurable, he soon wasted all his inheritance in riotous living. And when he had spent all, there arose a prolonged famine in that country, and he found himself in want. And so, when he suffered hunger and his distress was great, he found employment with one of the citizens of that country; who sent him into the fields to feed swine. And the young man would fain have filled himself with the husks which the swine ate, but no one would give him anything.

One day, when he was very hungry, he came to himself and said: 'How many hired servants of my father have bread enough and to spare while I perish with hunger, feeding swine off here in a foreign country! I will arise and go to my father, and I will say to him: Father, I have sinned against heaven and against you, I am no worthier to be called your son; only be willing to make me one of your hired servants.' And when

the young man had reached this decision, he arose and started out for his father's house.

Now this father had grieved much for his son; he had missed the cheerful, though thoughtless, lad. This father loved this son and was always on the lookout for his return, so that on the day he approached his home, even while he was yet afar off, the father saw him and, being moved with loving compassion, ran out to meet him, and with affectionate greeting he embraced and kissed him. And after they had met, the son looked up into his father's tearful face and said: 'Father, I have sinned against heaven and in your sight; I am no more worthy to be called a son' -- but the lad did not find opportunity to complete his confession because the overjoyed father said to the servants who had by the time come running up: 'Bring quickly his best robe, the one I have saved, and put it on him and put the son's ring on his hand and fetch sandals for his feet.'

And then, after the happy father had led the footsore and weary lad into the house, he called to his servants: 'Bring on the fatted calf and kill it, and let us eat and make merry, for this my son was dead and is alive again; he was lost and is found. 'And they all gathered about the father to rejoice with him over the restoration of his son.

About this time, while they were celebrating, the elder son came in from his day's work in the field, and as he drew near the house, he heard the music and the dancing. And when he came up to the back door, he called out one of the servants and inquired as to the meaning of all this festivity. And then said the servant: 'Your long-lost brother has come home, and your father has killed the fatted calf to rejoice over his son's safe return. Come in that you also may greet your brother and receive him back into your father's house.'

But when the older brother heard this, he was so hurt and angry he would not go into the house. When his father heard of his resentment of the welcome of his younger brother, he went out to entreat him. But the older son would not yield to his father's persuasion. He answered his father, saying: 'Here these many years have I served you, never transgressing the least of your commands, and yet you never gave me even a kid that I might make merry with my friends. I have remained here to care for you all these years, and you never made rejoicing over my faithful service, but when this your son returns, having squandered your substance with harlots, you make haste to kill the fatted calf and make merry over him.'

Since this father truly loved both of his sons, he tried to reason with this older one: 'But, my son,

you have all the while been with me, and all this which I have is yours. You could have had a kid at any time you had made friends to share your merriment. But it is only proper that you should now join with me in being glad and merry because of your brother's return. Think of it, my son, your brother was lost and is found; he has returned alive to us!"

This was one of the most touching and effective of all the parables which Jesus ever presented to impress upon his hearers the Father's willingness to receive all who seek entrance into the kingdom of heaven. Jesus was very partial to telling these three stories at the same time. He presented the story of the lost sheep to show that, when men unintentionally stray away from the path of life, the Father is mindful of such lost ones and goes out, with his Sons, the true shepherds of the flock, to seek the lost sheep. He then would recite the story of the coin lost in the house to illustrate how thorough is the divine searching for all who are confused, confounded, or otherwise spiritually blinded by the material cares and accumulations of life. And then he would launch forth into the telling of this parable of the lost son, the reception of the returning prodigal, to show how complete is the restoration of the lost son into his Father's house and heart.

Many, many times during his years of teaching,

Jesus told and retold this story of the prodigal son. This parable and the story of the good Samaritan were his favorite means of teaching the love of the Father and the neighborliness of man.

2. THE PARABLE OF TALENTS

"As individuals, and as a generation of believers, hear me while I speak a parable: There was a certain great man who, before starting out on a long journey to another country, called all his trusted servants before him and delivered into their hands all his goods. To one he gave five talents, to another two, and to another one. And so, on down through the entire group of honored stewards, to each he entrusted his goods according to their several abilities; and then he set out on his journey. When their lord had departed, his servants set themselves at work to gain profits from the wealth entrusted to them. Immediately he who had received five talents began to trade with them and very soon had

made a profit of another five talents. In like manner, he who had received two talents soon had gained two more. And so, did all of these servants make gains for their master except he who received but one talent. He went away by himself and dug a hole in the earth where he hid his lord's money.

Presently the lord of those servants unexpectedly returned and called upon his stewards for a reckoning. And when they had all been called before their master, he who had received the five talents came forward with the money which had been intrusted to him and brought five additional talents, saying, 'Lord, you gave me five talents to invest, and I am glad to present five other talents as my gain.' And then his lord said to him: 'Well done, good and faithful servant, you have been all over a few things; I will now set you as steward over many; enter forthwith into the joy of your lord.' And then he who had received the two talents came forward, saying: 'Lord, you delivered into my hands two talents; behold, I have gained these

other two talents.' And his lord then said to him: 'Well done, good and faithful steward; you also have been faithful over a few things, and I will now set you over many; enter you into the joy of your lord.' And then there came to the accounting he who had received the one talent. This servant came forward, saying, 'Lord, I knew you and realized that you were a shrewd man in that you expected gains where you had not personally labored; therefore, was I afraid to risk aught of that which was intrusted to me. I safely hid your talent in the earth; here it is; you now have what belongs to you.' But his lord answered: 'You are an indolent and slothful steward. By your own words you confess that you knew I would require of you an accounting with reasonable profit, such as your diligent fellow servants have this day rendered. Knowing this, you ought, therefore, to have at least put my money into the hands of the bankers that on my return I might have received my own with interest.' And then to the chief steward this lord said: 'Take away this one talent from this unprofitable servant and give it to him who has the ten talents.'

"To everyone who has, more shall be given, and

he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me.

"And so, should you go about the work of the Father's business, now and henceforth, even forever more. Carry on until I come. In faithfulness do that which is intrusted to you, and thereby shall you be ready for the reckoning call of death. And having thus lived for the glory of the Father and the satisfaction of the Son, you shall enter with joy and exceedingly great pleasure into the eternal service of the everlasting kingdom."

Truth is living; the Spirit of Truth is ever leading the children of light into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual

gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the truth, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to "enter fully into the joy of their Lord." What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine truth: "Here, Master, is the truth you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the truth you gave us." But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning.

In the next world, you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the

spirit, as they are manifested in the ever-expanding service of men and the worship of God, such selfish stewards must accept the consequences of their deliberate choosing.

And how much like all selfish mortals was this unfaithful servant with the one talent in that he blamed his slothfulness directly upon his lord. How prone is man, when he is confronted with the failures of his own making, to put the blame upon others, oftentimes upon those who least deserve it!

Said Jesus that night as they went to their rest: "Freely have you received therefore freely should you give of the truth of heaven, and in the giving, will this truth multiply and show forth the increasing light of saving grace, even as you minister it."

3. PARABLE OF THE SHREWD STEWARD

"You may all learn a lesson from the story of a certain rich man who had a shrewd but unjust steward. This steward had not only oppressed his master's clients for his own selfish gain, but he had also directly wasted and squandered his mater's

funds. When all this finally came to the ears of his master, he called the steward before him and asked the meaning of these rumors and required that he should give immediate accounting of his stewardship and prepare to turn his master's affairs over to another.

Now this unfaithful steward began to say to himself: 'What shall I do since I am about to lose this stewardship? I have not the strength to dig; to beg I am ashamed. I know what I will do to make certain that, when I am put out of this stewardship, I will be welcomed into the houses of all who do business with my master.' And then, calling in each of his lord's debtors, he said to the first, 'How much do you owe my master?' He answered, 'A hundred measures of oil.' Then said the steward, 'Take your wax board bond, sit down quickly, and change it to fifty.' Then he said to another debtor, 'How much do you owe?' And he replied, 'A hundred measures of wheat.' Then said the steward, 'Take your bond and write fourscore.' And this he did with numerous other debtors. And so did this dishonest steward seek to make friends for himself after he would be discharged from his stewardship. Even his lord and master, when he subsequently found out about this, was compelled to admit that his unfaithful steward had at least shown sagacity

in the manner in which he had sought to provide for future days of want and adversity.

And it is in this way that the sons of this world sometimes show more wisdom in their preparation for the future than do the children of light. I say to you who profess to be acquiring treasure in heaven: Take lessons from those who make friends with the mammon of unrighteousness, and likewise so conduct your lives that you make eternal friendship with the forces of righteousness in order that, when all things earthly fail, you shall be joyfully received into the eternal habitations.

Some of you, before you entered the kingdom, were very shrewd in dealing with your business associates. If you were unjust and often unfair, you were nonetheless prudent and farseeing in that you transacted your business with the eye single to your present profit and future safety. Likewise should you now so order your lives in the kingdom as to provide for your present joy while you also make certain of your future enjoyment of treasures laid up in heaven. If you were so diligent in making gains for yourselves when in the service of self, why should you show less diligence in gaining souls for the kingdom since you are now servants of the brotherhood of man and stewards of God?

I affirm that he who is faithful in little will also be faithful in much, while he who is unrighteous in little will also be unrighteous in much. If you have not shown foresight and integrity in the affairs of this world, how can you hope to be faithful and prudent when you are trusted with the stewardship of the true riches of the heavenly kingdom. If you are good stewards and faithful bankers, if you have not been faithful in that which is another's, who will be foolish enough to give you great treasure in your own name?

And again I assert that no man can serve two masters; either he will hate the one and love the other, or else he will hold to one while he despises the other. You cannot serve God and mammon.

4. THE TALK ABOUT ANGELS

"The angelic hosts are a separate order of created beings; they are entirely different from the material order of mortal creatures, and they function as a distinct group of universe intelligences. Angels are not of that group of creatures called 'the Sons of God' in the Scriptures; neither are they the glorified spirits

of mortal men who have gone on to progress through the mansions on high. Angels are a direct creation, and they do not reproduce themselves. The angelic hosts have only a spiritual kinship with the human race. As man progresses in the journey to the Father in Paradise, he does traverse a state of being at one time analogous to the state of the angels, but mortal man never becomes an angel.

The angels never die, as man does. The angels are immortal unless, perchance, they become involved in sin as did some of the them with the deceptions of Lucifer. The angels are the spirit servants in heaven, and they are neither all-wise nor all-powerful. But all of the loyal angels are truly pure and holy."

"And do you not remember that I said to you once before that, if you had your spiritual eyes anointed, you would then see the heavens opened and behold the angels of God ascending and descending? It is by the ministry of the angels that one world may be kept in touch with other worlds, for have I not repeatedly told you that I have other sheep not of this fold? And these angels are not the spies of the spirit world who watch upon you and then go forth to tell the Father the thoughts of your heart and to report on the deeds of the flesh. The Father has no need of such service inasmuch as his own

spirit lives within you. But these angelic spirits do function to keep one part of the heavenly creation informed concerning the doings of other and remote parts of the universe. And many of the angels, while functioning in the government of the Father and the universes of the Sons, are assigned to the service of the human races. When I taught you that many of these seraphim are ministering spirits, I spoke not in figurative language nor in poetic strains. And all this is true regardless of your difficulty in comprehending such matters."

"Many of these angels are engaged in the work of saving men, for have I not told you of the seraphic joy when one soul elects to forsake sin and begin the search for God? I did even tell you of the joy in the **presence of the angels** of heaven over one sinner who repents, thereby indicating the existence of other and higher orders of celestial beings who are likewise concerned in the spiritual welfare and with the divine progress of mortal man."

"Also are these angels very much concerned with the means whereby man's spirit is released from the tabernacles of the flesh and his soul escorted to the mansions in heaven. Angels are the sure and heavenly guides of the soul of man during that uncharted and indefinite period of time which

intervenes between the death of the flesh and the new life in the spirit abodes."

5. SALVATION IS A GIFT

The Father **gives** salvation to the children of men, and this salvation is **a free gift** to all who have the faith to receive sonship in the divine family. There is nothing man can do to earn this salvation. Works of self-righteousness cannot buy the favor of God, and much praying in public will not atone for lack of living faith in the heart.

"Men, you may deceive by your outward service, but God looks into your soul. What I am telling you is well illustrated by two men who went into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed to himself: 'O God, I thank you that I am not like the rest of men, extortioners, unlearned, unjust, adulterers, or even like this publican. I fast twice a week; I give tithes of all that I get.' But the publican, standing afar off, would not so much as lift his eyes to heaven but smote his breast, saying: 'God be merciful to me a sinner.'

I tell you that the publican went home with God's approval rather than the Pharisee, for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."

The Pharisee judged himself by the lowest standard; the publican squared himself by the highest ideal. Devotion, to the Pharisee, was a means of inducing self-righteous inactivity and the assurance of false spiritual security; devotion, to the publican, was a means of stirring up his soul to the realization of the need for repentance, confession, and the acceptance, by faith, of merciful forgiveness. The Pharisee sought justice; the publican sought mercy. The law of the universe is: Ask and you shall receive; seek and you shall find.

PART X. PRAYER AND WORSHIP

1. Teachings about Prayer and Worship
2. The Discourse on Prayer,
Thanksgiving, and Worship
3. The Answer to Prayer

1. TEACHINGS ABOUT PRAYER AND WORSHIP

True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man's attempt to socialize the worship of individual religionists.

Worship -- contemplation of the spiritual -- must alternate with service, contact with material reality. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living -- the time tension of personality -- should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father in heaven.

Prayer is designed to make man less thinking but more realizing; it is not designed to increase knowledge but rather to expand insight.

Worship is intended to anticipate the

better life ahead and then to reflect these new spiritual significances back onto the life which now is. Prayer is spiritually sustaining, but worship is divinely creative. Worship is the technique of looking to the One for the inspiration of service to the many.

Worship is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

Prayer is self-reminding -- sublime thinking; worship is self-forgetting--superthinking. Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.

Worship is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal and romantic attitudes by the human soul-spirit.

2. THE DISCOURSE ON PRAYER, THANKSGIVING, AND WORSHIP

1. The conscious and persistent regard for iniquity in the heart of man gradually destroys the prayer connection of the human soul with the spirit circuits of communication between man and God. Naturally God hears the petition of His child, but when the human heart deliberately and persistently harbors the concepts of iniquity, there gradually ensures the loss of personal communion between the earth child and his heavenly Father.

2. That prayer which is inconsistent with the known and established laws of God is an abomination to Him. If man will not listen to God as He speaks to His creation in the laws of spirit, mind, and matter, the very act of such deliberate and conscious disdain by the creature turns the ears of spirit personalities away from hearing the personal petitions of such lawless and disobedient mortals. Jesus quoted to his apostles from the Prophet Zechariah: "But they refused to hearken and pulled away the shoulder and stopped their ears that they should hear my law and the words which I sent by my spirit

through the prophets; therefore, did the results of their evil thinking come as a great wrath upon their guilty heads. And so, it came to pass that they cried for mercy, but there was no ear open to hear." And then Jesus quoted the proverb of the wise man who said: "He who turns away his ear from hearing the divine law, even his prayer shall be an abomination."

3. By opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds. When man hears God's, spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's prayer. Even the forgiveness of sin operates in this same unerring fashion. The Father in heaven has forgiven you even before you have thought to ask Him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men. God's forgiveness in fact is not conditioned upon your forgiving your fellows, but in experience it is exactly so conditioned.

4. There is a basic law of justice in the universe which mercy is powerless to

circumvent. The unselfish glories of God are not possible of reception by a thoroughly selfish creature of the realms of time and space. Even the infinite love of God cannot force the salvation of eternal survival upon any mortal creature who does not choose to survive. Mercy has great latitude of bestowal, but, after all, there are mandates of justice which even love combined with mercy cannot effectively abrogate. Again, Jesus quoted from the Hebrew scriptures: "I have called and you refused to hear; I stretched out my hand, but no man regarded. You have set at naught all my counsel, and you have rejected my reproof, and because of this rebellious attitude it becomes inevitable that you shall call upon me and fail to receive an answer. Having rejected the way of life, you may seek me diligently in your times of suffering, but you will not find me."

5. They who would receive mercy must show mercy; judge not that you be not judged. With the spirit with which you judge others you also shall be judged. Mercy does not wholly abrogate universe fairness. In the end, it will prove true: "Whoso stops his ears to the cry of the poor, he also shall someday cry for help, and

no one will hear him." The sincerity of any prayer is the assurance of its being heard; the spiritual wisdom and universe consistency of any petition is the determiner of the time, manner, and degree of the answer. A wise father does not literally answer the foolish prayers of his ignorant and inexperienced children, albeit the children may derive much pleasure and real soul satisfaction from the making of such absurd petitions.

6. When you have become wholly dedicated to the doing of the will of the Father in heaven, the answer to all your petitions will be forthcoming because your prayers will be in full accordance with the Father's will, and the Father's will is ever manifest throughout his vast universe. What the true son desires and the infinite Father wills IS. Such a prayer cannot remain unanswered. and no other sort of petition can possibly be fully answered.

7. The cry of the righteous is the faith act of the child of God which opens the door of the Father's storehouse of goodness, truth, and mercy, and these good gifts have long been in waiting for the son's approach and personal

appropriation. Prayer does not change the divine attitude toward man, but it does change man's attitude toward the changeless Father. The motive of the prayer gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who prays.

8. Prayer may not be employed to avoid the delays of time or to transcend the handicaps of space. Prayer is not designed as a technique for aggrandizing self or for gaining unfair advantage over one's fellows. A thoroughly selfish soul cannot pray in the true sense of the word. Said Jesus: "Let your supreme delight be in the character of God, and he shall surely give you the sincere desires of your heart." "Commit your way to the Lord; trust in him, and he will act." "For the Lord hears the cry of the needy, and he will regard the prayer of the destitute."

9. "I have come forth from the Father; if, therefore, you are ever in doubt as to what you would ask of the Father, ask in my name, and I will present your petition in accordance with your real needs and desires and in accordance with my Father's will." Guard against the great danger of becoming self-centered in your prayers.

Avoid praying much for yourself; pray more for the spiritual progress of your brethren. Avoid materialistic praying; pray in the spirit and for the abundance of the gifts of the spirit.

10. When you pray for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones. Pray for the welfare of your families, friends, and fellows, but especially pray for those who curse you, and make loving petitions for those who persecute you. "But when to pray, I will not say. Only the spirit that dwells within you may move you to the utterance of those petitions which are expressive of your inner relationship with the Father of spirits."

11. Many resort to prayer only when in trouble. Such a practice is thoughtless and misleading. True, you do well to pray when harassed, but you should also be mindful to speak as a son to your Father even when all goes well with your soul. Let your real petitions always be in secret. Do not let men hear your personal prayers. Prayers of thanksgiving are appropriate for groups of worshipers, but the prayer of the

soul is a personal matter. There is but one form of prayer which is appropriate for all God's children, and that is: "Nevertheless, your will be done. "

12. All believers in this gospel should pray sincerely for the extension of the kingdom of heaven. Of all the prayers of the Hebrew scriptures he commented most approvingly on the petition of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me. Purge me from secret sins and keep back your servant from presumptuous transgression." Jesus commented at great length on the relation of prayer to careless and offending speech, quoting: "Set a watch, O Lord, before my mouth; keep the door of my lips." "The human tongue," said Jesus, "is a member which few men can tame, but the spirit within can transform this unruly member into a kindly voice of tolerance and an inspiring minister of mercy."

13. Jesus taught that the prayer for divine guidance over the pathway of earthly life was next in importance to the petition for a knowledge of the Father's will. In reality, this means a prayer for divine wisdom. Jesus never taught that human knowledge and special skill

could be gained by prayer. But he did teach that prayer is a factor in the enlargement of one's capacity to receive the presence of the divine spirit. When Jesus taught his associates to pray in the spirit and in truth, he explained that he referred to praying sincerely and in accordance with one's enlightenment, to praying wholeheartedly and intelligently, earnestly and steadfastly.

14. Jesus warned his followers against thinking that their prayers would be rendered more effective by ornate repetition, eloquent phraseology, fasting, penance, or sacrifices. But he did exhort his believers to employ prayer as a means of leading up through thanksgiving to true worship. Jesus deplored that so little of the spirit of thanksgiving was to be found in the prayers and worship of his followers. He quoted from the Scriptures on this occasion, saying: "It is a good thing to give thanks to the Lord and to sing praises to the name of the Most High, to acknowledge his loving-kindness every morning and his faithfulness every night, for God has made me glad through his work. In everything I will give thanks according to the will of God."

15. And then Jesus said: "Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven." Then he quoted from the Scriptures: "I will praise the name of God with a song and will magnify Him with thanksgiving. And this will please the Lord better than the sacrifice of an ox or bullock with horns and hoofs."

16. Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. We worship God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth. Worship, taught Jesus, makes one increasingly like the being who is worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence

of the Infinite.

3. THE ANSWER TO PRAYER

1. Prayer is an expression of the finite mind in an effort to approach the Infinite. The making of a prayer must, therefore, be limited by the knowledge, wisdom, and attributes of the finite; likewise, must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite. There never can be observed an unbroken continuity of material phenomena between the making of a prayer and the reception of the full spiritual answer thereto.

2. When a prayer is apparently unanswered, the delay often betokens a better answer, although one which is for some good reason greatly delayed. No sincere prayer is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer, an answer which meets the petition of the spirit of man as contrasted with the prayer of the mere mind of man.

3. The prayers of time, when indited by the

spirit and expressed in faith, are often so vast and all-encompassing that they can be answered only in eternity; the finite petition is sometimes so fraught with the grasp of the Infinite that the answer must long be postponed to await the creation of adequate capacity for receptivity; the prayer of faith may be so all-embracing that the answer can be received only on Paradise.

4. The answers to the prayer of the mortal mind are often of such a nature that they can be received and recognized only after that same praying mind has attained the immortal state. The prayer of the material being can many times be answered only when such an individual has progressed to the spirit level.

5. The prayer of a God-knowing person may be so distorted by ignorance. and so, deformed by superstition that the answer thereto would be highly undesirable. Then must the intervening spirit beings so translate such a prayer that, when the answer arrives, the petitioner wholly fails to recognize it as the answer to his prayer.

6. All true prayers are addressed to spiritual

beings, and all such petitions must be answered in spiritual terms, and all such answers must consist in spiritual realities. Spirit beings cannot bestow material answers to the spirit petitions of even material beings. Material beings can pray effectively only when they "pray in the spirit."

7. No prayer can hope for an answer unless it is born of the spirit and nurtured by faith. Your sincere faith implies that you have in advance virtually granted your prayer hearers the full right to answer your petitions in accordance with that supreme wisdom and that divine love which your faith depicts as always actuating those beings to whom you pray.

8. The child is always within his rights when he presumes to petition the parent; and the parent is always within his parental obligations to the immature child when his superior wisdom dictates that the answer to the child's prayer be delayed, modified, segregated, transcended, or postponed to another stage of spiritual ascension.

9. Do not hesitate to pray the prayers of spirit longing; doubt not that you shall receive

the answer to your petitions. These answers will be on deposit, awaiting your achievement of those future spiritual levels of actual cosmic attainment, on this world or on others, whereon it will become possible for you to recognize and appropriate the long-waiting answers to your earlier but ill-timed petitions.

10. All genuine spirit-born petitions are certain of an answer. Ask and you shall receive. But you should remember that you are progressive creatures of time and space; therefore, must you constantly reckon with the time-space factor in the experience of your personal reception of the full answers to your manifold prayers and petitions.

PART XI. THE RELIGION OF THE IDEAL

1. The Religion of the Ideal
2. The Positive Nature of Jesus' Religion
3. The Discourse(s) on True Religion
4. The Spirit of Living Truth and
5. The Power of True Religion
6. The Spirit of Truth
7. You [too] Shall Survive Mortal Death!

1. THE RELIGION OF THE IDEAL

The religion of Jesus transcends all our former concepts of the idea of worship in that he not only portrays his Father as the ideal of infinite reality but positively declares that this divine source of values and the eternal center of the universe is truly and personally attainable by every mortal creature who chooses to enter the kingdom of heaven on earth, thereby acknowledging the acceptance of sonship with God and brotherhood with man. That is the highest concept of religion the world has ever known, and there can never be a higher since this gospel embraces the infinity of realities, the divinity of values, and the eternity of universal attainments. Such a concept constitutes the achievement of the experience of the idealism of the supreme and the ultimate.

Therefore, must our devotion to a supreme ideal, if that ideal is real, be devotion to this God of past, present, and future universes of things and beings. And there is no other God, for there cannot possibly be any other God. All other gods are figments of the imagination, illusions of mortal mind, distortions of false logic, and the self-

deceptive idols of those who create them. Yes, you can have a religion without this God, but it does not mean anything. And if you seek to substitute the word of God for the reality of this ideal of the living God, you have only deluded yourself by putting an idea in the place of an ideal, a divine reality. Such beliefs are merely religious or wishful fancy.

The teachings of Jesus is religion at its best. This gospel enables us to seek for the true God and to find Him. But are we willing to pay the price of this entrance into the kingdom of heaven? Are we willing to be born again. To be remade? Are we willing to be subject to this terrible and testing process of self-destruction and soul reconstruction? Has not the Master said: "Whoso would save his life must lose it. Think not that I have come to bring peace but rather a soul struggle? "True, after we pay the price of the dedication to the Father's will, we do experience great peace provided we continue to walk in these spiritual paths of consecrated living.

Now are we truly forsaking the lures of the known order of existence while we unreservedly dedicate our quest to the lures of the unknown and unexplored order of the existence of a future life of adventure in the spirit worlds of the higher idealism of divine reality. And we seek for those

symbols of meaning wherewith to convey to our fellow men these concepts of the reality of the idealism of the religion of Jesus, and we will not cease to pray for that day when all mankind shall be thrilled by the communal vision of this supreme truth. Just now, our focalized concept of the Father, as held in our hearts, is that God is spirit; as conveyed to our fellows, that God is love.

The religion of Jesus demands living and spiritual experience. Other religions may consist in traditional beliefs, emotional feelings, philosophic consciousness, and all of that, but the teaching of the Master requires the attainment of actual levels of real spirit progression.

The consciousness of the impulse to be like God is not true religion. The feelings of the emotion to worship God are not true religion. The knowledge of the conviction to forsake self and serve God is not true religion. The wisdom of the reasoning that this religion is the best of all is not religion as a personal and spiritual experience. True religion has reference to destiny and reality of attainment as well as to the reality and idealism of that which is wholeheartedly faith-accepted.

2. THE POSITIVE NATURE OF JESUS' RELIGION

Jesus taught the disciples about the positive nature of the gospel of the kingdom. When, in the course of his remarks, he intimated that some parts of the Scripture were more truth-containing than others and admonished his hearers to feed their souls upon the best of the spiritual food, James, interrupted the Master, asking: "Would you be good enough, Master, to suggest to us how we may choose the better passages from the Scriptures for our personal edification?" And Jesus replied: "Yes, James, when you read the Scriptures look for those eternally true and divinely beautiful teachings, such as:

"Create in me a clean heart, O Lord."

"The Lord is my shepherd; I shall not want."

"You should love your neighbor as yourself."

"For I, the Lord your God, will hold your right hand, saying, fear not; I will help you."

"Neither shall the nations learn war anymore."

And this is illustrative of the way Jesus, day by day, appropriated the cream of the Hebrew scriptures for the instruction of his followers and for inclusion in the teachings of the new gospel of the kingdom. Other religions had suggested the thought of the nearness of God to man, but Jesus made the care of God for man like the solicitude of a loving father for the welfare of his dependent children and then made this teaching the cornerstone of his religion. And thus, did the doctrine of the fatherhood of God make imperative the practice of the brotherhood of man. The worship of God and the service of man became the sum and substance of his religion. Jesus took the best of the Jewish religion and translated it to a worthy setting in the new teachings of the gospel of the kingdom.

Jesus put the spirit of positive action into the passive doctrines of the Jewish religion. In the place of negative compliance with ceremonial requirements, Jesus enjoined the positive doing of that which his new religion required of those who accepted it. Jesus' religion consisted not merely in believing, but in actually doing, those things which the gospel required. He did not teach that the essence of religion consisted in social service, but rather that social service was one of the certain effects of the possession of the spirit

of true religion.

Jesus did not hesitate to appropriate the better half of a Scripture while he repudiated the lesser portion. His great exhortation, "Love your neighbor as yourself, " he took from the Scripture, which reads: "You shall not take vengeance against the children of your people, but you shall love your neighbor as yourself." Jesus appropriated the positive portion of this Scripture while rejecting the negative part. He even opposed negative or purely passive nonresistance. Said he: "When an enemy smites you on one cheek, do not stand there dumb and passive but in positive attitude tum the other; that is, do the best thing possible actively to lead your brother in error away from the evil paths into the better ways of righteous living." Jesus required his followers to react positively and aggressively to every life situation. The turning of the other cheek, or whatever act that may typify, demands initiative, necessitates vigorous, active, and courageous expression of the believer's personality.

Jesus did not advocate the practice of negative submission to the indignities of those

who might purposely seek to impose upon the practitioners of non-resistance to evil, but rather that his followers should be wise and alert in the quick and positive reaction of good to evil to the end that they might effectively overcome evil with good. Forget not, the truly good is invariably more powerful than the most malignant evil. The Master taught a positive standard of righteousness: "Whosoever wishes to be my disciple, let him disregard himself and take up the full measure of his responsibilities daily to follow me. " And he so lived himself in that "he went about doing good." And this aspect of the gospel was well illustrated by many parables, which he later spoke to his followers. He never exhorted his followers patiently to bear their obligations but rather with energy and enthusiasm to live up to the full measure of their human responsibilities and divine privileges in the kingdom of God.

When Jesus instructed his apostles that they should, when one unjustly took away the coat, offer the other garment, he referred not so much to a literal second coat as to the idea of doing something positive to save the wrongdoer in the place of the

olden advice to retaliate -- "an eye for an eye" and so on.

Jesus abhorred the idea either of retaliation or of becoming just a passive sufferer or victim of injustice. On this occasion, he taught them the three ways of contending with, and resisting, evil:

1. To return evil for evil - the positive but unrighteous method.
2. To suffer evil without complaint and without resistance -- the purely negative method.
3. To return good for evil, to assert the will so as to become master of the situation, to overcome evil with good -- the positive and righteous method.

One of the apostles once asked: "Master, what should I do if a stranger forced me to carry his pack for a mile?" Jesus answered: "Do not sit down and sigh for relief while you berate the stranger under your breath. Righteousness comes not from such passive attitudes. If you can think of nothing more effectively positive to do, you can at least carry the pack a second mile. That will of a certainty

challenge the unrighteous and ungodly stranger."

The Jews had heard of a God who would forgive repentant sinners and try to forget their misdeeds, but not until Jesus came, did men hear about a God who went in search of lost sheep, who took the initiative in looking for sinners, and who rejoiced when he found them willing to return to the Father's house.

This positive note in religion Jesus extended even to his prayers. And he converted the negative golden rule into a positive admonition of human fairness.

In all his teachings Jesus unfailingly avoided distracting details. He shunned flowery language and avoided the mere poetic imagery of a play upon words. He habitually put large meanings into small expressions. For purposes of illustration

Jesus reversed the current meanings of many terms, such as salt, leaven, fishing, and little children. He most effectively employed the antithesis, comparing the minute to the infinite and so on. His pictures were striking, such as,

"The blind leading the blind. " But the greatest strength to be found in his illustrative teaching was its naturalness. Jesus brought the philosophy of religion from heaven down to earth. He portrayed the elemental needs of the soul with a new insight and a new bestowal of affection.

3. THE DISCOURSE(S) ON TRUE RELIGION

While the religions of the world have a double origin -- natural and revelatory -- at any one time and among any one people there are to be found three distinct forms of religious devotion. And these three manifestations of the religious urge are:

1. Primitive religion. The semi-natural and instinctive urge to fear mysterious energies and worship superior forces; chiefly a religion of the physical nature, the religion of fear.

2. The religion of civilization. The advancing religious concepts and practices of the civilizing races

-- the religion of the mind -- the intellectual

theology of the authority of established religious tradition.

3. True religion -- the religion of revelation. The revelation of supernatural values; a partial insight into eternal realities; a glimpse of the goodness and beauty of the infinite character of the Father in heaven -- the religion of the spirit as demonstrated in human experience.

The religion of the physical senses and the superstitious fears of natural man, the Master refused to belittle though he deplored the fact that so much of this primitive form of worship should persist in the religious forms of the more intelligent races of mankind. Jesus made it clear that the great difference between the religion of the mind and the religion of the spirit is that, while the former is upheld by ecclesiastical authority, the latter is wholly based on human experience.

Until the races become highly intelligent and more fully civilized, there will persist many of those childlike and superstitious ceremonies which are so characteristic of the evolutionary religious practices of primitive and backward peoples. Until the human race progresses to the

level of a higher and more general recognition of the realities of spiritual experience, large numbers of men and women will continue to show a personal preference for those religions of authority which require only intellectual assent, in contrast to the religion of the spirit, which entails active participation of mind and soul in the faith adventure of grappling with the rigorous realities of progressive human experience.

The acceptance of the traditional religions of authority presents the easy way out for man's urge to seek satisfaction for the longings of his spiritual nature. The settled, crystallized, and established religions of authority afford a ready refuge to which the distracted and distraught soul of man may flee when harassed by fear and tormented by uncertainty. Such a religion requires of its devotees, as the price to be paid for its satisfactions and assurances, only a passive and purely intellectual assent.

And for a long time, there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though,

in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect and utterly surrender the right to participate in the most thrilling and inspiring of all possible human experiences: the personal quest for truth, the exhilaration of facing the perils of intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence--man seeking God, for himself and as himself, and finding him.

The religion of the spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress. The religion of the mind --the theology of authority -- requires little or none of these exertions from its formal believers. Tradition is a safe refuge and an easy path for those fearful and halfhearted souls who instinctively shun the spirit struggles and mental uncertainties associated with those faith voyages of daring adventure out upon the high seas of unexplored truth in search for the

farther shores of spiritual realities as they may be discovered by the progressive human mind and experienced by the evolving human soul.

I [call] upon you to be born again, to be born of the spirit. I [call] you out of the darkness of authority and the lethargy of tradition into the transcendent light of the realization of the possibility of making for yourselves the greatest discovery possible for the human soul to make--the supernal experience of finding God for yourself, in yourself, and of yourself, and of doing all this as a fact in your own personal experience. And so, may you pass from death to life, from the authority of tradition to the experience of knowing God; thus, will you pass from darkness to light, from a racial faith inherited, to a personal faith achieved by actual experience; and thereby will you progress from a theology of mind handed down by your ancestors to a true religion of spirit which shall be built up in your souls as an eternal endowment.

Your religion shall change from the mere intellectual belief in traditional authority, to the actual experience of living faith which is able to grasp the reality of God--and all that relates to the divine spirit of the Father. The religion of

the mind ties you hopelessly to the past; the religion of the spirit consists in progressive revelation and ever beckons you on toward higher and holier achievements in spiritual ideals and eternal realities.

While the religion of authority may impart a present feeling of settled security, you pay for such a transient satisfaction the price of the loss of your spiritual freedom and religious liberty. My Father does not require of you as the price of entering the kingdom of heaven that you should force yourself to subscribe to a belief in things which are spiritually repugnant, unholy, and untruthful. It is not required of you that your own sense of mercy, justice, and truth should be outraged by submission to an outworn system of religious forms and ceremonies. The religion of the spirit leaves you forever free to follow the truth wherever the leadings of the spirit may take you. And who can judge -- perhaps this spirit may have something to impart to this generation which other generations have refused to hear?

The prophet who said, "He will be kept in perfect peace whose mind is stayed on God," was not a mere intellectual believer in authoritative theology. This truth-knowing human had discovered

God; he was not merely talking about God. To honor the God-knowing leaders of the past may indeed be worthwhile, but why, in so doing, should you sacrifice the supreme experience of human existence: finding God for yourselves and knowing him in your own souls?

Every race of mankind has its own mental outlook upon human existence; therefore, must the religion of the mind ever run true to these various racial viewpoints. Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the super-endowment of the religion of the spirit. Racial minds may differ, but all mankind is indwelt by the same divine and eternal spirit. The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit -- the religion of personal spiritual experience.

The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one

another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience -- uniformity of destiny -- making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministrations.

Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated by truth, ennobled by love, dominated by mercy, and restrained by fairness -- justice.

You must cease to seek for the word of God

only on the pages of the olden records of theological authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human. Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God.

When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. But what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful

contemplation of such eternal realities? While the mind is not the seat of the spiritual nature, it is indeed the gateway thereof.

But do not make the mistake of trying to prove to other men that you have found God; you cannot consciously produce such valid proof, albeit there are two positive and powerful demonstrations of the fact that you are God-knowing -- and they are:

1. The fruits of the spirit of God showing forth in your daily routine life.

2. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time.

Now, mistake not, my Father will ever respond to the faintest flicker of faith. He takes note of the physical and superstitious emotions of the primitive man. And with those honest but fearful souls whose faith is so weak that it amounts to little more than an intellectual conformity to a passive attitude of assent to religions of authority, the Father is ever alert to honor and

foster even all such feeble attempts to reach out for him. But you who have been called out of darkness into the light are expected to believe with a whole heart; your faith shall dominate the combined attitudes of body, mind, and spirit.

4. THE SPIRIT OF LIVING TRUTH

AND THE POWER OF TRUE RELIGION

"Be not deceived by [the] show of much learning and by [man's] profound loyalty to the forms of religion. Be only concerned with the spirit of living truth and the power of true religion. It is not the fear of a dead religion that will save you but rather your faith in a living experience in the spiritual realities of the kingdom. Do not allow yourselves to become blinded by prejudice and paralyzed by fear. Neither permit reverence for the traditions so to pervert your understanding that your eyes see not and your ears hear not. It is not the purpose of true religion merely to bring peace but rather to insure progress. And there can be no peace in the heart or progress in the mind unless you fall whole-heartedly in love with truth, the ideal

of eternal realities. The issues of life and death are being set before you -- the sinful pleasures of time against the righteous realities of eternity. Even now you should begin to find deliverance from the bondage of fear and doubt as you enter upon the living of the new life of faith and hope. And when the feelings of service for your fellow men arise within your soul, do not stifle them; when the emotions of love for your neighbor well up within your heart, give expression to such urges of affection in intelligent ministry to the real needs of your fellows."

5. THE SPIRIT OF TRUTH

"As my Father has given me of his spirit, so will I give you of my spirit. And this **Spirit of Truth** which I will bestow upon you shall guide and comfort you and shall eventually lead you into all truth."

The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the **Spirit of Truth**. This divine endowment is not the letter or law of truth, neither

is it to function as the form or expression of truth. The new teacher is the conviction of truth, the consciousness and assurance of true meanings on real spirit levels. And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptive truth.

Divine truth is a spirit-discerned and living reality. Truth exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine truth, it speedily dies. The postmortem salvage of imprisoned truth, even at best, can eventuate only in the realization of a peculiar form of intellectualized glorified wisdom. Static truth is dead truth, and only dead truth can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind.

Intelligence grows out of a material existence which is illuminated by the presence of God's cosmic mind. Wisdom comprises the consciousness of

knowledge elevated [through experience] to new levels of meaning. Truth is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness, and who, after the realization of truth, permit its spirit of activation to live and reign within their souls.

The true child of universe insight looks for the living Spirit of Truth in every wise saying. The God-knowing individual is constantly elevating wisdom to the living-truth levels of divine attainment; the spiritually unprogressive soul is all the while dragging the living truth down to the dead levels of wisdom and to the domain of mere exalted knowledge.

The golden rule, when divested of the superhuman insight of the Spirit of Truth, becomes nothing more than a rule of high ethical conduct. The golden rule, when literally interpreted, may become the instrument of great offense to one's fellows. Without a spiritual discernment of the golden rule of wisdom you might reason that, since you are desirous that all men speak the full and frank truth of their minds to you, you should therefore fully and frankly speak the full thought of your mind to your fellow beings. Such an

unspiritual interpretation of the golden rule --love your neighbor as you love yourself -- might result in untold unhappiness and no end of sorrow.

Some persons discern and interpret the golden rule as a purely intellectual affirmation of human fraternity. Others experience this expression of human relationship, as an emotional gratification of the tender feelings of the human personality. Another mortal recognizes this same golden rule as the yardstick for measuring all social relations, the standard of social conduct. Still others look upon it as being the positive injunction of a great moral teacher who embodied in this statement the highest concept of moral obligation as regards all fraternal relationships. In the lives of such moral beings the golden rule becomes the wise center and circumference of all their philosophy.

In the kingdom of the believing brotherhood of God- knowing truth lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of Jesus as requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them.

This is the essence of true religion: that you love your neighbor as yourself.

But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God.

This same philosophy of the living flexibility and cosmic adaptability of divine truth to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand Jesus' teaching and practice of nonresistance to evil. Jesus'

teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of Jesus' injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine beauty, infinite goodness, and eternal truth-- to know God and to become increasingly like him.

Love, unselfishness, must undergo a constant and living readaptive interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny.

And so, must we clearly recognize that neither the golden rule nor the teaching of nonresistance can ever be properly understood as dogmas or precepts. They can only be comprehended by living them, by realizing their meanings in the living interpretation of the **Spirit of Truth**, who directs the loving contact of one human being with another. And all this clearly indicates the difference between the old religion and the new.

The old religion taught self-sacrifice; the new religion teaches only self-forgetfulness, enhanced self-realization in conjoined social service and universe comprehension. The old religion was motivated by fear-consciousness; the new gospel of the kingdom is dominated by truth-conviction, the spirit of eternal and universal truth. And no amount of piety or creedal loyalty can compensate for the absence in the life experience of kingdom believers of that spontaneous, generous, and sincere friendliness which characterizes the spirit-born sons of the living God. Neither tradition nor a ceremonial system of formal worship can atone for the lack of genuine compassion for one's fellows.

"And when my spirit comes to indwell you, he

will illuminate the difference between sin and righteousness and will enable you to judge wisely in your hearts concerning them."

"As long as I am with you in the flesh, I can be just one individual in your midst or in the entire world. But when I have been delivered from this investment of mortal nature, I will be able to return as a spirit indweller of each of you and of all other believers in this gospel of the kingdom. In this way, the Son of Man will become a spiritual incarnation in the souls of all true believers.

When I have returned to live in you and work through you, I can the better lead you on through this life and guide you through the many abodes in the future life in the heaven of heavens. Life in the Father's eternal creation is not an endless rest of idleness and selfish ease but rather a ceaseless progression in grace, truth, and glory. Each of the many, many stations in my Father's house is a stopping place, a life designed to prepare you for the next one ahead. And so, will the children of light go on from glory to glory until they attain the divine estate wherein they are spiritually perfected even as the Father is perfect in all things."

6. YOU SHALL SURVIVE MORTAL DEATH [TOO]!

[Pursuant to this Tuesday, May 16, 30 A.D., a little before 9:00 p.m., 18th appearance of Jesus after his April 9, 30 A.D., two minutes past 3:00 a.m. Sunday morning resurrection, the Master informs us all that indeed we too shall resurrect upon the individual death of us all.]

"Peace be upon you. You rejoice to know that the Son of Man has risen from the dead because you thereby know that you and your brethren shall also survive mortal death. But such survival is dependent on your having been previously born of the spirit of truth- seeking and God-finding. The bread of life and the water thereof are given only to those who hunger for truth and thirst for righteousness -- for God. The fact that the dead rise is not the gospel of the kingdom. These great truths and these universe facts are all related to this gospel in that they are a part of the result of believing the good news and are embraced in the subsequent experience of those who, by faith, become, in deed and in truth, the everlasting sons of the eternal God. My Father sent me into the world to proclaim this salvation of

sonship to all men. And so, sent I you abroad to preach this salvation of sonship. Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are:

Loving service

Unselfish devotion

Courageous loyalty

Sincere fairness

Enlightened honesty

Undying hope Confiding trust

Merciful ministry

Unfailing goodness

Forgiving tolerance, and

Enduring peace.

If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless

branches on the living vine, and they soon will be taken away. My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your fruitful branches. Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. And when you go abroad to tell all nations the good news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts.

My peace I leave with you."

PART XII. KINGDOM OF HEAVEN

1. God's Law and The Father's Will
2. Jesus' Concept of the Kingdom of Heaven
3. Jesus' Teaching about the Kingdom
4. Jesus' Sermon on the Kingdom of Heaven
5. Later Ideas of the Kingdom
6. New and Advanced Truths about

The Kingdom of Heaven

1. GOD'S LAW AND THE FATHER'S WILL

I declare that the kingdom of heaven is the realization and acknowledgment of God's rule within the hearts of men. True, there is a King in this kingdom, and that King is my Father and your Father. We are indeed His loyal subjects, but far transcending that fact is the transforming truth that we are His sons.

"When you are the subjects of this kingdom, you indeed are made to hear the law of the Universe Ruler; but when, because of the gospel of the kingdom which I have come to declare, you faith-discover yourselves as sons, you henceforth look not upon yourselves as law-subject creatures of an all-powerful king but as privileged sons of a loving and divine Father. Verily, verily, I say to you, when the Father's will is your law, you are hardly in the kingdom. But when the Father's will becomes truly your will, then are you in very truth in the kingdom because the kingdom has thereby become an established experience in you. When God's will is your law, you are noble slave subjects; but when you believe in this new gospel of divine

sonship, my Father's will becomes your will, and you are elevated to the high position of the free children of God, liberated sons of the kingdom."

2. JESUS' CONCEPT OF THE KINGDOM OF HEAVEN

The Master made it clear that the kingdom of heaven must begin with, and be centered in, the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man. The acceptance of such a teaching, Jesus declared, would liberate man from the age-long bondage of animal fear and at the same time enrich human living with the following endowments of the new life of spiritual liberty:

1. The possession of new courage and augmented spiritual power. The gospel of the kingdom was to set man free and inspire him to dare to hope for eternal life.

2. The gospel carried a message of new confidence and true consolation for all men, even for the poor.

3. It was in itself a new standard of moral values, anew ethical yardstick wherewith to measure human conduct. It portrayed the ideal of a resultant new order of human society.

4. It taught the pre-eminence of the spiritual compared with the material; it glorified spiritual realities and exalted superhuman ideals.

5. This new gospel held up spiritual attainment as the true goal of living. Human life received a new endowment of moral value and divine dignity.

6. Jesus taught that eternal realities were the result (reward) of righteous earthly striving. Man's mortal sojourn on earth acquired new meanings consequent upon the recognition of a noble destiny.

7. The new gospel affirmed that human salvation is the revelation of a far-reaching divine purpose to be fulfilled and realized in the future destiny of the endless service of the salvaged sons of God.

Jesus taught that, by faith, the believer

enters the kingdom now. In the various discourses, he taught that two things are essential to faith-entrance into the kingdom:

8. Faith, sincerity. To come as a little child, to receive the bestowal of sonship as a gift; to submit to the doing of the Father's will without questioning and in the full confidence, and genuine trustfulness of the -Father's wisdom; to come into the kingdom free from prejudice and preconception; to be open minded and teachable like an unspoiled child.

9. Truth hunger. The thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God.

Jesus taught that sin is not the child of a defective nature but rather the offspring of a knowing mind dominated by an unsubmitive will. Regarding sin, he taught that God has forgiven; that we make such forgiveness personally available by the act of forgiving our fellows. When you forgive your brother in the flesh, you thereby create the capacity in your own soul for the reception of the reality of God's forgiveness of your own misdeeds.

Though Jesus taught that faith, simple childlike belief, is the key to the door of the

kingdom, he also taught that, having entered the door, there are the progressive steps of righteousness, which every believing child must ascend in order to grow up to the full stature of the robust sons of God.

It is in the consideration of the technique of receiving God's forgiveness that the attainment of the righteousness of the kingdom is revealed. Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God, which accepts your faith as the price of admission. And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.

2. Man will not truly forgive his fellows unless he loves them as himself.

3. To thus love your neighbor as yourself is the highest ethics.

4. Moral conduct, true righteousness, becomes, then, the natural result of such love.

It is therefore evident that the true and

inner religion of the kingdom unfailingly and increasingly tends to manifest itself in practical avenues of social service. Jesus taught a living religion that impelled its believers to engage in the doing of loving service. But Jesus did not put ethics in the place of religion. He taught religion as a cause and ethics as a result.

The righteousness of any act must be measured by the motive; the highest forms of good are therefore unconscious. Jesus was never concerned with morals or ethics as such. He was wholly concerned with that inward and spiritual fellowship with God the Father, which so certainly and directly manifests itself as outward and loving service for man. He taught that the religion of the kingdom is a genuine personal experience, which no man can contain within himself; that the consciousness of being a member of the family of believers leads inevitably to the practice of the precepts of the family conduct, the service of one's brothers and sisters in the effort to enhance and enlarge the brotherhood.

The religion of the kingdom is personal,

individual; the fruits, the results, are familial, social. Jesus never failed to exalt the sacredness of the individual as contrasted with the community. But he also recognized that man develops his character by unselfish service; that he unfolds his moral nature in loving relations with his fellows.

By teaching that the kingdom is within, by exalting the individual, Jesus struck the deathblow of the old society in that he ushered in the new dispensation of true social righteousness. This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven.

And when this kingdom of spiritual pre-eminence does come upon the earth, it will not be manifested in mere improved social and material conditions, but rather in the glories of those enhanced and enriched spiritual values which are characteristic of the approaching age of improved human relations and advancing spiritual attainments.

3. JESUS' TEACHING ABOUT THE KINGDOM

Jesus never gave a precise definition of the kingdom. At one time, he would discourse on one phase of the kingdom, and at another time he would discuss a different aspect of the brotherhood of God's reign in the hearts of men. But while one sermon Jesus noted no less than five phases, or epochs, of the kingdom, and they were:

1. The personal and inward experience of the spiritual life of the fellowship of the individual believer with God the Father.

2. The enlarging brotherhood of gospel believers, the social aspects of the enhanced morals and quickened ethics resulting from the reign of God's spirit in the hearts of individual believers.

3. The super-mortal brotherhood of invisible spiritual beings, which prevails on earth and in heaven, the superhuman kingdom of God.

4. The prospect of the more perfect fulfillment of the will of God, the advance toward the dawn of a new social order in connection with improved spiritual living -- the next age of man.

5. The kingdom in its fullness, the future

spiritual age of light and life on earth.

Wherefore must we always examine the Master's teaching to ascertain which of these five phases he may have reference to when he makes use of the term kingdom of heaven. By this process of gradually changing man's will and thus affecting human decisions, he and his associates are likewise gradually but certainly changing the entire course of human evolution, social and otherwise.

The Master on this occasion placed emphasis on the following five points as representing the cardinal features of the gospel of the kingdom:

1. The pre-eminence of the individual.
2. The will as the determining factor in man's experience.
3. Spiritual fellowship with God the Father.
4. The supreme satisfactions of the loving service of man.
5. The transcendence of the spiritual over the material in human personality.

This world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus' doctrine of the kingdom of heaven. But you should not become discouraged by the apparently slow progress of the kingdom idea on this

planet.

Remember that the order of progressive evolution is subjected to sudden and unexpected periodical changes in both the material and the spiritual worlds. Neither make the fatal mistake, in looking for the age manifestation of the kingdom, of failing to affect its establishment within your own souls.

Although Jesus referred one phase of the kingdom to the future and did, on numerous occasions, intimate that such an event might appear as a part of a world crisis; and though he did likewise most certainly, on several occasions, definitely promise sometime to return to this planet, it should be recorded that he never positively linked these two ideas together. He promised a new revelation of the kingdom on earth and at some future time; he also promised sometime to come back to this world in person; but he did not say that these two events were synonymous. From all that is known, these promises may, or may not, refer to the same event.

His apostles and disciples most certainly linked these two teachings together. When the kingdom failed to materialize as they had expected, recalling the Master's teaching concerning a future kingdom and remembering his promise to come again,

they jumped to the conclusion that these promises referred to an identical event; and therefore, they lived in hope of his immediate second coming to establish the kingdom in its fullness and with power and glory. And so, have successive believing generations lived on earth entertaining the same inspiring but disappointing hope.

4. JESUS' SERMON ON THE KINGDOM OF HEAVEN

"I have come to proclaim the establishment of the Father's kingdom. And this kingdom shall include the worshiping souls of Jew and gentile, rich and poor, free and bond, for my Father is no respecter of persons; his love and his mercy are over all.

The Father in heaven sends His spirit to indwell the minds of men, and when I shall have finished my work on earth, likewise shall the Spirit of Truth be poured out upon all flesh. And the spirit of my Father and the Spirit of Truth shall establish you in the coming kingdom of spiritual understanding and divine righteousness. My kingdom is not of this world.

The Son of Man will not lead forth armies in battle for the establishment of a throne of power or a kingdom of worldly glory. When my kingdom shall have come, you shall know the Son of Man as the Prince of Peace, the revelation of the everlasting Father. The children of this world fight for the establishment and enlargement of the kingdoms of this world, but my disciples shall enter the kingdom of heaven by their moral decisions and by their spirit victories; and when they once enter therein, they shall find joy, righteousness, and eternal life. Those who first seek to enter the kingdom, thus beginning to strive for a nobility of character like that of my Father, shall presently possess all else that is needful. But I say to you in all sincerity: Unless you seek entrance into the kingdom with the faith and trusting dependence of a little child, you shall in no wise gain admission.

Be not deceived by those who come saying here is the kingdom or there is the kingdom, for my Father's kingdom concerns not things visible and material. And this kingdom is even now among you, for where the spirit of God teaches and leads the soul of man; there in reality is the kingdom of heaven. And this kingdom of God is

righteousness, peace, and joy in the Holy Spirit.

John (the Baptist) did indeed baptize you in token of repentance and for the remission of your sins, but when you enter the heavenly kingdom, you will be baptized with the Holy Spirit (ministries of justice, mercy, and love).

In my Father's kingdom, there shall be neither Jew nor gentile, only those who seek perfection through service, for I declare that he who would be great in my Father's kingdom must first become server of all. If you are willing to serve your fellows, you shall sit down with me in my kingdom, even as, by serving in the similitude of the creature, I shall presently sit down with my Father in his kingdom.

This new kingdom is like a seed growing in the good soil of a field. It does not attain full fruit quickly. There is an interval of time between the establishment of the kingdom in the soul of man and that hour when the kingdom ripens into the full fruit of everlasting righteousness and eternal salvation. And this kingdom which I declare to you is not a reign of power and plenty. The kingdom of heaven is not a matter of meat and drink but rather a life of progressive

righteousness and increasing joy in the perfecting service of my Father who is in heaven. For has not the Father said of His children of the world, it is my will that they should eventually be perfect, even as I am perfect.'

I have come to preach the glad tidings of the kingdom. I have not come to add to the heavy burdens of those who would enter this kingdom. I proclaim the new and better way, and those who are able to enter the coming kingdom shall enjoy the divine rest. And whatever it shall cost you in the things of the world, no matter what price you may pay to enter the kingdom of heaven, you shall receive manyfold more of joy and spiritual progress in this world, and in the age to come eternal life.

Entrance into the Father's kingdom waits not upon marching armies, upon overturned kingdoms of this world, nor upon the breaking of captive yokes. The kingdom of heaven is at hand, and all who enter therein shall find abundant liberty and joyous salvation.

This kingdom is an everlasting dominion. Those who enter the kingdom shall ascend to my Father; they will certainly attain the right hand

of His glory in Paradise. And all who enter the kingdom of heaven shall become the sons of God, and in the age to come so shall they ascend to the Father. And I have not come to call the would-be righteous but sinners and all who hunger and thirst for the righteousness of divine perfection.

John came preaching repentance to prepare you for the kingdom; now have I come proclaiming faith, the gift of God, as the price of entrance into the kingdom of heaven. If you would but believe that my Father loves you with an infinite love, then you are in the kingdom of God."

5. LATER IDEAS OF THE KINGDOM

Having summarized the teachings of Jesus about the kingdom of heaven, the revelators were permitted to narrate certain later ideas which became attached to the concept of the kingdom and to engage in a prophetic forecast of the kingdom as it may evolve in the age to come.

Throughout the first centuries of the Christian propaganda, the idea of the kingdom of

heaven was tremendously influenced by the then rapidly spreading notions of Greek idealism, the idea of the natural as the shadow of the spiritual -- the temporal as the time shadow of the eternal.

But the great step which marked the transplantation of the teachings of Jesus from a Jewish to a gentile soil was taken when the Messiah of the kingdom became the Redeemer of the church, a religious and social organization growing out of the activities of Paul and his successors and based on the teachings of Jesus as they were supplemented by the ideas of Philo and the Persian doctrine of good and evil.

The ideas and ideals of Jesus, embodied in the teaching of the gospel of the kingdom, nearly failed of realization as his followers progressively distorted his pronouncements. The Master's concept of the kingdom was notably modified by two great tendencies:

1. The Jewish believers persisted in regarding him as the Messiah. They believed that Jesus would very soon return actually to establish the worldwide and more or less material kingdom.

2. The gentile Christians began very early to accept the doctrines of Paul, which led

increasingly to the general belief that Jesus was the Redeemer of the children of the church, the new and institutional successor of the earlier concept of the purely spiritual brotherhood of the kingdom.

The church, as a social outgrowth of the kingdom, would have been wholly natural and even desirable. The evil of the church was not its existence, but rather that it almost completely supported, the Jesus concept of the kingdom. Paul's institutionalized church became a virtual substitute for the kingdom of heaven, which Jesus had proclaimed.

But doubt not, this same kingdom of heaven which the Master taught exists within the heart of the believer, will yet be proclaimed to this Christian church, even as to all other religions, races, and nations on earth -- even to every individual.

The kingdom of Jesus' teaching, the spiritual ideal of individual righteousness and the concept of man's divine fellowship with God, became gradually submerged into the mystic conception of the person of Jesus as the Redeemer-Creator and spiritual head of a socialized religious community. In this way, a

formal and institutional church became the substitute for the individually spirit-led brotherhood of the kingdom.

The church was an inevitable and useful social result of Jesus' life and teachings; the tragedy consisted in the fact that this social reaction to the teachings of the kingdom so fully displaced the spiritual concept of the real kingdom as Jesus taught and lived it.

The kingdom, to the Jews, was the Israelite community; to the gentiles it became the Christian church. To Jesus the kingdom was the sum of those individuals who had confessed their faith in the fatherhood of God, thereby declaring their wholehearted dedication to the doing of the will of God, thus becoming members of the spiritual brotherhood of man.

The Master fully realized that certain social results would appear in the world as a consequence of the spread of the gospel of the kingdom; but he intended that all such desirable social manifestations should appear as unconscious and inevitable outgrowths, or natural fruits, of this inner personal experience of individual believers, this purely spiritual

fellowship and communion with the divine spirit which indwells and activates all such believers.

Jesus foresaw that a social organization, or church, would follow the progress of the true spiritual kingdom, and that is why he never opposed the apostles' practicing the rite of John's baptism. He taught that the truth-loving soul, the one who hungers and thirsts for righteousness, for God, is admitted by faith to the spiritual kingdom; at the same time, the apostles taught that such a believer is admitted to the social organization of disciples by the outward rite of baptism.

When Jesus' immediate followers recognized their partial failure to realize his ideal of the establishment of the kingdom

in the hearts of men by the spirit's domination and guidance of the individual believer, they set about to save his teaching from being wholly lost by substituting for the Master's ideal of the kingdom, the gradual creation of a visible social organization, the Christian church. And when they had accomplished this program of substitution, in order to maintain consistency and to provide for the recognition of the Master's teaching regarding the fact of the kingdom, they proceeded to set the kingdom off into the future. The church, just as soon

as it was well established, began to teach that the kingdom was in reality to appear at the culmination of the Christian age, at the second coming of Christ.

In this manner, the kingdom became the concept of an age, the idea of a future visitation, and the ideal of the final redemption of the saints of the Most High. The early Christians (and all too many of the later ones) generally lost sight of the Father-and-son idea embodied in Jesus' teaching of the kingdom, while they substituted therefore the well-organized social fellowship of the church. The church thus became in the main a social brotherhood which effectively displaced Jesus' concept and ideal of a spiritual brotherhood.

Jesus' ideal concept largely failed, but upon the foundation of the Master's personal life and teachings, supplemented by the Greek and Persian concepts of eternal life and augmented by Philo's doctrine of the temporal contrasted with the spiritual, Paul went forth to build one of the most progressive human societies which has ever existed on this world. The concept of Jesus is still alive in the advanced religions of the world. Paul's Christian church is the socialized and humanized shadow of what Jesus intended the kingdom of heaven to be -- and what is most certainly will yet become.

Paul and his successors partly transferred the issues of eternal life from the individual to the church. Christ thus became the head of the church rather than the elder brother of each individual believer in the Father's family of the kingdom.

Paul and his contemporaries applied all of Jesus' spiritual implications regarding himself and the individual believer to the church as a group of believers; and in doing this, they struck a death blow to Jesus' concept of the divine kingdom in the heart of the individual believer.

And so, for centuries, the Christian church has labored under great embarrassment because it dared to lay claim to those mysterious powers and privileges of the kingdom, powers and privileges which can be exercised and experienced only between Jesus and his spiritual believer brothers. And thus, it becomes apparent that membership in the church does not necessarily mean fellowship in the kingdom; one is spiritual, the other mainly social.

Sooner or later another and greater John the Baptist is due to arise proclaiming "the kingdom of God is at hand"--- meaning a return to the high spiritual concept of Jesus, who proclaimed that the kingdom is the will of his heavenly-Father dominant and transcendent in the heart of the believer and

doing all this without in any way referring either to the visible church on earth or to the anticipated second coming of Christ.

There must come a revival of the actual teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a socio-philosophical system of belief regarding the fact of the [Son of Man] Son of God's sojourn on earth. In a short time, the teaching of this story about Jesus nearly supplanted the preaching of Jesus' gospel of the kingdom. In this way, a historical religion displaced that teaching in which Jesus had blended man's highest moral ideas and spiritual ideals with man's most sublime hope for the future--- eternal life. And that was the gospel of the kingdom.

It is just because the gospel of Jesus was so many-sided, that within a few centuries, students of the records of his teachings became divided up into so many cults and sects.

This pitiful subdivision of Christian believers results from failure to discern in the Master's manifold teachings the divine oneness of his matchless life. But someday the true believers in Jesus will not be thus spiritually divided in their attitude before unbelievers. Always, we may

have diversity of intellectual comprehension and interpretation, even varying degrees of socialization, but lack of spiritual brotherhood is both inexcusable and reprehensible.

Mistake not! there is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. Thus, does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive [cocoon] creature of metamorphic development.

6. NEW AND ADVANCED TRUTHS

ABOUT THE KINGDOM OF HEAVEN

The Master taught Simon Peter, James and John Zebedee many new and advanced truths about the kingdom of heaven. For the purpose of this record these teachings were reorganized and classified as follows:

Jesus endeavored to make clear that he desired his disciples, having tasted of the good spirit realities of the kingdom, so to live in the world that men, by seeing their lives, would become kingdom conscious and hence be led to inquire of believers concerning the ways of the kingdom. All such sincere seekers for the truth are always glad to hear the glad tidings of the faith gift, which insures admission to the kingdom with its eternal and divine spirit realities.

The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father - to lead this individual man to become son-conscious; then to present this same man to God as His faith son. Both of these essential revelations are accomplished in Jesus. He became,

indeed, "the way, the truth, and the life." The religion of Jesus was wholly based on the living of his bestowal life on earth. When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the religious life of the individual.

Jesus made it plain that he had come to establish personal and eternal relations with men, which should forever take precedence over all other human relationships. And he emphasized that this intimate spiritual fellowship was to be extended to all men of all ages and of all social conditions among all peoples. The only reward which he held out for his children was: in this world -- spiritual joy and divine communion; in the next world, eternal life in the progress of the divine spirit realities of the Paradise Father.

Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with revolutionary teaching of the attainment of human liberty through the sincere recognition of truth, "You shall know the truth, and the truth shall make you free."

To insure the recognition of his Father in

the unfolding of the plan of the kingdom, Jesus explained that he had purposely ignored the "great men of earth." He began his work with the poor, the very class which had been so neglected by most of the evolutionary religions of preceding times. He despised no man; his plan was worldwide, even universal. He was so bold and emphatic in these announcements that even Peter, James, and John were tempted to think he might possibly be beside himself.

He sought mildly to impart to these apostles the truth that he had come on this bestowal mission, not to set an example for a few earth creatures, but to establish and demonstrate a standard of human life for all peoples upon all worlds throughout his entire universe. And this standard approached the highest perfection, even the final goodness of the Universal Father. But the apostles could not grasp the meaning of his words.

He announced that he had come to function as a teacher, a teacher sent from heaven to present spiritual truth to the material mind. And this is exactly what he did; he was a teacher, not a preacher. From the human viewpoint Peter

was a much more effective preacher than Jesus. Jesus' preaching was so effective because of his unique personality, not so much because of compelling oratory or emotional appeal. Jesus spoke directly to men's souls. He was a teacher of man's spirit, but through the mind. He lived with men.

The apostles were beginning to recognize the unaffected friendliness of Jesus. Though the Master was easy of approach, he always lived independent of, and above, all human beings. Not for one moment was he ever dominated by any purely mortal influence or subject to frail human judgment. He paid no attention to public opinion, and he was uninfluenced by praise. He seldom paused to correct misunderstandings or to resent misrepresentation. He never asked any man for advice; he never made request for prayers.

James was astonished at how Jesus seemed to see the end from the beginning. The Master rarely appeared to be surprised. He was never excited, vexed, or disconcerted. He never apologized to any man. He was at times saddened, but never discouraged.

More clearly John recognized that, notwithstanding all of his divine endowments, after

all, he was human. Jesus lived as a man among men and understood, loved, and knew how to manage men. In his personal life he was so human, and yet so faultless. And he was always unselfish.

Although Peter, James, and John could not understand very much of what Jesus said on this occasion, his gracious words lingered in their hearts, and after the crucifixion and resurrection they came forth greatly to enrich and gladden their subsequent ministry. No wonder these apostles did not fully comprehend the Master's words, for he was projecting to them the plan of a new age.

PART XIII.

INSTRUCTION FOR TEACHERS AND BELIEVERS

1. Instruction for Teachers and Believers
2. Jesus' Personal Work in Corinth
3. The Sermon of Forgiveness
4. Divine Forgiveness
5. Personal Ministry
6. Social Ministry

1. INSTRUCTION FOR TEACHERS AND BELIEVERS

Always respect the personality of [wo]man. Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power. This injunction against the employment of material influences refers to psychic force as well as to physical force. Overpowering arguments and mental superiority are not to be employed to coerce men and women into the kingdom. Man's mind is not to be crushed by the mere weight of logic or overawed by shrewd eloquence. While emotion as a factor in human decisions cannot be wholly eliminated, it should not be directly appealed to in the teachings of those who would advance the cause of the kingdom. Make your appeals directly to the divine spirit that dwells within the minds of men. Do not appeal to fear, pity, or mere sentiment. In appealing to men, be fair; exercise self-control and exhibit due restraint; show proper respect for the personalities of your pupils. Remember that I have said: "Behold, I stand at the door and knock, and if any man will open, I will come in."

In bringing men into the kingdom, do not lessen or destroy their self-respect. While overmuch self-respect may destroy proper humility

and end in pride, conceit, and arrogance, the loss of self-respect often ends in paralysis of the will. It is the purpose of this gospel to restore self-respect to those who have lost it and to restrain it in those who have it. Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives. Forget not that I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it.

Take care that you do not wound the self-respect of timid and fearful souls. Do not indulge in sarcasm at the expense of my simple-minded brethren. Be not cynical with my fear-ridden children. Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves **without employment.**

Never be guilty of such unworthy tactics as endeavoring to frighten men and women into the kingdom. A loving father does not frighten his children into yielding obedience to his just requirements.

Sometime the children of the kingdom will

realize that strong feelings of emotion are not equivalent to the leadings of the divine spirit. To be strongly and strangely impressed to do something or to go to a certain place, does not necessarily mean that such impulses are the leadings of the indwelling spirit.

Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living. In entering the kingdom, you cannot escape its responsibilities or avoid its obligations, but remember: The gospel yoke is easy and the burden of truth is light.

The world is filled with hungry souls who famish in the very presence of the bread of life; men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter

the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt -- unbelief.

In preaching the gospel of the kingdom, you are simply teaching friendship with God. And this fellowship will appeal alike to men and women in that both will find that which most truly satisfies their characteristic longings and ideals. Tell my children that I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin and intolerant of iniquity. I am indeed meek and humble in the presence of my Father, but I am equally and relentlessly inexorable where there is deliberate evildoing and sinful rebellion against the will of my Father in heaven.

We proclaim a message of good news which is infectious in its transforming power. Our religion is throbbing with new life and new meanings. Those who accept this teaching are filled with joy and in their hearts, are constrained to rejoice evermore. Increasing happiness is always the experience of all who are certain about God.

Teach all believers to avoid leaning upon the insecure props of false sympathy. You cannot develop strong characters out of the indulgence of self-

pity; honestly endeavor to avoid the deceptive influence of mere fellowship in misery. Extend sympathy to the brave and courageous while you withhold overmuch pity from those cowardly souls who only halfheartedly stand up before the trials of living. Offer not consolation to those who lie down before their troubles without a struggle. Sympathize not with your fellows merely that they may sympathize with you in return.

When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved. Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing the gospel will not prevent getting into trouble, but it will insure that you shall be unafraid when trouble does overtake you. If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by doing so enter upon the sure pathway to trouble. I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them.

2. JESUS' PERSONAL WORK IN CORINTH

Jesus had close converse with a great number of persons in Corinth who greatly profited by the instruction they received, to wit:

To the miller he taught about grinding up the grains of truth in the mill of living experience so as to render the difficult things of divine life readily receivable by even the weak and feeble among one's fellow mortals. Said Jesus: "Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each your inquirers."

To the Roman centurion he said: "Render unto Caesar the things which are Caesar's and unto God the things which are God's. The sincere service of God and the loyal service of Caesar do not conflict unless Caesar should presume to arrogate to himself that homage which alone can be claimed by Deity. Loyalty to God, if you should come to know Him, would render you even more loyal and faithful in your devotion to a worthy emperor."

To the earnest leader of the Mithraic cult he

said: "You do well to seek for a religion of eternal salvation, but you err to go in quest of such a glorious truth among man-made mysteries and human philosophies. Know you not that the mystery of eternal salvation dwells within your own soul? Do you not know that the God of heaven has sent his spirit to live within you, and that this spirit will lead all truth-loving and God-serving mortals out of this life and through the portals of death up to the eternal heights of light where God waits to receive His children? And never forget: You who know God are the sons (and daughters) of God if you truly yearn to be like Him."

To the Epicurean teacher he said: "You do well to choose the best and esteem the good, but are you wise when you fail to discern the greater things of mortal life which are embodied in the spirit realms derived from the realization of the presence of God in the human heart? The great thing in all human experience is the realization of knowing the God whose spirit lives within you and seeks to lead you forth on that long and almost endless journey of attaining the personal presence of our common Father, the God of all creation, the Lord of universes."

To the Greek contractor and builder, he said: "My friend, as you build the material structures

of men, grow a spiritual character in the similitude of the divine spirit within your soul. Do not let your achievement as a temporal builder outrun your attainment as a spiritual son of the kingdom of heaven. While you build the mansions of time for another, neglect not to secure your title to the mansions of eternity for yourself. Ever remember, there is a city whose foundations are righteousness and truth, and whose builder and maker is God."

To the Roman judge he said: "As you judge men, remember that you yourself will also some day come to judgment before the bar of the Rulers of a universe. Judge justly, even mercifully, even as you shall some day thus crave merciful consideration at the hands of the Supreme Arbiter. Judge as you would be judged under similar circumstances, thus being guided by the spirit of the law as well as by its letter. And even as you accord justice dominated by fairness in the light of the need of those who are brought before you, so shall you have the right to expect justice tempered by mercy when you sometime stand before the Judge of all the earth."

To the mistress of the Greek inn he said: "Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery

of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom He indwells by His spirit which has descended to live within the hearts of men (and women), thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit."

Jesus had many visits with a Chinese merchant. In saying good-bye, he admonished him: "Worship only God, who is your true spirit ancestor. Remember that the Father's spirit ever lives within you and always points your soul-direction heavenward. If you follow the unconscious leadings of this immortal spirit, you are certain to continue on in the uplifted way of finding God. And when you do attain the Father in heaven, it will be because by seeking Him you have become more and more like Him. And so farewell, Chang, but only for a season, for we shall meet again in the worlds of light where the Father of spirit souls has provided many delightful stopping places for those who are Paradise-bound." To the traveler from Britain he said: "My brother, I perceive you are seeking for truth, and I suggest that the spirit of the Father of all truth may chance to dwell within you. Did you ever sincerely endeavor to talk with the

spirit of your own soul? Such a thing is indeed difficult and seldom yields consciousness of success; but every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals.

To the runaway lad Jesus said: "Remember, there are two things you cannot run away from -- God and yourself. Wherever you may go, you take with you, yourself and the spirit of the heavenly Father, which lives within you. My son, stop trying to deceive yourself; settle down to the courageous practice of facing the facts of life; lay firm hold on the assurances of sonship with God and the certainty of eternal life, as I have instructed you. From this day on purpose to be a real man, a man determined to face life bravely and intelligently."

To the condemned criminal he said at the last hour: "My brother, you have fallen on evil times. You lost your way; you became entangled in the meshes of crime. From talking to you, I well know you did not plan to do the thing which is about to cost you your temporal life. But you did do this evil, and your fellows have adjudged you guilty; they have

determined that you shall die. You or I may not deny the state this right of self-defense in the manner of its own choosing. There seems to be no way of humanly escaping the penalty of your wrongdoing. Your fellows must judge you by what you did, but there is a Judge to whom you may appeal for forgiveness, and who will judge you by your real motives and better intentions. You need not fear to meet the judgment of God if your repentance is genuine and your faith sincere. The fact that your error carries with it the death penalty imposed by man does not prejudice the chance of your soul to obtain justice and enjoy mercy before the heavenly courts."

3. THE SERMON OF FORGIVENESS

"If a kindhearted man has a hundred sheep and one of them goes astray, does he not immediately leave the ninety and nine and go out in search of the one that has gone astray? And if he is a good shepherd, will he not keep up his quest for the lost sheep until he finds it? And then, when the shepherd has found his lost sheep, he lays it over his shoulder and, going home rejoicing, calls to his friends and neighbors, 'Rejoice with me, for I have found my sheep that was lost.' I declare that

there is more joy in heaven over one sinner who repents than over ninety and nine righteous persons who need no repentance. Even so, it is not the will of my Father in heaven that one of these little ones should go astray, much less that they should perish. In your religion God may receive repentant sinners; in the gospel of the kingdom the Father goes forth to find them even before they have seriously thought of repentance.

"The Father in heaven loves his children, and therefore should you learn to love one another; the Father in heaven forgives you your sins; therefore, should you learn to forgive one another. If your brother sins against you, go to him and with tact and patience show him his fault. And do all this between you and him alone. If he will listen to you, then have you won your brother. But if your brother will not hear you, if he persists in the error of his way, go again to him, taking with you one or two mutual friends that you may thus have two or even three witnesses to confirm your testimony and establish the fact that you have dealt justly and mercifully with your offending brother. Now if he refuses to hear your brethren, you may tell the whole story to the congregation, and then, if he refuses to hear the brotherhood, let them take such action as they deem wise; let

such an unruly member become an outcast from the kingdom.

While you cannot pretend to sit in judgment on the souls of your fellows, and while you may not forgive sins or otherwise presume to usurp the prerogatives of the supervisors of the heavenly hosts, at the same time, it has been committed to your hands that you should maintain temporal order in the kingdom on earth. While you may not meddle with the divine decrees concerning eternal life, you shall determine the issues of conduct as they concern the temporal welfare of the brotherhood on earth. And so, in all these matters connected with the discipline of the brotherhood, whatsoever you shall decree on earth shall be recognized in heaven. Although you cannot determine the eternal fate of the individual, you may legislate regarding the conduct of the group, for, where two or three of you agree concerning any of these things and ask of me, it shall be done for you if your petition is not inconsistent with the will of my Father in heaven. And all this is ever true, for, where two or three believers are gathered together, there am I in the midst of them."

When the apostle Simon Peter heard Jesus thus speak, he asked: "Lord, how often shall my brother sin against me, and I forgive him? Until seven times?" And Jesus answered Peter: "Not only seven times but

even to seventy times and seven. Therefore, may the kingdom of heaven be likened to a certain king who ordered a financial reckoning with his stewards. And when they had begun to conduct this examination of accounts, one of his chief retainers was brought before him confessing that he owed his king ten thousand talents. Now this officer of the king's court pleaded that hard times had come upon him, and that he did not have wherewith to pay this obligation. And so, the king commanded that his property be confiscated, and that his children be sold to pay his debt. When this chief steward heard this stern decree, he fell down on his face before the king and implored him to have mercy and grant him more time, saying, 'Lord, have a little patience with me, and I will pay you all.' And when the king looked upon this negligent servant and his family, he was moved with compassion. He ordered that he should be released, and that the loan should be wholly forgiven.

"And this chief steward, having thus received mercy and forgiveness at the hands of the king, went about his business, and finding one of his subordinate stewards who owed him a mere hundred denarii, he laid hold upon him and, taking him by the throat, said, 'Pay me all you owe.' And then did this fellow steward fall down before the chief steward and, beseeching him, said: 'Only have

patience with me, and I will presently be able to pay you.' But the chief steward would not show mercy to his fellow steward but rather had him cast in prison until he should pay his debt. When his fellow servants saw what had happened, they were so distressed that they went and told their lord and master, the king. When the king heard of the doings of his chief steward, he called this ungrateful and unforgiving man before him and said: 'You are a wicked and unworthy steward.

When you sought for compassion, I freely forgave you your entire debt. Why did you not also show mercy to your fellow steward, even as I showed mercy to you?' And the king was so very angry that he delivered his ungrateful chief steward to the jailers that they might hold him until he had paid all that was due. And even so shall my heavenly Father show the more abundant mercy to those who freely show mercy to their fellows. How can you come to God asking consideration for your shortcomings when you are wont to chastise your brethren for being guilty of these same human frailties? I say to all of you: Freely you have received the good things of the kingdom; therefore, freely give to your fellows on earth."

Thus, did Jesus teach the dangers and illustrate the unfairness of sitting in personal

judgment upon one's fellows. Discipline must be maintained, justice must be administered, but in all these matters the wisdom of the brotherhood should prevail. Jesus invested legislative and judicial authority in the group, not in the individual. Even this investment of authority in the group must not be exercised as personal authority. There is always danger that the verdict of an individual may be warped by prejudice or distorted by passion. Group judgment is more likely to remove the dangers and eliminate the unfairness, retaliation, and vengeance.

4. DIVINE FORGIVENESS

"A part of every father lives in the child. The father enjoys priority and superiority of understanding in all matters connected with the child-parent relationship. The parent is able to view the immaturity of the child in the light of the more advanced parental maturity, the riper experience of the older partner. With the earthly child and the heavenly Father, the divine parent possesses infinity and divinity of sympathy and capacity for loving understanding. Divine forgiveness is inevitable; it is inherent and

inalienable in God's infinite understanding, in his perfect knowledge of all that concerns the mistaken judgment and erroneous choosing of the child. Divine justice is so eternally fair that it unflinchingly embodies understanding mercy.

When a wise man understands the inner impulses of his fellows, he will love them. And when you love your brother, you have already forgiven him. This capacity to understand man's nature and forgive his apparent wrongdoing is Godlike. If you are wise parents, this is the way you will love and understand your children, even forgive them when transient misunderstanding has apparently separated you. The child, being immature and lacking in the fuller understanding of the depth of the child-father relationship, must frequently feel a sense of guilty separation from a father's full approval, but the true father is never conscious of any such separation. Sin is an experience of creature consciousness; it is not a part of God's consciousness.

Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love. You hold grudges and nurse vengefulness in direct proportion to your

ignorance of the inner nature and true longings of your children and your fellow beings. Love is the outworking of the divine and inner urge of life. It is founded on understanding, nurtured by unselfish service, and perfected in wisdom."

5. PERSONAL MINISTRY

Jesus spent much time gaining an intimate knowledge of all races and classes of people. In each of these numerous human contacts he had a double purpose: He desired to learn their reactions to the life they were living, and he was also minded to say or do something to make that life richer and more worthwhile.

Always the burden of his message was: the fact of the heavenly Father's love and the truth of his mercy, coupled with the good news that humans are a faith-child of this same God of love.

Jesus' usual technique of social contact was to draw people out and into talking with him by asking them questions. The interview would usually begin by his asking them questions and end by their asking him questions. He was equally adept in teaching by either asking or answering questions.

As a rule, to those he taught the most, he said the least. Those who derived most benefit from his personal ministry were over-burdened, anxious, and dejected mortals who gained much relief because of the opportunity to unburden their souls to a sympathetic and understanding listener, and he was all that and more. And when these maladjusted human beings had told Jesus about their troubles, always was he able to offer practical and immediately helpful suggestions looking toward the correction of their real difficulties, albeit he did not neglect to speak words of present comfort and immediate consolation. And invariably would he tell these distressed mortals about the love of God and impart the information, by various and sundry methods, that they were the children of this loving Father in heaven.

6. SOCIAL MINISTRY

"Most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as a child may only be a little way from home. And all those who know the way of truth and enjoy the

assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy the ministry of restoring a child to his mother? So, do those who lead men to God experience the supreme satisfaction of human service."

"You cannot reveal God to those who do not seek for Him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit Father to reveal Himself in our lives, and thus will all God-seeking persons see Father and ask for our help in finding out more about the God who in this manner finds expression in our lives."

"That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly wants to do and be becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in

partnership with God, great things may, and do,
happen."

PART XIV. THE FUTURE

1. The Future
2. Political Sovereignty
3. Law, Liberty, and Sovereignty
4. Sovereignty - Divine and Human

1. THE FUTURE

Christianity has indeed done a great service for this world, but what is now most needed is [the experience of] Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men. It is futile to talk about a revival of Primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men to himself, Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men.

Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience.

The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness of Jesus' life on earth present such a striking and appealing picture of man-saving and God-

revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the form of man. In Jesus, the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin.

Ever bear in mind--God and men need each other. They are mutually necessary to the full and final attainment of eternal personality experience in the divine destiny of universe finality.

"The kingdom of God is within you" was probably the greatest pronouncement Jesus ever made, next to the declaration that [our] Father is a living and loving spirit.

In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform man and his world, but rather the second mile of free service and liberty- loving devotion that betokens the Jesusonian reaching forth to grasp his brother in love and sweep him on under spiritual guidance toward the higher and divine goal of mortal

existence.

Christianity even now willingly goes the first mile, but mankind languishes and stumbles along in moral darkness because there are so few genuine second-milers -- so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve.

The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brother-hood of the kingdom should thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh.

No social system or political regime which denies the reality of God can contribute in any constructive and lasting manner to the advancement of human civilization. But Christianity, as it is subdivided and secularized today, presents the greatest single obstacle to its further advancement; especially is this true concerning the Orient.

Ecclesiasticism is a once and forever incompatible with that living faith, growing-spirit, and firsthand experience of the faith-

comrades of Jesus in the brotherhood of man in the spiritual association of the kingdom of heaven. The praiseworthy desire to preserve traditions of past achievement often leads to the defense of outgrown systems of worship. The well-meant desire to foster ancient thought systems effectually prevents the sponsoring of new and adequate means and methods designed to satisfy the spiritual longings of the expanding and advancing minds of modern men.

Likewise, the Christian churches of the twentieth [and twenty-first] century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel--the teachings of Jesus of Nazareth.

Many earnest persons who would gladly yield loyalty to the Christ of the gospel find it very difficult enthusiastically to support a church which exhibits so little of the spirit of his life and teachings, and which they have been erroneously taught he founded.

Jesus did not found the so-called Christian church [the Apostle Peter was the real founder of the Christian church; Paul carried the Christian message to the gentiles, and the Greek believers carried it to the whole Roman Empire], but he has, in every manner consistent with his nature,

fostered it as the best existent exponent of his lifework on earth.

If the Christian church would only dare to espouse the Master's program--the Fatherhood of God and the brotherhood of man; not just proclaim the facts about his life, death, and resurrection, preached within the hope of his speedy, return to this world to finish the work he began--thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure.

Christianity is seriously confronted with the doom embodied in one of its own slogans. As "a house divided against itself cannot stand." The non-Christian world will hardly capitulate to a sect- divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church--the Jesus brotherhood--is invisible, spiritual, and is characterized by unity, not necessarily by uniformity. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And

this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

But the Christianity of even the twentieth [and twenty-first] century must not be despised. It is the product of the combined moral genius of the God-knowing men and women of many races during many ages, and it has truly been one of the greatest powers for good on earth, and therefore no man should lightly regard it, notwithstanding its inherent and acquired defects. Christianity still contrives to move the minds of reflective men and women with mighty moral emotions.

But there is no excuse for the involvement of the church in commerce and politics; such unholy alliances are a flagrant betrayal of the Master. And the genuine lovers of truth will be slow to forget that this powerful institutionalized church has often dared to smother newborn faith and persecute truth bearers who chanced to appear in unorthodox raiment.

It is all too true that such a church would not have survived unless there had been men in the world who preferred such a style of worship.

Many spiritually indolent souls crave an ancient and authoritative religion of ritual and sacred traditions. Human evolution and spiritual progress are hardly sufficient to enable all men to dispense with religious authority. And the invisible brotherhood of the kingdom may well include these family groups of various social and temperamental classes if they are only willing to become truly spirit-led sons of God. But in this brotherhood of Jesus there is no place for sectarian rivalry, group bitterness, nor assertions of moral superiority and spiritual infallibility.

These various groupings of Christians may serve to accommodate numerous different types of would-be believers among the various peoples of Western civilization, but such division of Christendom presents a grave weakness when it attempts to carry the gospel of Jesus to Oriental peoples. These races do not yet understand that there is a **religion of Jesus** separate, and somewhat apart, from Christianity, which has more and more become a **religion about Jesus.**

The great hope of our planet lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed

followers.

Even secular education could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in life planning and character progression.

The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality. There is great need for the teaching of moral discipline in the place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

Christianity is an extemporized religion, and therefore must it operate in low gear. High-gear spiritual performances must await the new revelation and the more general acceptance of the real religion of Jesus. But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome. The same Christianity conquered--absorbed and exalted--the whole stream of Hebrew

theology and Greek philosophy. And then, when the Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and _paganism, it resurrected itself and virtually reconquered the whole Western world. Christianity contains enough of Jesus' teachings to immortalize it.

If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems.

Christianity suffers under a great handicap because it has become identified in the minds of all the world as a part of the social system, the industrial life, and the moral standards of Western civilization; and thus has Christianity unwittingly seems to sponsor a society which staggers under the guilt of tolerating science without idealism, politics without principles, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality.

The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth

the greatest truths mortal man can ever hear--the living gospel of the fatherhood of God and the brotherhood of man.

Someday a reformation in the Christian church may strike deep enough to get back to the unadulterated religious teachings of Jesus, the author and finisher of our faith. You may preach a religion about Jesus, but, perforce, you must live the religion of Jesus.

2. POLITICAL SOVEREIGNTY

War on Urantia will never end so long as nations cling to the illusive notions of unlimited national sovereignty. There are only two levels of relative sovereignty on an inhabited world: the spiritual free will of the individual mortal and the collective sovereignty of mankind as a whole. Between the level of the individual human being and the level of the total of mankind, all groupings and associations are relative, transitory, and of value only in so far as they enhance the welfare, well-being, and progress of the individual and the planetary grand total - man and mankind. Sovereignty is power and it grows by organization. This growth

of the organization of political power is good and proper, for it tends to encompass ever-widening segments of the total of mankind. But this same growth of political organizations creates a problem at every intervening stage between the initial and natural organization of political power - the family - and the final consummation of political growth - the government of all mankind, by all mankind, and for all mankind.

Starting out with parental power in the family group, political sovereignty evolves by organization as families overlap into consanguineous clans which become united, for various reasons, into tribal units - superconsanguineous political groupings. And then, by trade, commerce, and conquest, tribes become unified as a nation, while nations themselves sometimes become unified by empire.

As sovereignty passes from smaller groups to larger groups, wars are lessened. That is, minor wars between smaller nations are lessened, but the potential for greater wars is increased as the nations wielding sovereignty become larger and larger.

Presently, when all the world has been explored and occupied, when nations are few, strong, and powerful, when these great and supposedly sovereign nations come to touch borders, when only oceans separate them, then will the stage be set for major wars, worldwide conflicts. So-called sovereign nations cannot rub elbows without generating conflicts and eventuating wars.

The difficulty in the evolution of political sovereignty from the family to all mankind, lies in the inertia-resistance exhibited on all intervening levels. Families have, on occasion, defied their clan, while clans and tribes have often been subversive of the sovereignty of the territorial state. Each new and forward evolution of political sovereignty is (and has always been) embarrassed and hampered by the "scaffolding stages" of the previous developments in political organization. And this is true because human loyalties, once mobilized, are hard to change. The same loyalty which makes possible the evolution of the tribe, makes difficult the evolution of the supertribe - the territorial state. And the makes possible the evolution of the territorial state,

vastly complicates the evolutionary development of the government of all mankind.

Political sovereignty is created out of the surrender of self-determinism, first by the individual within the family and then by the families and clans in relation to the tribe and larger groupings. This progressive transfer of self-determination from the smaller to ever larger political organizations has generally proceeded unabated in the East since the establishment of the Ming and the Mogul dynasties. In the West, it obtained for more than a thousand years right on down to the end of World War I, when an unfortunate retrograde movement temporarily reversed this normal trend by re-establishing the submerged political sovereignty of numerous small groups in Europe.

Urantia will not enjoy lasting peace until the so-called sovereign nations intelligently and fully surrender their sovereign powers into the hands of the brotherhood of men - mankind government. Internationalism - Leagues of Nations - can never bring permanent peace to mankind. Worldwide confederations of nations will effectively prevent

minor wars and acceptably control the smaller nations, but they will not prevent world wars nor control the three, four, or five most powerful governments. In the face of real conflicts, one of these world powers will withdraw from the League and declare war. You cannot prevent nations going to war as long as they remain infected with the delusional virus of national sovereignty. Internationalism is a step in the right direction.

An international police force will prevent many minor wars, but it will not be effective in preventing major wars, conflicts between the great military governments of earth.

As the number of truly sovereign nations (great powers) decreases, so do both opportunity and need for mankind government increase. When there are only a few really sovereign (great) powers, either they must embark on the life and death struggle for national (imperial) supremacy, or else, by voluntary surrender of certain prerogatives of sovereignty, they must create the essential nucleus of supernational power which will serve as the beginning of the real sovereignty of all mankind.

Peace will not come to Urantia until every so-called sovereign nation surrenders its power to make war into the hands of a representative government of all mankind. Political sovereignty is innate with the peoples of the world. When all the peoples of Urantia create a world government, they have the right and the power to make such a government SOVEREIGN; and when such a representative or democratic world power controls the world's land, air, and naval forces, peace on earth and good will among men can prevail - but not until then.

To use an important nineteenth, twentieth, and twenty-first century illustration: The fifty states of the United States of America have long enjoyed peace. They have no more wars among themselves. They have surrendered their sovereignty to the federal government, and through the arbitrament of war, they have abandoned all claims to the delusions of self-determination. While each state regulates its internal affairs, it is not concerned with foreign relations, tariffs, immigration, military affairs, or interstate commerce. Neither do the individual states concern themselves with matters of citizenship. The fifty

states suffer the ravages of war only when the federal government's sovereignty is in some way jeopardized.

These fifty states, having abandoned the twin sophistries of sovereignty and self-determination, enjoy interstate peace and tranquility. So, will the nations of Urantia begin to enjoy peace when they freely surrender their respective sovereignties into the hands of a global government - the sovereignty of the brotherhood of men.

In this world state, the small nations will be as powerful as the great, even as the small state of Rhode Island has its two senators in the United States Congress just the same as the populous state of New York or the large state of Texas.

The limited (state) sovereignty of these fifty states was created by men and for men. The superstate (national) sovereignty of the United States of America was created by the original thirteen of these states for their own benefit and for the benefit of men. Sometime the supernational sovereignty of the planetary government of mankind will be similarly created by nations for their own benefit and for the benefit of all men.

Citizens are not born for the benefit of governments; governments are organizations created and devised for the benefit of men. There can be no end to the evolution of political sovereignty short of the appearance of the government of the sovereignty of all men. All other sovereignties are relative in value, intermediate in meaning, and subordinate in status.

With scientific progress, wars are going to become more and more devastating until they become almost racially suicidal. How many world wars must be fought and how many leagues of nations must fail before men will be willing to establish the government of mankind and begin to enjoy the blessings of permanent peace and thrive on the tranquility of good will - worldwide good will - among men?

3. LAW, LIBERTY, AND SOVEREIGNTY

If one man craves freedom - liberty - he must remember that all men long for the same freedom. Groups of such liberty-loving mortals cannot live

together in peace without becoming subservient to such laws, rules, and regulations as will grant each person the same degree of freedom while at the same time safeguarding an equal degree of freedom for all of his fellow mortals. If one man is to be absolutely free, then another must become an absolute slave. And the relative nature of freedom is true socially, economically, and politically. Freedom is the gift of civilization made possible by the enforcement of LAW.

Religion makes it spiritually possible to realize the brotherhood of men, but it will require mankind government to regulate the social, economic, and political problems associated with such a goal of human happiness and efficiency.

There shall be wars and rumors of wars - nation will rise against nation - just as long as the world's political sovereignty is divided up and unjustly held by a group of nation-states. England, Scotland, and Wales were always fighting each other until they gave up their respective sovereignties, reposing them in the United Kingdom.

Another world war will teach the so-called

sovereign nations to form some sort of federation, thus creating the machinery for preventing small wars, wars between the lesser nations. But global wars will go until the government of mankind is created. Global sovereignty will prevent global wars - nothing else can.

The fifty American free states live together in peace. There are among the citizens of these fifty states all of the various nationalities and races that live in the ever-warring nations of Europe. These Americans represent almost all the religions and religious sects and cults of the whole wide world, and yet here in North America they live together in peace. And all this is made possible because these fifty states have surrendered their sovereignty and have abandoned all notions of the supposed rights of self-determination.

It is not a question of armaments or disarmament. Neither does the question of conscription or voluntary military service enter into these problems of maintaining worldwide peace. If you take every form of modern mechanical armaments and all types of explosive away from strong nations, they will fight with fists, stones, and clubs as long as they cling to their delusions of the divine right of

national sovereignty.

War is not man's great and terrible disease; war is a symptom, a result. The real disease is the virus of national sovereignty.

Urantia nations have not possessed real sovereignty; they never have had a sovereignty which could protect them from the ravages and devastations of world wars. In the creation of the global government of mankind, the nations are not giving up sovereignty so much as they are actually creating a real, bona fide, and lasting world sovereignty which will henceforth be fully able to protect them from all war. Local affairs will be handled by local governments; national affairs, by national governments; international affairs will be administered by global government.

World peace cannot be maintained by treaties, diplomacy, foreign policies, alliances, balances of power, or any other type of makeshift juggling with the sovereignties of nationalism. World law must come into being and must be enforced by world government - the sovereignty of all mankind,

The individual will enjoy far more liberty

under world government. Today, the citizens of the great powers are taxed, regulated, and controlled almost oppressively, and much of this present interference with individual liberties will vanish when the national governments are willing to trustee their sovereignty as regards international affairs into the hands of global government.

Under global government the national groups will be afforded a real opportunity to realize and enjoy the personal liberties of genuine democracy. The fallacy of self-determination will be ended. With global regulation of money and trade will come the new era of worldwide peace. Soon may a global language evolve, and there will be at least some hope of sometime having a global religion - or religions with a global viewpoint.

The political sovereignty of representative mankind government will bring lasting peace on earth, and the spiritual brotherhood of man will forever insure good will among all men. And there is no other way whereby peace on earth and good will among men can be realized.

4. SOVEREIGNTY -- DIVINE AND HUMAN

The brotherhood of man is founded on the Fatherhood of God. The family of God is derived from the love of God -- God is love. God the Father divinely loves His children, all of them.

The kingdom of heaven, the divine government, is founded on the fact of divine sovereignty -- God is spirit. Since God is spirit, this kingdom is spiritual. The kingdom of heaven is neither material nor merely intellectual; it is a spiritual relationship between God and man.

If different religions recognize the spirit sovereignty of God the Father, then will all such religions remain at peace. Only when one religion assumes that it is in some way superior to all others, and that it possesses exclusive authority over other religions, will such a religion presume to be intolerant of other religions or dare to persecute other religious believers.

Religious peace brotherhood can

never exist unless all religions are willing to completely divest themselves of all ecclesiastical authority and fully surrender all concept of spiritual sovereignty. God alone is spirit sovereign.

You cannot have equality among religions (religious liberty) without having religious wars unless all religions consent to the transfer of all religious sovereignty to some superhuman level -- to God Himself!

The kingdom of heaven in the hearts of men will create religious unity (not necessarily uniformity) because any and all religious groups composed on such religious believers will be free from all notions of ecclesiastical authority - religious sovereignty.

God is spirit, and God gives a fragment of His Spirit Self to dwell in the heart of man. Spiritually, all men are equal. The kingdom of heaven is free from castes, classes, social levels, and economic groups. We are all brethren.

But the moment you lose sight of the spirit sovereignty of God the Father, some one religion will begin to assert its superiority over other

religions; and then, instead of peace on earth and good will among men, there will start dissensions, recriminations, even religious wars, at least wars among religionists.

Freewill beings who regard themselves as equals, unless they mutually acknowledge themselves as subject to some supersovereignty, some authority over and above themselves, sooner or later are tempted to try out their ability to gain power and authority over other persons and groups. The concept of equality never brings peace except in the mutual recognition of some overcontrolling influence of supersovereignty.

There can be no lasting religious peace on our planet until all religious groups freely surrender all their notions of divine favor, chosen people, and religious sovereignty. Only when God the Father becomes supreme will men and women become religious brothers and sisters and live together in religious peace on earth.

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