

METAMORPHOSIS  
TO  
GLORY



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## METAMORPHOSIS TO GLORY

THE glory planned for every human, and indeed his salvation, is his attaining “to the measure of the stature of the fullness of Christ,” as Scripture says. The failure of anyone to metamorphose into the image of Christ is what brings on his decay and eventual death. Death is never necessary, and is not inevitable today.

Man starts out as a caterpillar, and his butterfly stage is Christ. A human starts out with a corruptible or perishable body, and from this stage he is to *feed on Spirit*, or walk in Spirit, that his body may metamorphose into a spiritual body beyond decay and dying, as a caterpillar feeds on the appropriate diet and changes into the beautiful butterfly. The “butterfly” or perfect stage of a human is when he has put on incorruptibility and immortality, or he is “filled to all the fullness of God” as in Christ all the Fullness dwells bodily. This is when a man will have been glorified.

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## METAMORPHOSIS

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

*Brought forth a caterpillar  
but designed to turn into the Butterfly of Glory,  
man, steadily in Spirit walking,  
and so on Spirit his body feeding, metamorphoses:  
his body of dust changes;  
a spiritual body it becomes,  
filled to all the Father's fullness  
and forever incorruptible and deathless.  
Then says the Father, satisfied,  
"This is my beloved son, in whom I delight."*



## PREFACE

THIS book started out as only a putting down of some of my experiences, just for myself, because I treasure such “happenings in Spirit”. But later I started to feel that what I was writing could help some people if it could be made into a book. The hope is that it will awake the reader to his Spirit-essence and his indissoluble link with the Father, or it will strengthen his awareness of this reality if he already has it. Then—as I desire for myself—he may go steadily by Spirit and so metamorphose and, as Paul says, “attain ... to the perfect man ... to the measure of the stature of the fullness of Christ”,<sup>1</sup> which is the salvation of a human.

My experience that is the link of all my other spiritual experiences and is the key to understanding them in perspective is the one I relate in Chapter 1. This is my being *somehow* taken to witness and to experience Jesus’ Metamorphosis on the Mount.<sup>2</sup> I believe the revelation of the Human Condition is given in this event in the life of Jesus.

What is the destiny of man? Or what is his perfection, or his *adult* stage or form? Why does a human age or decay with years, and suffer anguish, and die? How may one escape decay and pain and death?

The answer is in *metamorphosis*.

Man starts out as a caterpillar and his butterfly stage is when his perishable flesh-body metamorphoses—through his walking in Spirit<sup>3</sup>—into an imperishable spiritual body,<sup>4</sup> a body “filled to all the fullness of God”<sup>5</sup> as in Christ all the Fullness dwells bodily,<sup>6</sup> the body then being beyond decay, pain, and dying. This is the glory planned for man.

And death is not a necessary step to the glory; nor

indeed is death inevitable. As dying is not a step in a caterpillar's metamorphosis into a butterfly, dying is not a step in a man's metamorphosis into incorruptibility and immortality, or into the image of Christ. Indeed decaying with years and dying is only a consequence of failure to walk in Spirit and change into incorruptibility. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"<sup>7</sup>

This is the message of this little book.

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

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



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

## ACKNOWLEDGEMENTS

ON my spiritual journey I have received invaluable help from of course countless brothers and sisters, and I should like here to mention a few.

Jerry Christon of Our Family Fellowship, Jos, with whom I have been in fruitful fellowship for over two decades. In him I see love personified, and the constant radiation of the Father from him has blessed me immensely and helped to steady my focus on the Narrow Way.

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

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

Eckhart Tolle, whom I have met only through his book *The Power of Now*. Here he makes the all-important discrimination between the mind and “Being”, what Paul calls “dividing asunder of soul and spirit”.<sup>1</sup> To this everyone who seeks salvation must give heed.

I agree with Tolle, but as a nuclear physicist today must agree with Dalton’s atomic theory within the bounds of chemical reactions while he knows this theory utterly breaks down in his own deeper realm of nuclear reactions, reactions which scientists of Dalton’s days were not yet aware of. Dalton stops at combinations of

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

Countless seekers of the Truth, such as Socrates and Plato and Tolle, have been granted by the Father to see things in the brightest *moonlight*. Even so, in moonlight one does not clearly distinguish colours, and is certainly not warmed. There is One Living Sun, Christ, and only by awaking in and to Him does a human come into sunlight where he not only sees things distinctly but also receives the heat that should metamorphose him into His image, which is the destiny and salvation of man.<sup>2</sup>

Many have recognised Spirit, as the “Source”, and, for their *use*, they “touch” Spirit, not as the Father, but as tapping power from some impersonal Boundless Ultimate Life-Force. Such, not having *seen Christ*, remain in heatless moonlight and do not change into incorruptibility and immortality: they do not get to the point where they are, as Paul says, “filled to all the fullness of God”<sup>3</sup> as in Christ “all the Fullness dwells bodily.”<sup>4</sup>



1. Heb 4:12.    2. 2 Cor 3:18.    3. Eph 3:19.    4. Col 1:19; 2:9.

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## PROLOGUE

**THE BUTTERFLY VISION**

*“... I came ... that those not seeing may see....”*<sup>1</sup>

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

“You all saw that beautiful creature?” he began.

“Yes,” rang out their voices.

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

“No problem,” said Fidwel. “I will try to describe it to you later, and even paint it for you. The creature is called Butterfly.”

“Butterfly,” they chorused.

“Butterfly. Such a beautiful and blessed creature!” said Wella. “How I wish I could be as it is. It flies, it is free.”

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

“Do not laugh at Wella,” said Fidwel. “She is not at all imagining a absurd thing, as some may suppose.

Indeed, we have been designed to turn each into a butterfly. We will not remain what we are now, caterpillars. As we feed on the right diet we will grow and change into butterflies. That is our destiny. That same Butterfly you saw was here yesterday and whispered this to me. Then you were all sleeping. He said *we* are metamorphosing and our mature or perfect stage is the butterfly.”

“A moment, please, Fidwel,” broke in Mimi. “Do you really mean what you are saying? I—this ugly and flightless caterpillar—I am to turn into the beautiful and flying butterfly? Or you mean I am to colour myself and mimic the butterfly by jumping from leaf to leaf in the name of flying, and not to actually turn into the flying being itself?”

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

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

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

“But what is wrong with being caterpillar?” shouted Antibi. “Our Maker has made us as we are. Had He wanted us to be butterflies would He not have made us so? How anyone sees any connection between us and the butterfly baffles me. Every creature has been made according to its kind, and there can be no crossing over from one kind to another. I am content as I am. A

caterpillar I am, and I will die a caterpillar and go to my Maker. How can we be expected to start behaving like a creature of a different kind from ours?"

"Antibi, let us believe Fidwel," mocked Odna. "Let us begin to practise mimicking the butterfly's flying now."

"What is *flying*, Odna?" asked Blindayi angrily. "I said I have never seen a butterfly. How can I do what I have never seen done?"

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

"No, Odna. To fly is to jump up and fall down and die!" said Jestap, and they laughed.

"Stop the jesting, brothers and sisters," said Kristal. "This is a weighty matter. Let those who have not seen ask to see, or trust those who have seen. And let those who have seen with the eyes pray to understand with the heart. Anyone who does not see the connection between the butterfly and us caterpillars is blind indeed though he sees the leaves he eats. Really, one day our body will change from what it is now and a butterfly will emerge from it and fly. I was awake and overhearing but pretending to be sleeping when yesterday that Bright Butterfly was talking with Fidwel. I was close by them. Since then I have had visions of my own, which I believe came from our Maker. The gene to turn us into butterflies is in our makeup. Now I know for certain that I will soon turn into a butterfly. This is the destiny of every one of us. But I was told, and I have seen, that certain diets do not help but harm our metamorphosis. Among such are leaves that seem to smell sweet from a distance. They make one fatten, but they do not transform anyone. Indeed they cause one to decay and eventually die. That is why many of our brothers and sisters have died. But leaves that taste sweet *in the*

*chewing*—those are good. Avoid fattening and corrupting diets, feed on the transforming diet, and metamorphose into the butterfly. This is not a light matter, my brethren. Metamorphose or die—”

Suddenly there was a rumbling *boom* and searing lightning, and rain came lashing down, and the caterpillars scattered.

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

“Look! Here comes the Bright One!” called Sené to her fellows as the Butterfly was lighting on a flower.

As they looked up everyone felt as if Life were dancing within them. A few of them that were sick got healed, but in their rapture they did not realise it at the time: did not remember they had been sick. For several moments they all stood still. Then the Bright Butterfly broke the silence.

“I am Butterfly and I am the destiny of every caterpillar. He who sees me sees his adult form. Every one of you looking on me now is seeing himself in perfection. I came that those not seeing might see and the doubting believe. I and you are of one origin and you are all my brethren.<sup>2</sup> My Father is your Father.<sup>3</sup> Believe in me, feed on the living diet that I declare, and metamorphose into my image.”

“Wow! Change into your image?” said Wenil. “I love that. I want that. But how will—”

“Wenil, wait!” shouted Blindayi. “Now Butterfly, this is a hard saying you bring to our ears, and who can receive it? Hard it is to see any connection between caterpillar and Butterfly. You have only us brought problems, I tell you!”

“Yes, Blindayi!” cried Omi, stepping forward.

“Butterfly, since Fidwel and Kristal claimed they saw you four days ago and heard these same words of yours we have known no peace. They, and some others who have believed the doctrine of metamorphosis, are trying to starve us to death, insisting we feed on particular leaves, which are difficult to fetch and are tasteless till you chew and chew them. They cry out and try to hinder the rest of us when we go for the leaves we are used to.”

“Omi, I had to bite Amee this morning. She had the cheek to pull away a fragrant leaf I had gripped in my teeth,” said Singrip.

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

“Let us stone the Butterfly!” said Somata, and cast a stone.

At this the Bright Beautiful Butterfly flew away. However, some of the caterpillars came to believe in their metamorphosis, but most disbelieved. Those who disbelieved continued to feed on the harmful diets, and eventually they died. Those who believed fed from then on solely on the metamorphosing diet, and after some days they changed into bright beautiful butterflies and away into the boundless sky they flew.



## THE DATA

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

And a voice came out of the cloud, saying,  
“This is my beloved son, in whom I delight.”

*Mt 17:1-6 with Lk 9:28-34.*



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

*Phil 3:20-21*



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

*2 Cor 3:18.*



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

*Eph 4:13.*



## CHAPTER 1

**METAMORPHOSIS  
ON THE MOUNT**

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

**O**N the Mount of Metamorphosis, where in some fashion I have been taken to, I begin to see the true nature of man, and his glory and destiny.

On the Mount my eyes are opened and I see Jesus as the radiance of the Father,<sup>2</sup> the manifestation of God in the flesh.<sup>3</sup> Suddenly the fullness of the Father that dwells in Him<sup>4</sup> swallows up his body and He is metamorphosed.<sup>1</sup> His body changes into a spiritual body<sup>5</sup> and He “appears in glory”<sup>1</sup> shining like the sun.

But it is not only in Jesus that the Presence and Glory of the Father is so revealed. Two other men, Moses and Elijah, also “appear in glory”<sup>6</sup> along with Him. They too, in spiritual bodies, shine like the sun with the fullness of the Father in them.<sup>7</sup> Then I understand that this is the glory people fall short of:<sup>8</sup> being filled bodily to all the fullness of the Father as in Jesus all the Fullness dwells bodily.<sup>9</sup> This is the glory every human is designed to attain to; it is our “reason for being” as humans, the purpose of our becoming flesh in this world, as the Christ became flesh as Jesus.<sup>10</sup>

I realise, on the Mount of Metamorphosis, that the Father is not exhibiting Jesus before me as a hero, a superman, someone in a class of his own. He is, here in Jesus, showing me the true identity—the Spirit-essence, the Father-being—of every human. “As He is so are we

in this world.”<sup>11</sup> Every human is a manifestation of the Father, as Jesus is—though Jesus is uniquely Lord. As this dawns on me, I also understand why He refers to Himself as “the Son of Man”,<sup>12</sup> why He calls men “my brethren”<sup>13</sup> and “He is not ashamed to call them brethren.”<sup>14</sup> This is because He and we are “all of one origin.”<sup>14</sup> I understand too why the apostle Paul says we have been predestined to be conformed to the image of the Christ, “in order that He might be the firstborn among many brethren.”<sup>15</sup> And I see that our primal parents Adam and Eve should have, like Enoch and Elijah,<sup>16</sup> metamorphosed into the image of the Christ and not experienced death. They had been designed to be filled to all the Fullness and to have their bodies transformed into spiritual bodies that would not decay nor die.

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

And now, with a clarity that is not of this world, a clarity beside which the clearest eye-seeing is as the vaguest of dreams, I see in me the Glory, the Being of the Father, as I see it in Jesus: I see myself as a radiance of the Father, filled to all His fullness;<sup>7</sup> and I hear Jesus say to me, referring to the Father: “My Father and your Father, my God and your God.”<sup>17</sup>

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

Then I understand the word of the Christ that He is the Vine and we are the branches and so of the same Being as He.<sup>18</sup> I see my origin in the Father and my link with fellow humans: I am one finger of a Great Hand, the Father; others are the other fingers, and we are all joined and sharing the same Being of the One Hand.<sup>19</sup>

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

My essence, or kernel, or the Real Me, is shown to me vividly, and I *know* it is Spirit, the Being of the Father; but I cannot reduce into words what I see. As for my body, it appears to me as something I am wearing, and a vessel through which Spirit—the Father—expresses Himself in this world *as me*.<sup>20</sup> I had pictured us as two, the Father out there and me here. Now I see only One, the Father in the body I call mine. My double

vision is cured forever, and I find myself saying: “Not I who live, but the Father lives in me.”

As my double vision clears, Life—or Spirit, or the Father—surges in me and outflows to my body, and my body begins to glow as steel glows when heated, and in a twinkling it becomes clear as crystal.<sup>21</sup> Then I realise that my body has metamorphosed into a spiritual body,<sup>22</sup> which does not suffer decay and pain and death, and which is not bound by space and time.

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

Then it dawns on me how the body has fooled humans through the ages. This is through a man shifting attention away from his Spirit-essence and taking his body *to be he*. This mistaken identification with one’s body, and going by the body, is what starves it of Spirit-life and leads to its decaying and dying, as if indeed it were a thing of no great value but a discardable shell. My body, if taken to be me and allowed to go on its own or to be my driver, thereby isolates itself from Spirit and is “alienated from the life of God” that is in me,<sup>23</sup> that is, my spirit. Then it does not metamorphose into a spiritual body, as it is designed to, but withers. Not going by and drawing life from Spirit, it starves and decays and turns into a *body of humiliation*:<sup>24</sup> a body which is in torment and which dies, being in such a condition that “I do not do what I desire, but I do the very thing I hate.”<sup>25</sup>

But such is the Father’s design that there is hope for the decaying body, the body such as is carried by most people today, whose “living” has turned into a dying, a gradual movement into the grave. The hope is that the decaying may be halted and the body redeemed, or *transformed and conformed to the body of the glory of Christ*,<sup>24</sup> a

spiritual body which is beyond decay and dying and in which one knows no pain nor crying. “For in hope” of “the redemption of the body” “we were saved,”<sup>26</sup> says the apostle Paul.

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



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

## CHAPTER 2

**WHAT IS MAN?**

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

A HUMAN is not all body but is Spirit in a body, a body that at first is flesh. “There is a spirit in man.”<sup>2</sup> “For who of men has known the things of the man, except the spirit of the man that is in him?”<sup>3</sup> Spirit is the essence or kernel of every human.

A man’s spirit *springs* from the Father—“the Father of spirits”<sup>4</sup>—and is of the same Being or substance as He. The Father is Spirit,<sup>5</sup> and so Spirit is a Person, though boundless, and is Life itself. The Father is the Rock from which the essence—the spirit—of every human is hewn.<sup>6</sup> “We are indeed His offspring.”<sup>7</sup> We are all “sons of the Most High”,<sup>1</sup> beings in His image.

This means one was with the Father, as a spirit, before one came into this world and took on a flesh-body and became a human being. Every human, therefore, must be looked upon as “having neither beginning of days nor end of life, but assimilated to the Son of God, abides ... continually.”<sup>8</sup> One only became a new creation in putting on flesh and becoming a human. I was in the beginning, and I was with the Father, and I was one with Him; and though I am now in a flesh-body, I must hold on to my spirithood. I was there—and every human was there—when the Father said to us spirits His sons, “Let us make man in our image, according to our likeness.”<sup>9</sup> I will bring forth a new wonder, a new creation. Go, My sons, and put on a body which I will make, a flesh-body as of the beasts. Herein is the wonder for you: By you the flesh-body shall change into a spiritual body: it shall be filled to all My fullness and become a spiritual body and part of you for ever, and so

you will be a new creation.”

A human is this, then: A spirit from “the Father of spirits” descends into the world and takes on a corruptible or perishable flesh-body in order to turn it into an incorruptible or imperishable spiritual body as an eternally inalienable part of him. This is the miracle called a man, a miracle which is also a programme, and even an adventure, in a way. For man, or the body of man—including that of the first human, and that of Jesus—is brought forth, not at the perfect or adult stage, but at the larval or caterpillar stage, so to speak. The design is that this Human Caterpillar should feed on a particular diet—or walk in a particular way, that is, in Spirit<sup>10</sup>—and change into the Butterfly. The Butterfly, or adult or perfect, stage of man is when he has put on imperishability and immortality, or he is “filled to all the fullness of God”<sup>11</sup> as Jesus was filled<sup>12</sup> till “in Him dwells all the fullness of the Godhead bodily.”<sup>13</sup>

The success of this high enterprise, or this Caterpillar Adventure, is of course glory; but its failure is agony. The agony is a withering of the body; suffering in the body; and death, or the disjoining of spirit and body and the breaking down of the body into the atoms—for a season. For from death a rising again is planned, a joining up of spirit and body again; for the Father’s will may not be cancelled, and the Human Programme not aborted.

In the creature called man the Incorruptible puts on the corruptible, that the corruptible may put on incorruption. In man Spirit puts on flesh, that flesh may turn spiritual—that the base metal of flesh may transmute into the gold of Spirit. As Scripture says, “There is a natural body, and there is a spiritual body.”<sup>14</sup> “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, 'Death is swallowed up in victory.'<sup>15</sup>



1. Ps 82:6; Jn 10:34.    2. Job 32:8.    3. 1 Cor 2:11.    4. Heb 12:9.  
5. Jn 4:24.    6. Is 51:1.    7. Acts 17:28..    8. Heb 7:3 (DBY).  
9. Gen 1:26-27; 2:7.    10. Gal 5:16.    11. Eph 3:19.    12. Lk 4:1; Jn 3:34.  
13. Col 1:19; 2:9.    14. 1 Cor 15:44.    15. 1 Cor 15:53-54 (KJV).

## CHAPTER 3

**THE BODY**

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

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

What is the body?

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

The body’s in-built workings, which enable it to be self-going, include not only the more palpable functions—such as breathing, heartbeat, digestion, metabolism, and sensing—but also thinking and emotion. Thinking and emotion—which together form the soul—are inherent workings of the body. This is why a person’s thinking and his emotion may be affected by certain substances or radiations administered to his body which alter the body’s chemistry in some ways, or through an operation on or by an injury to the brain or some other part of the nervous system. An animal, such as a dog or a bee or a worm, is all body, but it possesses the attributes of thinking and emotion or feeling. This can be seen, for instance, in a cat calculating when and how to pounce on an approaching rat, or a worm

changing direction when it meets an obstacle, or birds chirping or singing and dancing in preparation to mate, or a dog wagging its tail and excitedly jumping on its owner....

The body, then, has its own pilot or driver, called in Scripture “the mind of the flesh”,<sup>2</sup> the *mind* being the thinking aspect of the soul. This is why the flesh-body is described as a soul-going, or psyche-going,<sup>†</sup> body, or “natural body”<sup>1</sup> in some English translations. And Paul distinguishes between two classes of humans: the *spiritual man*, who goes as he is moved by Spirit; and the *soulish man*, who is actuated mostly by his soul: “But the soulish<sup>†</sup> man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know them, because they are spiritually discerned; but the spiritual discerns all things, and he is discerned by no one.”<sup>3</sup> The soulish man may also be called a “mental man”, since he is driven most of the time by his mind, that is, by his thinking.

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

But there is an added difference between the human body and the body of any animal, the difference that gives man “dominion over all the earth ... over every animal ... everything that creepeth on the earth, in which is a living soul...”<sup>4</sup> This additional difference, which becomes the crucial difference, is that the body of a human “houses” Spirit,<sup>5</sup> and without the Spirit it cannot “go” but dies;<sup>6</sup> but an animal has not the Spirit. An animal goes by its soul, or mind, and that is sufficient for it. But it was only when the Father had put Spirit in his body that “man became a

living soul.”<sup>7</sup> The human “body without Spirit is dead.”<sup>8</sup>

In a human, then, there are two lives. One is the Spirit-life, which is eternal or imperishable; and the other is the animal-life of the body, which is corruptible or perishable. And either of the lives may actuate a man, or get him going, at any moment. The Spirit may speak to him and set him in motion, and the body may speak to him and move him into action—just as his spirit may take over his tongue and speak in what is called speaking in tongues,<sup>9</sup> and “the mind of his flesh”<sup>10</sup> may use the tongue to speak as he commonly does. But there is something crucial here. One experiences one kind of effect as he goes by Spirit, and another kind of effect as he goes by the body. He “becomes strong in spirit”<sup>11</sup> as he goes by Spirit. That is to say his body fills up with Spirit and changes by degrees to its becoming a spiritual body, an incorruptible body. But if one goes as his body dictates, his body withers or corrupts and eventually dies, because it is then starved of the life from Spirit that should hold it together and change it into incorruptibility. “For he who sows to his own flesh shall reap corruption from the flesh; but he who sows to the Spirit, from the Spirit shall reap eternal life.”<sup>12</sup> Every bit of one’s behaviour is important, being either a feeding to metamorphosis into incorruptibility, or a withering of oneself, depending on whether the behaviour flows from Spirit or from the flesh.

Such is the nature of man. This marvellous creature called man is Spirit *in* animality, with the animality planned to be swallowed up *in* Spirit and metamorphosed. “For it behoves this corruptible to put on incorruption, and this mortal to put on immortality; and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that has been written,

“Death is swallowed up—to victory....”<sup>13</sup> My body is to be changed from what it is now into an incorruptible immortal spiritual body. “There is a natural† body, and there is a spiritual body.”<sup>1</sup>



\* The animal-life, the inherent life of the body, is called *psyche* in the original language of the New Testament, and from it are derived the English words “psyche” and “psychology”. But the various English versions translate *psyche* variously as “soul”, “life”, “mind”, and “heart”. For instance, says Jesus in Mt 11:28-29 (KJV), “Come to me ... and ye shall find rest for your souls [*psyche*]”; in Jn 12:27 (KJV), “Now is my soul [*psyche*] troubled...”; to Peter in Jn 13:38 (RSV), “Will you lay down your life [*psyche*] for my sake?”; and in Jn 15:13 (KJV), “Greater love hath no man than this, that a man lay down his life [*psyche*] for his friends.” Heb 4:12 (DBY)— “For the word of God is living and operative, and sharper than any two-edged sword, and penetrating to the division of soul [*psyche*] and spirit, both of joints and marrow, and a discerner of the thoughts and intents of the heart.” 1 Cor 15:45 (KJV)— “The first man Adam became a living soul [*psyche*].” Rev 8:9 (DBY)— “And the third part of the creatures which were in the sea which had life [*psyche*] died.” Acts 14:2 (KJV)— “But the unbelieving Jews stirred up the Gentiles, and made their minds [*psyche*] evil affected against the brethren.” Eph 6:6 (KJV)— “Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart [*psyche*].”

† Gk *Psychikos*, “actuated by the psyche, or soul” rather than by Spirit, as in Jude 1:19 (KJV)— “These be they who separate themselves, sensual [*psychikos*], having not the Spirit.” Jas 3:15 (NKJV)— “This wisdom does not descend from above, but is earthly, sensual [*psychikos*], demonic.” See also 1 Cor 2:14.

1. 1 Cor 15:44(KJV); 2:14. 2. Rom 8:6, 7; Col 2:18; Eph 2:3 (DBY).

3. 1 Cor 2:14-15. 4. Gen 1:20-2:19 (DBY). 5. 1 Cor 6:19.

6. Lk 8:52-55; 23:46. 7. Gen 2:7 (DBY); 1 Cor 15:45. 8. Jas 2:26 (DBY).

9. 1 Cor 14:14, 18. 10. Col 2:18 (DBY). 11. Lk 2:40. 12. Gal 6:8.

13. 1 Cor 15:53-54 (YLT).

## CHAPTER 4

**THE BODY AS A CATERPILLAR**

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

MAN starts out in this world as a caterpillar, and his butterfly stage is Christ, who is the Lord Butterfly of Glory.

Man starts out with a corruptible flesh-body, a body that is to metamorphose into incorruptibility, or it dies. This includes the first man Adam, who began life on earth full-grown *in size*; and also Jesus, who was brought forth with a perishable body and as a child had to be taken into hiding in Egypt from the jealous King Herod who sought “to destroy Him”,<sup>2</sup> because then His body could be destroyed. From the caterpillar stage a human is to *feed on Spirit*—or “walk in Spirit”,<sup>3</sup> or “walk with God”<sup>4</sup>—that his body may change into a spiritual body that is beyond decay and dying, as a caterpillar feeds on leaves or other appropriate diet and changes into the beautiful butterfly. The Father, having “breathed”—or put Spirit—into a clay sculpture,<sup>5</sup> as it were, and made it come alive as man, intends this creature to feed his clay-body from the Spirit in him and change the substance of his body into a spiritual one, so that man’s entire being may be in the likeness of the Father.<sup>6</sup> His original body of animal-life is to “be swallowed up by the life”<sup>7</sup> that is Spirit and turned into a spiritual, incorruptible organism, such as Jesus’ own *became*, and as He displayed on the Mount of Metamorphosis.

Man then becomes a joint-worker with his Maker even in his own making.<sup>8</sup> This is another miracle of the

human metamorphosis: a man playing a part in turning his “body of dust”<sup>5</sup> into a spiritual body.<sup>9</sup> But the part is not a muscular, mental, strenuous thing; it is simply going by Spirit, as we will see later.

At the “butterfly” or perfect stage of man—when he has put on incorruptibility, or he is “filled to all the fullness of God”<sup>10</sup>—the Father says of him, “This is my beloved son, in whom I delight.”<sup>11</sup> This is the testimonial to a human’s “coming of age”. Jesus received this testimonial when He “came of age” at thirty years: when his body, through His steadily going by Spirit, had metamorphosed into an imperishable, immortal, spiritual body, so that “in Him dwells all the fullness of the Godhead bodily”<sup>12</sup> and He is called Christ,<sup>13</sup> Messiah, the Anointed,<sup>14</sup> that is, one filled “full of the Holy Spirit”.<sup>15</sup> This spiritual body Jesus *later* displayed on the Mount of Metamorphosis.\* Everyone coming into this world has been designed to “to attain ... to the perfect man, to the measure of the stature of the fullness of Christ”.<sup>16</sup> The Father “has also predestined” every human “to be conformed to the image of His Son, that he might be firstborn among many brethren.”<sup>17</sup>

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

Every human at the depth of his being cries to attain to this “hope of glory”,<sup>18</sup> or to become incorruptible and “perfect as the heavenly Father is perfect”<sup>19</sup>—whether or not his *mind* recognises it or understands his yearning. Hence comes the vague notion of “the ideal man”, and the

wish and striving by everyone to become a better being than he is at any moment. "As for me ... I shall be satisfied, when I awake, as Thy likeness," cries the Psalmist to the Father.<sup>20</sup> "For it behoves this corruptible to put on incorruption, and this mortal to put on immortality; and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that has been written, 'Death is swallowed up—to victory....'"<sup>21</sup>

Many down the ages, of course, have so walked in Spirit that they have metamorphosed and attained to the hope of glory without experiencing the decay of ageing and dying. "Behold, I tell you a mystery," says Paul. "We shall not all sleep, but we indeed shall all be changed, in an instant, in the twinkling of the eye...."<sup>22</sup> Not everyone will die, not everyone dies, and no one need die, but everyone is designed to pass on to glory, or the perfect condition of man, says the Apostle. He gives this as the revelation of a mystery. But this mystery had long been revealed. At least two instances of the revelation are recorded in Scripture: Enoch and Elijah. "Enoch walked with God" and "was translated that he should not see death."<sup>23</sup> Elijah too was "translated" and did not see death. In a moment, in the twinkling of the eye, Elijah was changed and translated. As the culmination of the metamorphosis that he had through "walking with God" been undergoing, he was changed in a moment and "taken up into the heavens."<sup>24</sup> That is to say he passed from the condition of the corruptible flesh into the condition of the incorruptible and spiritual and in which he was no longer bound by space and time. And Moses, because he was closely "walking" with the Father, or going by Spirit, was as vigorous at one hundred and twenty years as he had been during his younger years.

“His eye had not become dim, nor had his freshness fled.”<sup>25</sup> And due to the level of his metamorphosis at that point the glory of the Father—which later he and Jesus and Elijah fully exhibited on the Mount of Metamorphosis—had begun to shine from the skin of his face.<sup>26</sup>

But these recorded instances are surely only a few out of the many who, closely walking with the Father, or steadily going by Spirit, have arrived at the Promised Land of Incorruptibility without bowing to the Baal of Decay and Death.

### **Design D, or Design M?**

TO be sure, the common experience through the ages has been one of decay and death. But why? Because the Father’s design for humans is *Design D* and not *Design M*?

Design D is that one comes into this world, lives for some years, and dies, in order to be resurrected later with a new, incorruptible body. This popular belief says there are, however, a few exceptions to this general rule, such as Enoch and Elijah, who are privileged to bypass death and go straight into incorruptibility, into the perfect or adult stage of man.

How about Design M? This says the rule is for one to metamorphose direct into incorruptibility and immortality, and that dying—the experience of the majority *so far*—is the exception.

So is it Design D or Design M?

The Father’s word<sup>27</sup> to Adam—and indeed to everyone who comes into this world—gives the answer: “Eat of the tree of life<sup>28</sup>—Walk in Spirit.<sup>3</sup> Do not eat of the tree of the knowledge of good and evil, for if you do

you will die—Do not go by the mind of your body, by its thinking, by any scheme of good and evil it may form, its likes and dislikes; if you do, you will starve and wither your body, and it will die.” The Father does not say, “My plan is for you to live for a few years and then your spirit and your body will be disjoined, and your body scattered into atoms.”

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

### **Metamorphose or Die**

THE human body either metamorphoses or it decays. This decay, or decomposing of the body, which is also called *ageing*, manifests as the suffering which anyone experiences within him: the pains, agonies, anxieties, restlessness, dissatisfactions, discomfort, depression, chaotic-thinking.... Such torments are the effect of the breaking down of the body, the height of which is dying. A man’s ageing and dying is only a statement of his having failed of metamorphosis.

The ageing starts not at a particular age but sets in as one steps out of the Narrow Way of Spirit and goes by the body in the Broad Way. This ageing disorder is so prevalent that it has given rise to the mass belief that it—and dying—is a built-in obsolescence of the body and so inevitable: as some products are deliberately designed and made to wear out or become outdated so quickly that they must be replaced. However, some are striving through science and other ways to discover the cause of ageing in order to counter it and defeat death. Nothing but *not* going by Spirit is the cause of ageing and dying. And nothing but going by Spirit is the solution. The

long-sought ambrosia that would confer agelessness, incorruptibility and immortality is walking in Spirit and not going by the body. To paraphrase the words of Jesus, “Strive to enter incorruptibility by the narrow gate of walking in Spirit; for many will seek to enter by other ways and will not be able.”<sup>29</sup> “Go ye in through the narrow gate, for wide is the gate and broad the way—of the body—that leads to destruction, and many are they who are going in through it. How narrow the gate and compressed the way—of Spirit—that leads to life, and few are they who find it!”<sup>30</sup>

### **The Body Is Forever**

THE human body is not to be seen as an expendable thing or a discardable shell. For it is part and parcel of the creature called man. Without the body what remains is, by definition, not man but Spirit. The great store our Maker sets by the body is indicated by resurrection, the uniting again of one’s spirit with one’s body which at death are disjoined. For if the body fails of metamorphosis and dies, the miracle of resurrection awaits it.<sup>31</sup> This proves that one’s body is forever an inalienable part of one. Having been made to “house” Spirit in this world as man, the body may not be blotted out. Death does not end a man. So Christ, having once taken on a body as ours and become “Son of Man”,<sup>32</sup> and having voluntarily vacated it on the Cross, took up the same body three days later and turned it into a spiritual, deathless body for ever. This undoing of death, and the changing of the body and raising it above death, was experienced at that time also by many who had died before Christ. “Many bodies of the saints who were

fallen asleep arose, and coming out of the tombs after His resurrection they went into the holy city and appeared to many.”<sup>33</sup> And those resurrected people “cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection.”<sup>34</sup> For the rest, “the trumpet shall sound, and the dead shall be raised incorruptible....”<sup>35</sup>

This in no way says that death in itself is salvation, or necessary. As Enoch and Elijah and others prove, it is not designed that a human should wither and suffer and die to attain to incorruptibility and become “equal to angels and a son of God”. This is also expressly declared by “our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruptibility by the glad tidings.”<sup>36</sup> Says He, “I am the bread of life ... which comes down from heaven, that a man may eat of it and not die.... If anyone eats of this bread, he will live for ever....”<sup>37</sup> “Truly, truly, I say to you, if anyone keeps my word, he will never see death.”<sup>38</sup> By walking in Spirit and so feeding his body on “the bread which comes down from heaven” any human today, as always, may metamorphose beyond the touch of decay and suffering and death into an incorruptible being “filled to all the fullness of God.”<sup>10</sup> This is the salvation gospel.

But this is not a new gospel; it is the ancient gospel proclaimed at the creation of man. Its announcement about two thousand years ago by One who “was in the beginning”<sup>39</sup> and through whom all things came to be<sup>40</sup> was only a re-echoing of it. And the re-echoing was not only in words. The Proclaimer “spoke” by becoming flesh like any human and then walked in Spirit till He got to the point of the fullness of the Father dwelling in Him bodily. The Lord Butterfly of Glory becomes a Caterpillar to demonstrate to junior caterpillars how to

“walk” and turn into butterflies. Jesus becomes flesh and then metamorphoses to glory to exhibit to us our destiny. But this is not grasped even by most of those that say they believe in Him, who says, “The heaven and the earth shall pass away, but my words shall in no wise pass away.”<sup>41</sup> And so all hope for deliverance from the suffering and misery of men—which is the effect of the breaking down of their Spirit-starved body—and to enter the glory of incorruptibility and the fullness of the Father, is shifted to a time after death, or when at some point “in the future” there is some particular fancied sudden happening in the clouds. Indeed, by some it is imagined that death *is* salvation from the world and so inevitable, as if it were the world itself that is the problem and not men’s failure to walk in Spirit. For anyone walking in Spirit everywhere and every time is Heaven, such a one being “seated in the heavenlies in Christ”.<sup>42</sup> And for anyone going by his body everywhere is Hell, his decaying body being the Hell. So Jesus prayed, “I do not ask that Thou mayest take them out of the world, but that Thou mayest keep them out of the evil”<sup>43</sup> of going by the body.



\* However, at the right moment He voluntarily “emptied Himself”<sup>44</sup> and became mortal again to die on the Cross, as He said: “On this account the Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down and I have authority to take it again....”<sup>45</sup>

1. 1 Cor 15:53 (YLT). 2. Mt 2:13-16. 3. Gal 5:16. 4. Gen 5:24.  
5. Gen 2:7; Job 4:19; 33:6. 6. Gen 1:26-27; 2:7. 7. 2 Cor 5:4.

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

## CHAPTER 5

**THE FALL OF A MAN**

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

SINCE THE body is self-going, as a horse is self-going, it may go against Spirit, as a horse may go where its rider does not tell it to go or do what he does not want. This situation Scripture expresses this way: “For the flesh desires against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye will.”<sup>2</sup> But that the horse goes against the mind of its rider does not necessarily mean it is bad or evil or negative in itself. That is simply how it is. The horse and the rider are not the same. What would be bad or harmful is the horse riding the rider. This situation, not the horse itself, would be bad because it would harm the rider-horse combination, which is an entity in its own right as the Spirit-body combination is a creature called man. The rider has to get the horse to behave as he wants. In the same way, my body is not evil in itself; only it must not ride me: I must drive it. So Scripture says, “Walk in Spirit, and ye shall no way fulfil the desire of the flesh.”<sup>3</sup>

I can drive my body only when I know myself to be Spirit and beyond the body, as I can drive my horse only because I know myself to be different from it. My body is my horse, I am the horse-rider, and I must not allow it to carry me where it wills: it has to go where I will.

Moreover, a miracle happens if the horse is properly driven. Something beautiful happens to my horse as I drive it where I will and do not allow it to ride me: it turns from a flesh-horse into a spirit-horse. As I go by

Spirit and not by the body, my body receives Spirit-life and changes gradually into a spiritual body, an imperishable immortal body totally in harmony with my spirit. Such is the Father's plan.

Says the Father to man: "You are Spirit in a body, a body which at the moment is as of a beast but which is to change into an imperishable body. Hold on to your spirithood. Never see yourself as a beast, equating yourself with your body. Do not be driven, and constrained, by your body, by its thoughts and feelings. That is the way of the beasts. The beasts are no more than their body and do not rise above their body's feeling and thinking. And what they do today becomes their good and their way tomorrow; anything different will seem to them evil, something to turn away from. As a beast goes, it forms habits and from habits it forms a scheme of likes and dislikes, which it will term a knowledge of good and evil, a list of things to go for and things to avoid. You are not to be like the beasts. Beware of habits the body will tend to form in its thinking, habits which will lead it to set up a good-and-evil scheme and then harden.<sup>4</sup> You are Spirit. Always go by your spirit,<sup>5</sup> my Being in you, and rule your body and change it. You may use your thinking as a tool the way you use your hands; but do not be driven by it, as the beasts, which I have given you dominion over, are driven by theirs. Walk in Spirit, and your body will metamorphose from what it is now into a spiritual body, which decays not and dies not. That is your maturity, your perfection: when you have put on incorruptibility and immortality and are filled to all My fullness.<sup>6</sup> Be perfect as your heavenly Father is perfect.<sup>7</sup> If you stop walking by Spirit and begin to go by your body, seeing yourself as flesh, you will stop up the flow of Spirit—of Life—into your body, and it will decay, and suffer, and die."<sup>4</sup>

## Falling from Spirit to Flesh

THE Word says to “know no one according to flesh”, that is, to see no human as flesh but Spirit. “But if even we have known Christ according to flesh, yet now we know Him thus no longer.”<sup>8</sup> We must hold on to our spirithood, the fact that any human is a spirit in a body. This is what enables anyone to walk in Spirit rather than be ruled by his flesh.

How does a man fall but by a change in his perception of himself, a dimming of his awareness of his spirithood? A human’s fall is a shift from knowing himself as Spirit to his seeing himself as a beast, as his body: with the attendant change from going by Spirit to going by his soul or mind.

When a man listens to the serpent of his body and disregards Spirit—when he goes by the body’s thinking and feeling—he dulls his awareness that he is Spirit, and his awareness of the Father; and he will then see things dimly and only “know in part”<sup>9</sup> and not perfectly. As he goes on being driven by his body—and he sees things through the veil of his flesh<sup>10</sup>—his Spirit-awareness may become so swallowed up by the workings of his body that he may begin with great conviction to say, “There is no such thing as Spirit—or the Father. I am all body. All I am and all I know are the feeling and thinking and desire of my body.” Now he has become blind and deaf and numb to the Presence. He has all but shielded himself from the realm of Spirit. And he will starve of life and wither.

A man falls today as he sees his body not as *his* vessel but as *he*. Any moment I shift attention away from Spirit and allow the thinking of my body to drive me, I fall. And this fall from Spirit will be marked by pain in various forms, pain that I experience in my mind and

which indicates that the body is decaying or breaking down. And the pain goes on for as long as the body, instead of Spirit, is driving me.



## CHAPTER 6

**NO LIFE IN GOOD AND EVIL**

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

**T**HE body is not self-sufficient, as is readily seen in the fact that it has to be sustained with food. But man does not live by bread alone.<sup>1</sup> There is something else the body requires far more for its sustenance. That Something is Spirit, or the flow of Spirit to it. Spirit is the sun of the body, and as the Earth receives its life-sustaining energy from the sun and all life on the Earth would freeze and perish if the planet was cut off from the sun, so the body receives its imperishable life from Spirit and perishes if it is cut off from Spirit. And just as no regimen of diet or programme of exercise can sustain the body or metamorphose it, no observance of any scheme of good and evil or code of dos and don'ts can. No going by any “knowledge of good and evil”, or manner of living, can sustain the body if one does not reckon with Spirit. The routine of the most meticulous dietician, and the most radical genetic manipulation, and the grandest scheme of the behavioural psychologist, and the way of the strictest moralist and Pharisee avail nothing in metamorphosing the body into incorruptibility, or in preventing its breaking down. All such are only part of the body's scheme of good and evil and they are as vain as a female mammal trying to fertilise herself by herself. Anyone shut up in any scheme of good and evil only blocks out the life-air of Spirit that would flow to him and he cannot metamorphose but chokes and decays and dies.

## Good and Evil: the Way of the Beast

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

The “mind of the flesh”<sup>2</sup>—or the thinking of the body—defines *good* as anything that is pleasant to me, anything that I desire, the way I have been going, and what I have been doing; and *evil* is whatever is different from this. For the body does not have the total picture of things, and it tends to habituate, or to set in particular ways, unless it is ruled by Spirit. The mind of the body soon attaches itself to certain things and they become its good, indeed its life, things it will tell itself it cannot and will not do without. And, for whatever reason, it detaches from some other things, and these become its evil, things it tells itself not to like, not to find pleasure in, to turn away from, to resist. To put it another way: whatever the mind calls good it welcomes, and it resists anything it labels evil—as a dog wags its tail at a familiar person but snarls at a stranger. Today the mind reckons as a stress—an evil—my having to get up at five in the morning simply because last week I was getting up at six. Or it shrinks from dealing with a white man because hitherto I have lived all my life among blacks. It insists on my eating three times today because it has turned my eating thrice yesterday and the day before into its good, its life. It stiffens and agonises if it is given one banana while it desires two. It fights against my having to prepare my food today because this has usually been done for me.... Such is of course how an animal goes, clinging to the familiar and resisting the novel: because an animal, not being *other* than its body, cannot see beyond or rise above the thinking of its body. *Both* the body’s good and evil, therefore, only shut it out of Light and Life and in a darkroom.

Again, the body soon sees a horizon and sets itself a boundary as it goes by what its eye sees, what its ear hears, what it feels, and what it thinks. “This is what I want to be in life. That will be my career,” it declares, already restricting and narrowing itself, and blocking out other life-inflows that it has not heard of. “Once I attain that I will be satisfied, I will be fulfilled, and I may go to my grave in peace,” it tells itself, confidently, as if it created itself and knew its destiny. Yet the glory the Father has prepared for anyone is “things which eye has not seen, and ear not heard, and which have not come into man’s heart” but which are “revealed to us by His Spirit.”<sup>3</sup>

The body—the mind of the body—is of course not able on its own to see<sup>4</sup> “the hope of glory,”<sup>5</sup> its metamorphosis into a spiritual body,<sup>6</sup> and one’s attaining to “the measure of the stature of the fullness of Christ.”<sup>7</sup> Seeing things only through the pinhole of its feelings and thoughts, the body presumes to understand its whole life: as merely a coming to birth, growing to some size, decaying with years, and expiring and dropping into the grave. Holding such a blinkered view of its existence, it believes it knows what is good for it from its birth to its taken-for-granted death: what things to go for, and how to behave itself to attain those things. This is how the body shuts itself up in the airtight chamber of its likes and dislikes, its scheme of good and evil. Here, feeding on its “tree of the knowledge of good and evil”<sup>8</sup>—or going by its system of good and evil, its code of dos and don’ts—the body will abide being tossed by its feeling and thinking, and so be starving and withering.



1. Dt 8:3.    2. Rom 8:6, 7; Col 2:18; Eph 2:3.    3. 1 Cor 2:9-10 (DBY).  
4. 1 Cor 2:14.    5. Col 1:27.    6. Rom 8:23.    7. Eph 4:13.    8. Gen 2:17.

## CHAPTER 7

**AWARENESS OF SPIRIT**

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

**S**PIRIT-AWARENESS is all but lost in many people, and this is the Fall. Nevertheless, Spirit-operations—the Father’s operations—in any man never cease. “For in Him we live and move and have our being.... For we are also His offspring,”<sup>1</sup> said an ancient Greek, feeling the Spirit’s operations in him, which showed him that humans are indeed offspring of the Father.

Humans are not mere creatures, as the animals are, but are also *offspring* of the Father, beings that spring out of Him. A part of us—our body—is created as the animals are created; but our kernel or essence—our spirit—comes from the Being of the Father. So the Word says, “Hearken to me ... ye that seek the LORD: look unto the Rock whence ye were hewn...”<sup>2</sup> Spirit is the Rock from which the essence of every human is chipped off.

Everyone is Spirit in a body, a body which at first is as of an animal, but which is to metamorphose into a spiritual body—or it may lose awareness of Spirit, as is the experience of many. Salvation begins with the recovery of Spirit-awareness.

The fall of any human is not that the Father vacates him or that the Spirit becomes frozen and still in him, but he fails to recognise and surrender to the Spirit’s operations in him. Man being a union of Spirit and body, every person living today has the Spirit abiding in him, however depraved or wicked his *body* may be. Should the

Spirit vacate him, his body would drop dead. “The body without Spirit is dead.”<sup>3</sup>

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

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

Everyone does experience moments of *division asunder*. Every human from time to time enters into that state in which he sees himself split into two parts, or divided into two persons, and he observes the two distinct persons at the same time. At such moments—when he is divided asunder—his thinking, and any emotion or feeling, becomes visible to him. He observes the thinking or the feeling as with his eyes he may watch the movement of his hand or a finger or the swelling and collapsing of his chest as he breathes. He is able to watch the stream of happenings within him, within his body, and he sees and knows that he is *outside* the stream. This is because he has in a way got out of his body, and he can tell his body is not quite he but associated with him.

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

The observer or watcher, and the knower, is the person’s spirit. His spirit, besides knowing the feelings and the thinking of his body, knows itself, as the Father knows Himself—and as an animal does not, not having Spirit and so unable to *inwardly* observe itself. A human’s self-awareness is the work of his spirit. “For who of men has known the things of a man, except the spirit of the man that is in him?”<sup>4</sup>

A human is so made as to be able to “divide asunder

soul and spirit”.<sup>5</sup> To everyone it has been given to tell the working of his soul from the operation of his spirit,\* or to distinguish the thinking and feeling of his body from the stirring or moving of his spirit. One is then able to say of a moving or a sensation in him: “This is Spirit. This is my spirit stirring. This is the voice of Spirit I am hearing.” Or, “This is the thinking. This is a bodily feeling, a sensation not stirred up by the Spirit. This is the voice of the flesh speaking.” Then the person may follow his spirit and mount up above his body—and in this way he enjoys the Father and breathes Spirit-life into his body.

However, it goes without saying that anyone who is not Spirit-aware will not divide himself asunder. Ordinarily he will not deliberately stop to find out the origin or source of the voice speaking or the sensation going on in him at any moment, whether it is from Spirit or from his body. He will not even mark this division asunder when he by mercy experiences it. He may train to see his thoughts and feelings, as a psychologist does; but, not having yet realised he is Spirit, he will not see himself separate from or other than the thoughts and feelings and mount up above them. He will identify with his thinking; he will say his thoughts and feelings constitute him; and so he will be carried away in their current.

Yet, the moment the person is seeing his thoughts he is already a step out of the thoughts—he is somewhat out of his mind or body—and he is to some degree operating by his spirit. As he has to go into space to see the Earth as one great ball, he has to be *already* outside some particular thought and in Spirit to some extent if he is seeing the thought: and this clearly shows that man is more than a beast and is beyond his body. But, not recognising Spirit, the person attributes the seeing of his thinking to his thinking, not to his spirit, and this pulls

him back into his thinking and into confusion.

This is like a plant in the sun attributing its food making solely to certain processes within it, not yet having known it is due to the sunlight it is receiving. The plant at a point moves out of sunlight, and it becomes unable to make food any more. In an effort to understand the problem it moves here and there mixing with its roots some minerals in experimentation, and by chance it steps back into sunlight and at once begins to photosynthesise again. Now, still not taking the sunlight into the reckoning, it supposes the miracle is in the minerals it is mixing at that moment. With those elements raised up in triumph it dances and steps out of sunlight again, and the photosynthesis stops, and it wonders greatly. In its puzzlement, the plant thinks of remixing the elements in another way, and it moves into sunlight to see clearly. As it is remixing the elements it turns and notices that it is making food again. Shouting “Yea! I am right!” it jumps high up and comes down sending its taproot deep into the ground, where it remains photosynthesising and forever convinced of the soundness of its theory, and so forever blind to the vital factor of light in photosynthesis.



\* “Soul” and “spirit” are emphatically distinguished from each other by Scripture. See Heb 4:12 and 1 Cor 2:14-15, for example. The Greek that is translated “soul” in is *psyche*, the animal-life, including its thinking and feeling. The original for “spirit” is *pneuma*. See also the footnote to Chapter 3.

## CHAPTER 8

**AWAKING IN SPIRIT**

*“Wake up, thou who art sleeping, and arise out of the dead, and the Christ shall shine upon thee.”<sup>1</sup>*

**T**O AWAKE in Spirit is to become aware of one’s Spirit-essence and of the Father, so that one sets out on going by Spirit.

There are two levels of awaking in Spirit. One is what may be called moonlight awaking, and the other sunlight awaking.

**Moonlight Awaking**

AT the level of moonlight awaking a man is aware of Spirit and of Spirit-operations in him, and he desires to go on enjoying the operations; but he is not yet alive to the Father’s destiny for humans, that is, he will not have “seen” Christ “as He is.”<sup>2</sup> To many at this level of awaking Spirit is a power, a depersonalised Intelligence, an impersonal Force, albeit the Boundless Ultimate Life-Force, BULF. Such people endeavour to connect to or touch Spirit, to “feel after Him and find Him.”<sup>3</sup> They seek to touch Spirit not as the Father but as tapping energy from a Limitless Source for their various *uses*. For, not having had a vision of the Father’s plan for man, they with the mind of their flesh<sup>4</sup> work out an aim in life for themselves. And to enable their achievement of their aim they endeavour to “be in touch with the Ultimate Life-Force.” They touch what they do not worship, or fellowship with as a child adores and fellowships with his

father or mother. The Father does not of course draw away from their groping hands: He lets them touch Him and get *what* they seek. For “he who seeks finds”;<sup>5</sup> and He is even the One causing them—as indeed He does everyone—to feel after Him and find Him. Such people, having recognised Spirit, have moved out of the utter darkness of those who believe they are all flesh and no more. But they have only got into heatless moonlight, and not into sunlight yet. And as in moonlight one does not clearly distinguish colours and is certainly not warmed, they cannot distinguish the colours of life nor be “heated”, or “filled to all the fullness of God”<sup>6</sup> as in Christ all the Fullness dwells bodily.<sup>7</sup>

### **Sunlight Awakening**

SUNLIGHT awakening is a being “born anew ... of the Spirit”,<sup>8</sup> not merely being aware of Spirit or tapping energy from Spirit.

Sunlight awakening happens by “the Spirit of Christ”<sup>9</sup> arising in a man. As Christ arises in us<sup>10</sup> and we are swallowed up or immersed or “baptised in the Holy Spirit”,<sup>11</sup> “we cry ‘Abba, Father!’ [as] the Spirit Himself bears witness with our spirit that we are children of God ... and joint-heirs with Christ.”<sup>12</sup> Then I can boldly say, as Christ says, “I am in the Father and the Father in me”<sup>13</sup> and “I and the Father are one.”<sup>14</sup> For now I see that His relationship to me of Father and son is not a legal fiction, as between a man and an adopted boy, but a relationship of connection in substance, as between the sun and one of its rays, or between a vine and one of its branches, or between my right hand and one of its fingers. And I realise that I am not merely flesh but that

my essence is Spirit and I am indeed an *offspring*<sup>15</sup> of the Father, and that all my life problems arise from my not being aware of this reality and so taking myself to be no more than my body.

This sunlight awaking is also called in Scripture “the washing of regeneration and renewing of the Holy Spirit.”<sup>16</sup> For the fall of a man is his getting out of the water of the Holy Spirit and on to the dry land of going by his body. Salvation is getting back into the water of the Holy Spirit. No one without being renewed or reborn in Spirit can go fully by Spirit, as is necessary for metamorphosis. Unless a man is born anew of Spirit, he cannot walk in the Narrow Way of Spirit by which he may put on incorruptibility.

Sunlight awaking is *to have seen Christ*. This awaking brings a man out of the veil of his flesh<sup>17</sup> and to see the connection between him and Christ: that Christ is the reflection of the perfect him, the Butterfly of Glory that he is to metamorphose into.

Jesus Christ is the mirror of reality, giving two images at the same time, one of the Father, and the other of man. He is the *radiance* of the Father, the stamp\* of His substance or essence, “the image† of the invisible God.”<sup>19</sup> He “contains” and presents the Being of the Father in the fullest measure, with the Father thus expressing Himself “in Son”.<sup>20</sup> “For in Him all the fullness of the Godhead dwells bodily.”<sup>7</sup> So He says, “I and the Father are one.”<sup>14</sup> “He who has seen me has seen the Father.... I am in the Father and the Father in me...”<sup>21</sup>

Also, Jesus is the *reflection* of man in perfection. “As He is so are we in this world.”<sup>22</sup> Looking on Him, I am looking on my perfect self. “He who has seen me has seen his true self,” we may suppose Him to say. “He

who sees me sees his fullness, as a boy looking on his father sees the stature he will grow to, or as a caterpillar looking on the butterfly sees its mature form.”

In Jesus the true man is exhibited. He, who is Spirit and “was in the beginning with God” and “was God”,<sup>23</sup> becomes flesh<sup>24</sup> in this world—puts on a body that “in all things”<sup>25</sup> is like the body of any human, one which at first is not a spiritual body but corruptible and capable of dying. Then He steadily walks in Spirit till His body is metamorphosed into an incorruptible spiritual body, that is, till He is “filled to all the fullness of God”<sup>25</sup> and is perfect as the heavenly Father is perfect.<sup>26</sup>

“As He is so are we in this world.”<sup>22</sup> As far as the human condition in this world goes, as Jesus is so are we—though He is uniquely Lord.<sup>27</sup> Every human is Spirit who becomes flesh in this world as Jesus became flesh. And as Jesus “grew and waxed strong in spirit”<sup>28</sup> till He was filled to all the fullness of the Father, every person is to grow and wax strong in spirit and “be filled to all the fullness of God”<sup>26</sup> that the Father may say of him, “This is my beloved son, in whom I delight.”<sup>29</sup>

## **Wake Up with the Mind of Christ**

JESUS is our Big Brother, and as He is so are we in this world. Wake up out of the death of seeing humans as mere animals, mere creatures. “Ye are gods, sons of the Most High, all of you.”<sup>30</sup> The Father places us on equal footing with Jesus as regards sonship, since its kernel is Spirit. This is why Jesus calls humans “my brethren”<sup>31</sup> and “He is not ashamed to call them brethren”,<sup>32</sup> being “the firstborn among many brethren.”<sup>33</sup>

Jesus, our Big Brother, is also our Saviour, being the

One “who baptises in the Holy Spirit”,<sup>34</sup> or the One who, being within us, fills us till one is able to say, “No longer I who live, but Christ lives in me.”<sup>35</sup> He says, “In that day you will that I am in my Father, and you in me, and I in you.”<sup>36</sup> And He calls the Father “my Father and your Father, and my God and your God.”<sup>37</sup>

Jesus is Lord and is “established heir of all things”;<sup>38</sup> but we too are sons of the Father and are “heirs of God and joint heirs with Christ.”<sup>39</sup> Accept this reality—give humans no lesser status than that of being offspring of the Father and joint heirs with Christ.

How the mind of the flesh slams against our true identity! The idea of our sonship—of our being Spirit and *offspring*—of the Father turns the stomach of the mind of the flesh: because while our spirit *springs* from the Being of the Father, our flesh is a creature, a work of His hand.

“But we have the mind of Christ.”<sup>40</sup> “Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God.”<sup>41</sup> Accept the status of being Spirit and an offspring of the Father. Do not think it arrogance and robbery. Allow the mind of Christ to operate, not the mind of the flesh. Christ tells us to call the Father our Father and to call no man on the Earth our father. “And ye may not call *any* your father on the earth, for one is your Father, who is in the heavens.”<sup>42</sup> Let us not allow the fact that “we have had fathers of our flesh” to blind us to the reality that our true Father is the Father of our spirits, “the Father of spirits”.<sup>43</sup> In reality our mother and the “father of our flesh” are together our “mother”, with God, from whom our spirits spring, being our Father. Adam is called “the son of God”<sup>44</sup> not because his body was formed directly by God but because his spirit came forth from the Being

of the Father. And Jesus had one woman as both the mother and father of His flesh, but God is His Father because, as He said, “I came forth from the Father.”<sup>45</sup> Knowing the reality of *our* being, He calls God “my Father and your Father, and my God and your God.”

Wake up with the mind of Christ. “Wake up, thou who art sleeping, and arise out of the dead, and the Christ shall shine upon thee.”<sup>1</sup> Awakening in Spirit is waking up with the mind of Christ.

How the Father works “the supply of the Spirit of Jesus Christ”<sup>46</sup> in someone to awake him is of course beyond fathoming. But anyone reading this now is surely being stirred to his Spirit-essence. Probably the voice or the stirrings of the Spirit in him in the past that he ignored or did not recognise as such are being brought to his awareness now. Maybe in the course of reading this he has exclaimed, “So that was the Spirit! And I didn’t know it.” Seeing then that the Father is really in him, he can begin to surrender to Him this moment. He can *tell* the Father: “Father, I see that You are in me. Awake me in You. Let Christ arise in me....” As he asks from his heart, or desires it persistently, he will receive. The Day of Pentecost will come for him when Christ will arise in him and he will be “filled with the Holy Spirit”.<sup>47</sup> When this happens—when Christ arises in him—he will know it. Whom he will have addressed perhaps as Someone far away and almost unknown, he will *feel* and *find*.



\* The original word is *charakter*, “an impress, a figure stamped”.

† *Eikōn*, “a likeness, resemblance”, or “a statue”. From this word is

derived the English word “icon”.

1. Eph 5:14 (YLT).
2. 1 Jn 3:2.
3. Acts 17:27.
4. Col 2:18; Rom 8:6, 7.
5. Mt 7:8.
6. Eph 3:19.
7. Col 1:19; 2:9.
8. 12. Jn 3:3-5.
9. Rom 8:9; 1 Pt 1:11.
10. Jn 17:17-21; Gal 1:15-16.
11. Acts 1:5, 8; Jn 1:33.
12. Rom 8:15-17.
13. Jn 14:10-11, 20.
14. Jn 10:30.
15. Acts 17:28.
16. Tit 3:5.
17. Heb 10:20.
18. Heb 1:3.
19. Col 1:15; 2 Cor 4:4.
20. Heb 1:2 (DBY).
21. Jn 14:9-11.
22. 1 Jn 4:17.
23. Jn 1:1-2.
24. Jn 1:14; Heb 2:14.
25. 46. Heb 2:17.
26. Mt 5:48.
27. Jn 13:13-14; 1 Cor 12:3; Phil 2:11.
28. Lk 2:40.
29. Mt 3:17.
30. Ps 82:6; Jn 10:34.
31. Mt 28:10.
32. Heb 2:11 (RSV).
33. Rom 8:29.
34. Jn 1:33.
35. Gal 2:20.
36. Jn 14:20 (RSV).
37. Jn 20:17.
38. Heb 1:2 (DBY).
39. Rom 8:17.
40. 1 Cor 2:16.
41. Phil 2:5-6 (NKJV).
42. Mt 23:9 (YLT).
43. Heb 12:9 (KJV).
44. Lk 3:38.
45. Jn 16:28.
46. Phil 1:19.
47. Acts 2:1-4.

## CHAPTER 9

**MANIFESTATIONS OF SPIRIT**

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

**S**PIRIT and stirs and “flows”, or acts, in everyone, as blood flows in everyone. And as without blood circulating in a man the man dies, without the Spirit moving and acting in one, one dies. “The body without Spirit is dead.”<sup>2</sup>

The acting, or moving, of Spirit in a man is “the supply of the Spirit”<sup>3</sup> to him, the supply of Spirit-life to his body. As there is a flow of Spirit into his body, “the mind of his flesh”<sup>4</sup> notices that something new and good and sweet has got into him, or is happening in him, or that a good change has taken place in him—as we will see in more detail shortly.

This acting of Spirit, or the operations of Spirit, never cease in any human. As the sun never stops shining on anyone, the Father never stops His supply to or “moving” in anyone. Never does He cease to bring to anyone’s mouth the water of life for him to drink. The problem is the failure of a man to *receive* the supply of the Spirit to him, or how much of the given water he drinks. As Scripture says of Christ, “He came to His own, and His own received Him not.”<sup>5</sup> A man experiences the operation of Spirit in him, but he does not *utilise it by surrendering to it*: by going by it. Commonly he stiffens against the Spirit and goes by his body—as Adam “hid himself from the Presence”,<sup>6</sup> or began to harden against the Spirit in him when he set on the Broad Way of going by his body. This is the problem: the water of life is brought to my mouth to drink, and I shut my mouth.

## General Manifestations

THE operations and manifestations of Spirit in anyone are of course various. One such operation is *freedom*. By the working of the Spirit in him a particular person at certain moments becomes *free*. The person is freed from the hold of his body: he goes out of his mind or out of thought and becomes alive and active in Spirit. At such times, when Spirit moves in him, he is all joy and peace and beyond the touch of anxiety and pain. He is, however briefly, free from dissatisfaction, bitterness, resentment, hate, and fear, and finds himself loving people and being loved by people. Things are agreeable to him then, and even the follies and misbehaviours of people do not shake him but may even strike him pleasantly as the errors and misjudgements of a child make one smile. The “world” is no longer a furnace in which he is burning. And, being so free from the pull and push of his body, he may act from Spirit then. His behaviour at such moments, coming as it does from Spirit, always has a striking and edifying effect on anyone around, and on himself, so that it is never one of the things that may trouble his mind afterwards as regret. Also, anyone he corrects or rebukes at the time hardly gets angry at him but feels benefitted and loved, and respectful towards him.

At the moment when Spirit moves in him the person enjoys *himself*: he finds himself to *be* joy. This is quite different from merely getting pleasure from certain things outside him, such as food or drink or a woman, or some people’s admiration or praise of him, or the consideration of his possessions or his position in society.... As Spirit flows in him, he as it were moves out of his body: out of his bitter skin into his sweet pulp, if

we picture him as an orange. When he is bound in his body, his is as the orange-skin and is bitter, feels his thoughts and emotions painful or boring, and tastes bitter or offensive to other people in his behaviour. But at the moment when Spirit flows in him, or he is drawn into Spirit, he is as the orange-pulp and is all sweet, feels himself sweet, and people find him edifying and pleasant. This is what is joy, or peace or freedom, this release or going into Spirit, or being in Spirit.

This freedom many a man experiences even *as* he is confronted with a great disappointment or loss or danger. He perhaps first goes to the extreme of pain or fear as his thinking comes up against the loss or danger. Then suddenly he is detached from all pain or fear and drops into peace within, as if what has happened had been shown not to have happened, or as if the danger were no longer there. How is the sudden peace? As the man's mind comes up against the loss or danger he is mercifully pulled away from his mind and down to the seabed of his true being, his spirit, where all is calm and sweet waters, and the waves of thoughts and anxieties, which are all in his body, touch him no more but are swallowed up in the flow of life from his spirit to his body. Being now in Spirit he is in perfect peace, a peace which is "not as the world gives".<sup>7</sup> And from his peace a wisdom which is not of this world but from Spirit<sup>8</sup> flows to him, so that his behaviour then surprises all.

But the person may not understand what is happening to him. Not being Spirit-aware, he does not know he is in Spirit at the moment. He then attributes the freedom and power and sweetness in him to something outside him: as the boy Samuel, who "did not yet know the LORD", when "the LORD called" him went and presented himself to his trainer Eli, saying to him,

“Here I am, for you called me,” taking the stirring of the Father in him to have been the voice of the man.<sup>9</sup>

Many a man experiencing joy as the Father moves in him looks beyond himself for the cause or source of his joy. Spirit flows in him and then he is all freedom and joy, and he does not know it is Spirit that is at work or has taken dominion in him. As the Bible says of Christ, “He was in the world, and the world was made through Him, yet the world knew Him not.”<sup>10</sup> Spirit moves in a man one day perhaps at the moment he sees a mighty wave rise in the sea, and, being now in Spirit, he is all joy, forgets all his angers and dissatisfactions and whether anyone in the world is “bad” or has ever hurt him, and wants to embrace everyone in new-found love. But, his thinking quickly taking over, he gives the glory not to the Father<sup>11</sup> that is giving him the fresh supply of Spirit. He gives the glory instead to the sea and says he wants to become a sailor and live on the sea so that the waves will always be giving him the sweetness that is stabbing him, a sweetness which is the effect of his having been drawn into Spirit, and which he may abide in by abiding in Spirit. If when the Spirit moves in him he is looking at some landscape or bird or cloud or grass he thinks his joy is coming from that and begins to attribute to “Nature” some hypnotising power. Or he supposes the surge of joy in him is from the melody of the music he is hearing, or from something in the past awaking in his memory, or from the passage in the book he is reading, or the activity he is engaged in, or the smile of some particular person....

As he does not realise the meaning of the experience, the stirring of Spirit in him is quickly drowned out by the activity of his body, or habits of his mind, which hold him captive, under a tyranny. In a particular person the

tyranny of the mind may be such that the person hardly ever has one free moment, a moment when he surrenders himself to the flow of Spirit in him and is in peace and joy and acts from Spirit.

## Special Manifestations

THE ways in which Spirit manifests in anyone are of course unpredictable and countless.<sup>12</sup> But beyond the general manifestations which everyone may experience, there are levels and dimensions in Spirit—or weights of the Presence—which only those who have been reborn in Spirit may experience. Such special experience for those reborn in Spirit is part of the process of their metamorphosing into the Butterfly—into the image of Christ—which those who have not been reborn are not even aware of.

Sometimes the Presence is as palpable as may be, with one's whole body flooded and taken over by it. At such a time all hate and bitterness and resentment vanish away, and all weariness and any sickness may disappear. When the Presence makes itself so tangible, often one melts in joy and sheds tears; and he may begin to speak in a strange language or languages as his spirit takes over his tongue the way his thinking manipulates the tongue to utter words or sounds of a language his mind knows.<sup>13</sup> Then one can have no doubt that he is Spirit, a carrier of the Presence, a temple of the Holy Spirit. He *feels* his connection to the Father, and the cry of "Abba—Father!" bursts out of him.<sup>14</sup> This *feeling the Father* swallows up that painful feeling of disconnectedness that gives rise to a general sense of insecurity, fear, incompleteness, emptiness, dissatisfaction and

disorientation that drives one into endless pursuits.

Sometimes also, as the Presence becomes so concrete and overflows from one, another person around feels it too, as in the very air, and may begin to cry, or is changed in some way, or is healed, or he suddenly becomes happy and smiles and laughs, and knows not why. And one may similarly be affected in the presence of someone who is surrendered to the Presence and is overflowing with it.

Spirit—or the Father —is not an idea or concept, nor merely a force or influence. *He* is the Reality, the living absolute concrete personal Reality that brought all things into being. As we—and “we are also His offspring”<sup>15</sup>—as we are living and *personal*, He is living and personal. He whom many sense and for their own various uses seek to “tap” energy from as the Boundless Ultimate Life-Force is a Person, though infinite. When a man is reborn or awakes in Spirit, he awakes to a personal relationship with Him as with a human father—though the body’s eye does not see Him and its mind can form no image of Him. No one sees the nucleus of an atom, yet the power that lies there beggars imagining and can be accessed and harnessed. Spirit may not be visible to the body’s eyes, yet He is our Father as well as our “nucleus”, our kernel, and He can be sensed, felt, heard, touched, tasted, in a word, accessed or gone into. And when we go into Spirit, or surrender to Spirit, we are in power ultimate: we *become* ultimate power, and everything melts before us; not even our body hinders us then but is “carried along” and transformed in some measure.

The Stone Age Man wielded implements and weapons of stone, until he discovered iron. And until man discovered how to split the atom he could only use his muscles and hammer—mechanical power—to break

rocks. Or he could use dynamites—chemical power—to blast rocks. But melting and vaporising rocks and metals and transmuting them into different substances he could not achieve till he had learnt the secret of nuclear power. Till a human learns to split his own atom—to tell his spirit from his body and to go by Spirit—he is a Stone Age Man though he makes nuclear bombs. He becomes a Nuclear Age Man when he becomes Spirit-aware and begins to go by Spirit, for now he may “transmute” into incorruptibility.



1. Jn 14:20. 2. Jas 2:26. 3. Phil 1:19. 4. Col 2:18. 5. Jn 1:11 (DBY).  
6. Gen 3:8-10. 7. Jn 14:27. 8. 1 Cor 2:6-7. 9. Sam 3:1-10.  
10. Jn 1:10 (RSV). 11. Rom 1:21, 28. 12. Acts 2:1-4. 13. 1 Cor 14:14-15.  
14. Rom 8:15-17. 15. Acts 17:28.

## CHAPTER 10

**THE VOICE OF SPIRIT  
AND THE VOICE OF THE BODY**

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

**T**HE human spirit, or, better put, the spirit of a human, is, as has been said, an offspring of the Father. My spirit is a “ray” of the Father in me, and so it is one with Him as a ray of the sun is one with the sun. My spirit is clearly not quite the same as *the* Spirit, who is the Father, and yet it is not quite different from *the* Spirit: just as a ray of the sun is not the sun itself and yet one cannot say it is an entirely different thing or separate from the sun. My spirit is the umbilical cord by which I, in a flesh-body in this world, remain attached to and in communion with the Father and receive vital “oxygen and nutrients” from Him. By my spirit I—if I be pictured as an astronaut—am ever in contact with the heavenly Ground Control, the Father.

**The Voice of Spirit**

THE Spirit—the Father—moves and speaks in every man. And one’s spirit stirs in response to the move of the Spirit, as a ray of light moves as the light source moves, and as a razor blade moves along with a magnet when the magnet is moved over and close to it. By this stirring or moving of the spirit of a man the Father “speaks” to him, as any parent may nudge a child to indicate something to the child. By the behaviour of my spirit I may then “understand what is the will of the

Lord”<sup>2</sup> any moment, or see the way to go about particular things.

Also, by the behaviour of my spirit, I may tell whether what I am doing or have done is “good” or “evil”, or right or wrong—that is, whether the thing is prompted by Spirit or by my body. For before the Father no action or conduct of mine is good or evil in itself. The touchstone is *where* the action flows from, or *who* moves me into the action? The Spirit, or my body? The action is good if prompted by the Spirit; and it is bad or evil if it is from the agitation and thinking of my body, and such will do me harm.

I can say too, from the way my spirit behaves or responds, whether what I am hearing or reading is truth or not. “Was not our heart burning within us, as He was speaking to us in the way, and as He was opening up to us the scriptures?”<sup>3</sup> said some disciples that Christ had conversed with on the way after His resurrection without their knowing at the time that He was the one talking with them. They had been experiencing a sweet burning within them—a leaping of their spirits<sup>4</sup>—in the Presence of the Lord. For anyone this *burning* or *sweetness within* is there at the coming of the truth, at least for moments, even when the thinking does not want to accept the truth he has heard, or what has flashed or popped up in his spirit. The sweetness can be noticed in the midst of loud protestations of the mind. Just look within, and “see” it—and go along with it in the face of the thinking. The mind of the decaying body turns away from truth, but one’s spirit *always* responds sweetly to truth.<sup>5</sup>

The behaviour of one’s spirit by which one is able to say, “This is the Presence,” or by which one gets to “know the mind of the Lord”,<sup>6</sup> or is able to walk in Narrow Way, will vary, of course, from person to person and from moment to moment. It may be in the form of

hearing a voice, as clearly as one will hear another human voice.<sup>7</sup> Or one senses it as a barely discernible voice—the Still Small Voice<sup>8</sup>—but it is sufficient to check a man, so that, even if only for moments, the man becomes still within and queries himself or his behaviour or intended action.

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

But can more be told than the mere skim of the operations of the Father in a human to transform him into incorruptibility? And rather than be told, anyone would prefer to experience the Father for himself: to enter the Holy of holies and plunge into the Ocean of life. As the Word says, with reference to the Holy Spirit, "Ho, every one who thirsts, come to the waters...."<sup>9</sup> "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his belly shall flow rivers of living water.'<sup>10</sup>

At times the Father indicates His Presence or communicates His mind to a man by a moving of his spirit that he may not find a pleasant sensation but perturbing, though it is entirely wholesome. "A dream I have dreamed, and moved is my spirit to know the dream,"<sup>11</sup> said Nebuchadnezzar of a stirring of his spirit that he found so perturbing he felt it would not go away and he would not have rest till he had known what the matter was. And the Father made the matter known to him. Jesus experienced such a troubling moving of His

spirit as His death approached. “Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall deliver me up.”<sup>12</sup> And before He raised Lazarus from death “He groaned in spirit, and was troubled ... and ... wept.”<sup>13</sup>

Although every human does experience the flow of Spirit in him, as did Nebuchadnezzar, people who have been reborn in Spirit are way more able to identify and profit from the supply of the Spirit in them, as we have sketched in Chapters 8 and 9. The reborn person may readily tell the stirring of his spirit from the working of his body, or the voice of Spirit from the voice of his body. In this way he is able to go by Spirit and by that feed his body on Spirit.

## **The Voice of the Body**

THE body speaks as feelings, thoughts, imaginings, and desires. The body’s voice is usually loud, forceful, urgent, and painful. As it speaks one experiences disquiet, anxiety, fear, and the pressure to have or to do something. This is because for the most part what the body says is contrary to Spirit, or contrary to true life. “For the flesh desires against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye will.”<sup>14</sup> What the decaying body says, being anti-Spirit and anti-life, harms it the more as it torments the mind and makes the heart heavy. Many a man may find depressing the things he hears in the idle talk of other people or reads in the papers or sees on the television; but he hears more depressing, harmful things from himself: from the voice of his body, his thinking. This Loud Violent Voice of the body points to things *it says* are wrong—wrong in the world, wrong in people,

wrong in one's circumstances or situation—and then it sets the mind painfully banging on those things, attacking them, causing the heart to work harder and raising the blood pressure. This tormenting voice in the mind sketches gloomy scenarios, painting the next moment black. Or it drags up dark things from the past, and the heart chills and becomes heavy and begins to beat faster, and the blood pressure goes up. So that, without knowing it or knowing why, a man is constantly under tension, restless. This is why hypertension is one of the top killers.

The picture of something *anti*—negative, adverse, undesirable—always hovers when the voice of the body speaks. This hurries a man into action, so that the man regrets his actions most of the time, with the regretting harming his body, being itself the voice of the body too. Or the negative picture becomes a drag on his whole living, so that in most things he gives up, saying, silently, “This world is meaningless. There is nothing one can do. No use trying...” But the various ways or aspects of life in which he will have given up may be hidden to him.

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

SPIRIT speaks usually as the Still Small Voice<sup>8</sup> that arises in one bringing one suddenly into light, peace, joy and love, or into some revelation, or the way to go about a particular thing, or the solution to some matter. When anyone is able to hear this Still Small Voice, a sense of freedom, power and victory arises in him. Suddenly he feels disencumbered, liberated from any disquiet, confusion, or anxiety. The voice of the Spirit is *always* accompanied with peace—and joy and love.

The Loud Violent Voice of the decaying body is always noisily “ON”. It knows not how to stop talking

but prattles on and on. *Chaotic-thinking* is its talking, and it does not rest from thinking. Only in the Presence is the body's voice hushed, and one enters rest from thought. Only as a man is awake to Spirit is his thinking anchored, and then it becomes friendly, beneficial, and pleasant.

The Voice of the Spirit too may be heard any moment. For in the Spirit we live and move and have our being. But often one may have to turn away the attention from the thinking and the feeling to hear this Still Small Voice. Always beneath and above the shouting wind or the earthquake or the fire that is the voice of the body, there is the Still Small Voice of Spirit. One has only to listen to it. At first it may not be so clear to a particular person, as the person will have accustomed himself to go by the body, by the noisy feeling and thinking of his body, having been taken over by it. But as he stills himself—as he shifts attention away from his thinking and feeling—he will perceive the Sweet Voice. And as he goes on in this vital exercise of listening—drawing away from thought—the Still Small Voice becomes more and more audible to him than the louder voice of his body.

The voice of the body—the thinking of the body—may disguise itself as the Voice of Spirit; but it is given away by the pain and fear that are *always* associated with it, and the spur it applies on one to hurry one into action. When the slightest pain is felt, in the form of disquiet or unease or a gloomy picture of things, or the heart is chilled or is quaking or is heavy, know that the voice of the body is speaking. Perfect love casts out fear.<sup>15</sup> There is no fear, and no pain, in Spirit, and in the voice of Spirit, which is all light and love and peace and courage.

Usually anything that is from Spirit just arises or pops up or flashes in one, with hardly any preamble. *It just comes*, undefended with arguments, but accompanied with peace. This “spark” or flow from Spirit bursts suddenly

into one's awareness. The mind of the body becomes aware of something from beyond it, something that is not a product of its working and is not merely an idea but very life that is already vitalising and renewing it, so that one experiences peace and any troubling thoughts and confusion are washed away.

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

### **The Voice of the Serpent**

“AND the serpent was more subtle than any beast of the field which the LORD God had made...”<sup>16</sup>

The human body is extremely subtle, cunning, crafty, shrewd, smart, wily, and capable. And it has to be so. For our body will have to “go along” or work with the infinite Spirit it has been privileged to be united with. So it has to be infinitely higher or more able in its mind than any animal.

This extreme ability of our body turns it into a serpent if it is not made subject to Spirit. My mind—“the mind of the flesh”<sup>17</sup>—will toss me about and deceive and devastate me if it is not tethered to Spirit, just as a well-trained and able spy who turns a double agent will do great harm to his country.

Unless a man is awake in Spirit and “keeps under his body, and brings it into subjection”<sup>18</sup> to Spirit, his mind

will turn into a serpent and will be biting him and hatching up horrors. Almost every one of his thoughts, imaginations, ideas, views, conclusions, desires, and aims will then be *anti* and so stinging: anti-Spirit, anti-life, antichrist, anti-himself. “Every imagination of the thoughts of his heart is only evil all the day.”<sup>19</sup>

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

The mind that is not ruled by Spirit goes wild. For just one moment of time when it breaks free from Spirit the mind will be so wild in its imagination that one would think his thinking is a foreign voice talking to him or presenting to him a foreign-painted picture or a video of an alien. The mind takes one to the top of an exceedingly high mountain of some imagination of pleasure, or the pinnacle of the temple of some glory, and in a foreign-seeming and foreign-sounding voice says to him, “Bow to this glory that is within your grasp. Worship it, and it will all be yours.” At such a moment—when the mind breaks loose from its tether to Spirit and one is “puffed up by the mind of his flesh”<sup>20</sup>—a man is like an astronaut who, having got out of his spacecraft, suddenly has the umbilical cord attaching him to the craft cut so that, to his horror, he starts flying away to where he knows not and from where he cannot on his own return. Only a hand or a tool quickly put out from the spacecraft may save him. Only the working of the Spirit in him may bring his mind back to sanity.

As readily as one may be “puffed up by the mind of his flesh”, or shot up by his imagination to the height of some glory, so one may be cast down by the mind into a

black hole of crushing fear or utter despair, and depression. For the mind that is untethered from Spirit turns into stinging nettle, a perpetual accuser of its owner: "You are good for nothing," it stings, and one feels a piercing pain. "You are a failure," the mind nags on. "See where your mates are. Where you are now is not where you have desired to be in life.... Life is has no meaning. The world is meaningless...."

"You are *not* nothing," whispers the Spirit. "You are worthy. You are more than what your thinking says you are."

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

As the man is turning and twisting in the pain of his self-devaluation, the serpent talks on to rub salt into his wounds, "That fellow snubbed you and humiliated you. The pain you are experiencing now will go away only if you show him your real stuff." The Still Small Voice whispers: "The man wants salt. Ask him if he wants salt and give him the bottle. That will clear away your pain, and even exalt you in his heart." The serpentine mind shouts, "No! Strike the fellow!"

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

As one feels a weakening in him, the Spirit says, "Hold on. You can do it; keep at it. Your strength will rise and wisdom will flow to you." The serpent says, "No use holding on. Let me not overstretch and ruin myself. I will only waste my time here. Let me try something else somewhere else...."

The Spirit says, "Do not think that way; do not behave that way; do not eat of that fruit, or you will poison yourself and die." The serpentine mind says,

“Just eating a little of the fruit—just behaving that way once or twice—will do no great harm. I have no choice now any way but to just go ahead and eat. I will speak just one word and chill her to the bone, next time she will know how to behave herself...”

The serpent bites, “It is over for you in life. It is over. Just throw in the towel.” The Spirit says, “Do not say it is over for you. Life is never over for anyone. I am God of the living...” The accuser shuts up for a while; then it shouts, “It is over. I say it is over! Just kill yourself and rest from your shame and suffering...”

Foxy and sneaky is the mind of the flesh, but none of its manoeuvres and tricks will escape the Spirit. To anyone who is awake in Spirit the wily moves and the oily voice of the serpentine mind are naked as the day, and they will not hinder him. He smiles at them as an adult smiles at the antics of a child, and, quickly turning his attention away from them, gets on to do what he has to do. But often one has to stand up and rebuke the serpent: one shouts down the thinking of “the mind of his flesh”:<sup>20</sup> “Get behind me, Satan!”<sup>21</sup> And he calls to the Father: “ ‘Arise, LORD, and let Thy enemies be scattered.’<sup>22</sup> Swallow up my mind and wash out all contrary things in me now, Father!”

Before a man awakes in Spirit he is a child who does not “know to refuse the evil and to choose the good.”<sup>23</sup> He is driven by “the desires of his flesh, doing the wishes of the flesh and of the thoughts”<sup>24</sup> and is unable to distinguish between *good* and *evil*,<sup>25</sup> being almost wholly in the power of his mind. At this stage, to him “evil” is what his thinking rejects, and “good” is what his thinking accepts. But when he awakes in Spirit, he rightly defines good as what is from Spirit, and evil as what is from flesh.

To be sure, the serpent now and again may bruise the heel of a man who is alive in Spirit, but the man will bruise

its head.<sup>26</sup> He quickly recognises it when the serpent strikes him: when he acts from flesh or the mind of his flesh is pushing and pulling him and henpecking him. He at once looks to the Spirit, or connects with the Christ within him,<sup>27</sup> and he is healed: he mounts up in Spirit above the promptings and agitations of the beast of his body and overcomes.

### **The Voice of Revelation**

WHEN Spirit stirs in me, suddenly I know *something*, and I also know that the knowing is not from my mind or thought but beyond it, from Spirit.<sup>28</sup> This knowing may be of something I have never thought or heard of; or it may be a becoming aware of the truth about some particular matter that has been of interest or concern to me; or it is a seeing what to do in a given situation, or the way to go. The knowing just drops or pops up in me, on its own, so to speak. Often, as this light of knowing arises in a man, the man is filled with awe, and bows; or he exclaims: “Yes! Thank God! I’ve got it! I’ve found it!” This is revelation, a knowing that comes from Spirit. Revelation is distinct from the knowing that is through the five senses; and from deduction, which is a knowing that is through thought, through the reasoning of “flesh and blood” using given data—something which the beasts are also good at to a good measure. When Peter declared him to be the Christ, Jesus responded: “Blessed are you, Simon son of Jonah, because flesh and blood did not reveal it to you, but my Father who is in the heavens.”<sup>29</sup>

Moreover, this knowing—of revelation—is more than merely being given some information or understanding, as being told the distance from Lagos to London, or the force binding an electron to the nucleus.

Revelation-knowing is actually life that has flowed from Spirit into the body. My body having received more life, I see more, I know more, and I am transformed in some measure. This is a form of what is called the fellowship of the Holy Spirit: when life overflows from Spirit into the body.<sup>30</sup> As there is a flow of Spirit—or a fresh supply of the Spirit of Christ<sup>31</sup>—in me, “my cup overflows.”<sup>32</sup> That is to say the life in my spirit outflows into my body changing me in some degree.

One of course all the time desires this overflowing of one’s “cup”—this flow of life from Spirit into one’s body. It is feeding the body on Spirit for one’s metamorphosis. This is why people who understand it practise what is called having a Quiet Time. They frequently go into their closet to be alone with the Father to experience Him. In the quiet they seek freedom from their body, from thought. They do this that may be more able to perceive the Spirit in them, or to connect with the Spirit and burn with life. With practice they succeed in turning almost every moment and place into a closet, so that wherever they may be they are always in the Holy Presence, in Spirit—not in the thoughts of their body, where they will be in Hell and be starved of life.



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

## CHAPTER 11

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

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

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

Some ancient tyrants, wanting to punish a man to their heart’s content, bound a dead body to the man till, unable to detach himself from the putrid mass, he died of contagion. This is the condition of a man who goes by his body and thereby isolates it from Spirit, so that it begins to decompose as a fruit rots which has fallen off the plant. His decomposing body produces stinging and noxious thoughts and feelings which he frantically seeks

escape from. Some attempt such escape from self-hell through suicide. For the most it is through entertainment, work, drugs, or the pursuit of recognition, validation, wealth, or fame. Others try to relieve their body-worked suffering by compulsively seeking to work thrills in their body through sex: so that in sex they do not experience the Spirit nor feel love, and they do not bless the Father for it as one spontaneously does for food and other blessings.

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

Such people have by mercy been made aware of their decaying and, without knowing it, are expressing in other words the reality of this statement of Paul: “For indeed in this [body] we groan, ardently desiring to have put on our house [spiritual body] which is from heaven; if indeed being also clothed we shall not be found naked.

For indeed we who are in the tabernacle [the present body] groan, being burdened; while yet we do not wish to be unclothed [‘unbodied’], but clothed [with a spiritual body], that the mortal may be swallowed up by life.”<sup>6</sup>

When someone feels the decaying of his teeth as a dull remote pain, he may still go about his business, perhaps thinking he can always attend to the teeth tomorrow or next week or next month. But when one morning he is rudely wakened by a shouting pain in the teeth, he abandons everything to visit the dentist at once. This is the blessedness of pain. When a man awakes from feeling his decaying as mere discomfort or a dull pain to feeling it as a sharp pain, this forces him “out of his mind” to cry for salvation: “Who shall deliver me out of the body of this death?”<sup>5</sup> The salvation is having the body changed and conformed to *the body of the glory of Christ*, a body which is “filled to all the fullness of God”<sup>7</sup> and is beyond decay and dying and in which one knows no pain nor crying.<sup>8</sup> “... A Saviour we await—the Lord Jesus Christ—who shall transform the body of our humiliation to its becoming conformed to the body of his glory.”<sup>9</sup>

Nevertheless, the human body is not in itself anything bad or evil. No work of the Father is inherently bad. Anything evil that I see in my body is only its decay or disease, not something inherent, or built into it by the Father. Any badness of the body is only a result of going by the body instead of by Spirit. As a proverb says, “When a man mounts his beast, he is in peace, and his beast is happy. But when the beast mounts the man, both the beast and the man have no peace.” Any person driven by the beast of his body suffers as his body inevitably breaks down. “For he who sows to his own flesh shall reap corruption from the flesh; but he who

sows to the Spirit, from the Spirit shall reap eternal life.”<sup>10</sup> Anyone who walks in Spirit will metamorphose, will be sweet to himself, and may ultimately become incorruptible and live on. But he who goes by his body is separated from the Spirit-life<sup>11</sup> that should hold his body together and transform it, and so he corrupts or decays and suffers. He becomes like sweet glucose that is fermenting and changing into bitter alcohol. “And the smoke of their torment goes up to ages of ages, and they have no rest day and night who bow to the beast ...”<sup>1</sup>—those who are driven by the beast of their body.

A body alienated from Spirit *goes bad*, as food may go bad. Such a body becomes empty and chokes as one chokes when starved of oxygen. “If a man does not abide in me, he is cast forth as a branch and withers,” says the Christ.<sup>12</sup> Most of the desires that drive many a man are only the man’s gasping to suck in the air of Spirit, though he does not realise it. Being detached from Spirit and painfully empty and withering, the body, in an attempt to fill up or satisfy itself and do away with the pain, turns into a bottomless pit, a black hole wholly given to trying to suck in everything: to have this or possess that.<sup>13</sup> But nothing in the world can satisfy the body. Nothing can give it the peace, joy, love, and the sense of completeness and security that it so much desires, and indeed requires, and lacking which it goes into the tormenting “works of the flesh”.<sup>3</sup> Only Spirit can satisfy the body: by transforming it into a spiritual body.

The Preacher in Ecclesiastes, to whom “all is vanity and vexation of spirit”,<sup>14</sup> speaks as the orphaned body, or the *naked body*, the body that has lost touch with Spirit and is no longer metamorphosing but decaying and agonising in the Hell that it has become.

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



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

## CHAPTER 12

**PAIN: A FISH OUT OF WATER**

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

**P**AIN, despite all that has been said, is not to be looked upon as entirely negative; it has its uses. On the journey of my metamorphosis pain tells me when I have stepped a bit out of the Narrow Way that I may at once jump back. Without pain I might burn out without knowing it, as a leper, who feels no pain in the leprous parts of his body, would burn or be cut with a knife in those parts without knowing it, unless he was looking.

But suffering—enduring pain in the mind—is unnecessary. Suffering is the condition of a fish that has jumped out of water and onto dry land and, lingering there, is drying up and choking. Any moment I feel pain or disquiet or anxiety or restlessness in me, I know “the fish has *gone out* and is having trouble”: I know I have *gone out* of Spirit and into the mind of my body. At that moment I have *gone mental*—I am being dragged and tossed and banged by the thinking—and I am choking. “I am now in the body and out of Spirit. I am in the mind now, not in Spirit,” I say to myself then.

And the remedy is to return: to at once jump back into Spirit, as the solution to the fish’s choking is for it to jump back from land into water. “Father, hold me! Pull me back into You.” As I address the Father this way I am already being drawn into the water of Spirit.

Addressing the Father is actually asserting my spirithood, the fact that I am Spirit. Asserting my spirithood, or telling myself I am Spirit, is disowning or

“casting down imaginations”<sup>2</sup> or any antichrist thinking of my mind. In America when an arrested person asserts his right not to say anything, his right prevails and no one may force him. When the thinking “arrests” me and I turn to the Father and so assert my spirithood, I prevail. As I tether myself to the Father He encloses me in His arms, and I will not be blown about and tortured by the wind of thoughts.

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

A human is not to dwell in his mind and only go into Spirit on occasional visits, as is the case with most people today. A man’s home or base is to be Spirit, and *while* here he may use his mind and body to do what has to be done.



## CHAPTER 13

**THE PROPER SPACECRAFT  
IS SPIRIT**

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

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

But though my spirit is complete and knows all things, yet I may not access this completeness and full knowledge in my spirit all the time. I may surrender to the activity of my body—its feeling and thinking—and allow this to “disconnect” me from my spirit, and then I am “alienated from the life of God”<sup>4</sup> that is abounding in me, in my spirit. This is as my body may be cut off from the blood in my heart by tying up the vessels through which the heart pumps blood to the body. This is why it is necessary to practise “listening”. To listen is to turn attention away from any thoughts and feelings that may be going on in the mind, in order to be able to “hear” or perceive in the Spirit in any way, and go by Spirit.

However, thinking and feeling or emotion are not to be looked upon as necessarily bad. Do not scorn the thinking and emotion and truncate Man. Man is a

beautiful union of Spirit *and* thinking-feeling animality. My thinking is a tool I need in this world, as any animal needs its own. The senses, which gather in data on the environment, are necessary for the survival of the body. And feeling or emotion is essential for the pleasures of the body: they are as taste buds without which feeding would be flat and not the pleasant thing it is. Also, the emotions reflect how one applies the tool of thinking. When I think rightly, I stay in peace; when I think wrongly, I experience pain. But beyond that, the thinking and the emotions reflect the state of the body. The level of metamorphosis or decay of my body will show in my thoughts and emotions, as seen in Chapters 11 and 14.

The fatal thing about the thinking is allowing it to drive me, and not keeping it within its bounds. For then this tool will no longer be wielded or used by me but will begin to use me. The tail will begin to wag the dog and the dog will suffer the consequences of allowing such a regime.

### **Thinking: Touring with the Father**

THE decaying man is almost constantly bound in the body and absent from Spirit.<sup>5</sup> He is virtually always in thought or in the mind and out of Spirit. He will hardly believe it if he is told that he may rest from thinking—as if he had never experienced dreamless sleep in which by mercy thought is sweetly stilled. He does not see how he may become thought-free during his waking hours and find rest for his soul. Also, in his thinking he hardly sees and feels the Father: he hardly reckons with any supply from beyond the working of his mind. His thinking carries him away from Spirit and flings out of the water of life, as a reckless fish flings itself out of water on to

dry land. And so his thoughts do not edify him but are mostly bitter and keep him spinning.

The metamorphosing man of course does think too, but his thinking is a walking hand in hand with the Father in gardens of pleasant flowers, or a going about on a learning tour conducted by the Holy Spirit. The Father is never out of sight in his thinking. His mind is in the midst of the fragrant flowers of things that flow to him from Spirit and which build him up and keep him in Spirit: things true, honourable, just, pure, lovely and which work good and fill one with awe and still the mind in sweet surrender.<sup>6</sup> The thinking of the metamorphosing man is a bee sucking nectar from the flowers of Spirit and making honey; so that out of him anyone may sense the Father and taste love, joy, peace, patience, kindness, goodness, faith, meekness, self-control.<sup>7</sup>

## **The Proper Province of Thinking**

WHERE and how far do I apply the thinking?

The thinking is only an aircraft, not a spacecraft. Let it operate and play within Earth's atmosphere. Do not attempt space travel with it. The only proper spacecraft is one's spirit.

This symbolic language will suffice, and let us allow "the Father of spirits"<sup>8</sup> to amplify it to the individual. For living is not a dry mathematical formula. Living, unlike solving crossword puzzles or fitting together machine parts or scheduling the movement of electrons in a computer, never can be complete nor have meaning till there is a connecting and a fellowshipping with the Father.

The proper province of the thinking is narrower than may be imagined. Allow it to work out how to preen the

body, as a bird does; and to blend recipes, as bees do in honey-making; and to nurse a baby, as an ape does; and to show affection and play with fellows, as a dog does; and to build houses and dams, as beavers do.... Allow it also to do arithmetic and play with ways to blend colours and perfumes and to split atoms. But in the latter category of things can the thinking do without inflows from one's spirit? The body's thinking owes infinitely more to Spirit than it acknowledges; otherwise an ape, which has not Spirit, should be able to do mathematics and plant seeds to yield it fruits.

But let not the thinking trespass into "space" where the things to be attained are love, joy, peace, freedom, power and redemption and metamorphosis. A man experiences such as he goes out of thought and abides in Spirit. For they are "the fruit of the Spirit",<sup>9</sup> as Paul says, and one may get to them only by the spacecraft of one's spirit.

My thinking of course should dwell on *what happens* when Spirit moves in me, on things brought to my mind from Spirit. This process of meditating—which is like copying data such as names from the SIMM card of a mobile phone to the phone itself—transforms the mind. Staying the mind on things from Spirit will change the mind, and through this the metamorphosis of the body happens. "And be not conformed to this world, but be ye metamorphosed by the renewing of your mind."<sup>10</sup>

### **Stop the Groping—Switch on the Light**

IN most situations thinking will be found to be only a groping in the dark, or in daylight with the eyes blindfolded. And the blindfolded eyes are one's spirit, whose voice is then shut out. The things that really

matter in life are not worked out by the thinking but are “spiritually discerned”,<sup>11</sup> or got hold of by the means of one’s spirit. The mind of a man is only a secondary receiver designed to receive things from the primary receiver, his spirit. As I may detect light only by my eye and not by the nose or the ear, I grasp reality with my spirit—and my mind may receive or accept it, or it may not. Hence the expression, “It came into my mind.”

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

Many of course are able, like Archimedes, to see the distinction between thought and the inflow from beyond thought, the flow into the mind from Spirit. Such people may use such words as *inspiration*, *intuition*, *hunch*, and *feeling* for the inflow or spark or supply from Spirit, for the knowing that is not through thought. And they are not only poets, scientists, writers, and leaders or other prominent people but all who scrutinise the workings of their being. They are able to see that the fish of life are

not drawn out from a man's body by his body's thinking but are fetched from the sea of Spirit by his spirit.

To be sure, thinking has its place and uses, as feeling things with the hand is often necessary even in daylight. In darkness, from feeling with my hand various parts of an object I may be able to tell correctly what the object is, *if* it is something I already know. But most things—and strange things—I cannot tell by only feeling them with the hand. And things beyond the reach of my groping hand I cannot tell. Let a light be switched on, and then I will see and can know everything around, and some things far away. “Man's spirit”—not his mind or thinking—“is the lamp of the LORD....”<sup>12</sup> As a man turns away from thought he goes into the sunlight of his spirit and takes the blindfold off his eyes, and he begins to see clearly, in the realm of Spirit. He will then realise that in most situations thinking is a distraction from Spirit whence salvation—freedom or the answer or the solution—may come to him.

## **Mount Up Out of the Gridlock**

DO not be bound in the thinking and held up or trapped in its reasoning. Do not believe that thinking is the be-all.

The thinking easily leads itself into a gridlock. In its reasoning, if it is detached from Spirit it drives itself to the point where it does not know where to go and what to do any more. That is to say the mind can generate no more ideas that satisfy it, or that it believes are workable. And then one begins to feel pain, the pain often manifesting as anger, or despair, or depression.

In a thought-gridlock, or confusion, shut down. Shut down the mind. Go out of thought and become still. “Be still, and know that I am God.”<sup>13</sup> “Stand still, and see the

salvation of the LORD....”<sup>14</sup>

Yet to go out of thought, or to become still, is not to “try to stop thinking” by muscular effort. That is not quite feasible. But turn attention away from the thinking. How?

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

To cry out is to *be aware* that I am Spirit and other than thought. As I hold on to my true identity—as I say to myself that I am Spirit and not thought—I have turned to Something Brighter and Stronger. The Father is that Something Brighter and Stronger. He is the Spirit. When a man turns his attention to the Father, his mind will shut down. He will be freed from the grip of thought as the Father arises in him and washes over him as a wave washes over a beach and clears it of debris. The Father is the Ocean into which all thoughts drop and never return an echo. Let anyone being sucked in by the vortex of some thought cry out to Him, and he will be pulled out. And so he will see the livingness of the Father.

A man who is not Spirit-aware trying to pull free from some thought that he does not want is like someone trying to get away from the stuffiness in a room but believes the room is the whole universe and

there is nowhere beyond it: and so he *becomes* unable to get out of the room. But the man who knows there is a free and fresh world outside the choking room at once opens a window and lets in fresh air, or he opens the door and walks out into freedom.

Anyone who is awake in Spirit readily runs to the Father. He goes to the Father in his closet with the sole object of experiencing Him. "Father, fill me with Your Presence. Let me experience You. Swallow up my mind!" he asks. And the more he does this, the freer he gets from the hold of his mind as the Father fills him more and more and transforms his mind. Also, the light of revelation regarding any matter of interest will rise for him from Spirit.

### **Never Abandoned**

NEVER believe in having been stranded regarding anything when the mind does not know what to do. "Not knowing what to do" is only the thinking that has driven itself into a jam. The groping hand is now confessing that there are things beyond its reach, and is calling on the seeing-eye to take over. This is good. The mind is giving way to Spirit, and at this point one will be able to see the light of revelation that will shine through. When I say I do not know what to do, then I know what to do: I know I am to turn away from thought to Spirit. When I go blank in my mind, I am then ready to receive any necessary supply of Spirit.

But it is not that transmissions from the Spirit to me ever stop, or lag behind the thinking of the body. *Spirit is faster than thought*. Thought, which is an electrical brain-process, works at no higher than the speed of light, but Spirit is "speedless".

My spirit is “faster” than my mind and always somehow speaks first. For the Father does not abandon anyone to task his thinking for salvation in anything. Salvation—deliverance in any way, or the solution to some situation, or transformation—comes from Spirit. And the Spirit will have spoken somehow to me about a thing before the mind may begin any contrary talk. I may miss the Spirit, but that is only because the Still Small Voice is drowned out by the agitation of my body in feeling and thinking. And if now I silence the mind—just by turning attention away from it and to the Father—I will hear the Voice still: because the Father never forsakes anyone.<sup>15</sup> Do not believe in having been abandoned in any situation. Become still—turn away attention from the rattling thinking going on—and pick up the signal from Spirit.



1. Rev 1:10.    2. Col 2:10.    3. 1 Jn 2:20, 27.    4. Eph 4:18.
5. 2 Cor 5:6; 12:2-3.    6. Phil 4:8.    7. Gal 5:22-23.
8. Heb 12:9.    9. Gal 5:22-23.    10. Rom 12:2.    11. 1 Cor 2:14.
12. Prov 20:27.    13. Ps 46:10.    14. Ex 14:13.
15. Dt 31:8; Heb 13:5.

## CHAPTER 14

**THE BODY IN FERMENTATION**

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

THE decaying of a human’s body is most evident in its thinking, its *chaotic-thinking*. Chaotic-thinking is a symptom of a grievous condition of the body: it is the token of the decomposing body. This CT—chaotic-thinking—is an image of the mind of the body as the clinical CT scan is an image of the physical inside of the body.

For the most part the thinking of the decaying body is not a deliberate and controlled generating of a series of things that hold together and build one up, as happens in preparing a recipe or in working out the solution to a mathematical problem. The decaying body’s thinking is as the bubbling of a fermenting liquid, with its products or ideas no more than discrete, scattered bubbles. And this binds a man in perpetual disquiet, an undercurrent of pain. Now the body twitches as it decays and yields up a bubble, a bubble-idea, which the heart begins to pursue; the next moment the body twitches again, and another bubble-idea pops up, and the heart twists to go in the direction of this new idea; but before it has gone a micron in the new direction there is yet another twitching of the body, with the formation of a new bubble-idea, and the heart twists in yet another direction straining and tearing itself in the process—and the man screams and groans and scowls. This process goes on and on, repeated hundreds of times in a minute, all through the waking hours, and carried on even in sleep as nightmares, and over years. How then can the man

know peace in the body, or preserve the body's vigour and freshness?

Here is a specimen of the chaotic-thinking—the fermenting-thinking—of the decaying body carried out within seconds: “I had a terrible background—This pen is fine—Today is hot—How was it I didn't die?—Mank hates me—I shouldn't have failed—Baboons in Africa—Will I become what I dream to be? Or will I be one of the failures in life?—He looks down on me because I haven't got that position—Do I call this a career?—That man's wife looks good—So I will age and lose my freshness and good looks, and even my senses? But why?—I'm tired of grinding for others—I should have married Jana—Everything is dull—How do I occupy my after-hours today?—Some people are animals—Snakes must be slippery—Trust no one—I don't like pressure—That man died—No security—Israel and the Arabs—I didn't I pick up drinking and smoking. That's amazing—Why do they hate me?—The sky is blue—The future is bleak—Seems I'm beginning to stiffen—Does one really have to die?—What is beyond death?—Suppose I fail—Horrible to die without having done anything to immortalise your name—Oh! The mind drifts easily these days—Let me concentrate and get this memo over with—”

A chief characteristic of chaotic-thinking is its continual piercing and stressing and sinking of the heart by the desires it breeds. As the eye sees the blessings of others, the thinking goes, “The fellow that has this is no better than me. I should have got mine by now,” and then the heart sinks in sadness. As the ear hears some remark by someone, the thinking grumbles, “I cannot endure the shame any more. Whatever it takes, this year I have to get that position—I must build my own

house—I must marry—I will begin to eat in that restaurant...” And then the heart tumbles. The thinking brings together certain things gathered in by any of the five senses, and it concludes, “One is not getting younger, and fulfilment is still far away,” and the heart is crushed.

The bubble-thoughts generated by a fermenting body of course do combine, at random, and when they do they produce monster images which terrify and convulse one: horrible scenarios of the future, heart-blasting dynamites which are the gathering together of one’s hurts in the past, black-painting of one’s present circumstances.... In many people’s most lucid moments they wish they were altogether incapable of thought, and they try to veil their eyes to the Hell-thoughts of their mind by watching “shows”—and the “shows” are anything that distracts them from themselves. Or they try to shut down their thinking by going to sleep—but a great many are denied even this rest or natural anaesthesia by the intensity of their fermenting-thinking, by the hastening of their decay.

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

Sometimes again the body may *seem* to be doing no thinking. This is when it is twitching at such a fast rate and yielding up so many bubble-ideas per microsecond that it appears to be still and not twitching at all, just as a fast-turning wheel appears stationary to the eye. As this happens, the man goes blank, unable to hold on to any of the bubble-ideas: or rather, as a drowning man will

clutch at a straw, he is frantically groping for ANYTHING, “something” without form, without shape, without content, without definition. The thinking has ceased to *do* anything to sustain the body; it just drifts, as a smoke drifts and cannot be said to be *doing* anything. Then the body can no longer hold itself together, and it undergoes one final prolonged convulsive rattling twitching and becomes still: dead, vacated by Spirit.<sup>5</sup>



1. Mk 9:48.    2. 2 Cor 5:6.    3. Phil 4:8.    4. Gal 5:22-23.    5. Jas 2:26.

## CHAPTER 15

**THE REDEMPTION  
OF THE BODY**

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

AS we awake to our Spirit-essence, our Christ-identity, and realise the decay of the body and our suffering in it, we are not left to despair but are filled with the hope of glory.<sup>2</sup> We are set “expecting adoption, the redemption of our body. For in this hope we were saved.”<sup>3</sup>

The redemption of the body is at the centre of the gospel of Christ, as is the resurrection of the body. The gospel of redemption is that my body, which is decaying and giving me Hell-torment and driving me into the grave, may be swallowed up by life,<sup>4</sup> changed, and conformed to the body of the glory of Christ.<sup>1</sup> “For it behoveth this corruptible to put on incorruption, and this mortal to put on immortality; and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, ‘Death is swallowed up—to victory.’”<sup>5</sup>

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

The redemption and metamorphosis of the body—

the putting on of incorruptibility and immortality—is the Promised Land of milk and honey, of eternal rest,<sup>6</sup> when a man is all sweet in himself, in his spiritual body, being filled to all the fullness of the Father and wholly in harmony with Him, with the Great Discord resolved forever, the discord by which “the flesh desires against the Spirit and the Spirit against the flesh.”<sup>7</sup>

Why the centrality of the redemption and also the resurrection of the body?

In the first place, because all suffering is in the body, and because of the decaying of the body which has turned it into a “body of humiliation”<sup>1</sup> and Hell.

In the second place, because one’s body is inalienable: the body may not be discarded—as shown by the resurrection of Jesus: His spirit’s taking up His body again three days after vacating it on the Cross. The creature called man is Spirit in a body. To discard his body would be to abolish or annihilate man, and to cancel the will of the Father. And yet man, who is a Presence of the Father, is not to be abandoned in the Hell of his decaying body like a man condemned to having a dead putrefying body bound to him which he cannot free himself from. The love and wisdom of the Father therefore provides for the redemption of the body.

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

The redemption and metamorphosis of the body transfers a human to the condition in which he is a Single Man from the condition in which he is a Double Man, one whose spirit and body are not at one but go contrary to one another. One New Man, a new creation, who is in perfect peace, emerges from the redemption in

Christ.<sup>8</sup>

Before a man awakes to his Spirit-essence he is a *falsely*-Single Man, a body-going—or soulish—single man. He sees himself as a beast, as his body, and goes almost wholly as his body’s thinking and feeling dictate. When he awakes in Christ, and as his redemption begins, he becomes a Double Man. He is able to see himself as Spirit and wishes to go by Spirit, but he sees his body going contrary to his spirit.<sup>9</sup> But when he has been redeemed he turns into a Single Man again, but now a *true* Single Man, a spiritual Single Man, one who lives by his spirit. His body, being now a spiritual body and incorruptible, goes wholly in harmony with his spirit. He who was two has now “become one flesh”,<sup>10</sup> and he enters eternal rest. “Let us therefore strive to enter that rest.”<sup>11</sup>



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

## CHAPTER 16

**FEEDING THE BODY ON SPIRIT**

*“Do not walk according to flesh but according to Spirit.”<sup>1</sup> “For if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live.”<sup>2</sup>*

AS a caterpillar, to turn into the butterfly, plays its little part by feeding on the right diet, everyone has to play his part by feeding on Spirit to metamorphose into incorruptibility, into the image of Christ.

How do we feed on Spirit?

First, fix on Christ. Then: “Walk in Spirit, and the desire of flesh ye shall not fulfil. For the flesh desires against the Spirit, and the Spirit against the flesh, and these are opposed one to another, that ye should not do those things which ye will.”<sup>3</sup>

**Fix on Christ**

CHRIST is the reflection of man in perfection. “As He is so are we in this world.”<sup>4</sup> Fix on Christ, then. Seek to “be filled to all the fullness of God”<sup>5</sup> and “arrive at ... the perfect man, at the measure of the stature of the fullness of the Christ.”<sup>6</sup>

A man’s seeking to arrive at the measure of the stature of the fullness of Christ is not a case of an ape aping humans or wanting to become a human. Nor is it a case of the caterpillar mimicking the butterfly by sticking leaves to its sides and trying to jump from leaf to leaf in the name of flying. The gene to metamorphose the caterpillar into the butterfly is already in its makeup and

will do its work if the caterpillar will just feed on the right diet. “Christ ... is our life.”<sup>7</sup> The “Spirit of Christ”<sup>8</sup> is the essence of every human, and one has only to allow Him to increase to fullness, or “be formed”,<sup>9</sup> in one. The “gene”—the Spirit—to metamorphose us into His image is already there in our makeup.<sup>10</sup> We have only to walk in Spirit, “that the life also of Jesus may be manifested in our body.”<sup>11</sup> This is our salvation, when “we all arrive at the unity of the faith and of the experience\* of the son of God, at the perfect man, at the measure of the stature of the fullness of the Christ”<sup>6</sup> and hear the joyful voice of the Father: “This is my beloved son, in whom I delight.”<sup>12</sup>

Let the caterpillar rejoice in its destiny of turning into the butterfly. But let it also rejoice in its caterpillarhood as what affords the material for the miracle of its turning into the beautiful butterfly. Rejoice in the hope of turning into a new creation, a human with a spiritual body. Also rejoice in having a flesh-body; for it is the Father’s handiwork, and it is what will be filled to all His fullness and changed.

Let no one despise himself or despair on account of his present condition. The miracle of redemption is such that it does not matter that before this moment a man was walking, not in the Narrow Way of Spirit, but in the Broad Way of going by the body and was thus corrupting his body. Once he awakes in Christ and begins to go steadily in the Narrow Way his corruption may be undone by the Life that will flow from Spirit into him, and he may metamorphose into incorruptibility. “But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”<sup>13</sup>

No circumstance is a disadvantage to one who is awake in Christ, and no man is advantaged over another in the matter of going by Spirit. Even Adam or Eve had no advantage which anyone living today does not have. Where Adam failed, some of his descendants have succeeded. He failed to go on walking in Spirit and to metamorphose into incorruptibility without dying, but his grandsons Enoch and Elijah and others of many generations away succeeded in passing over into incorruptibility without dying.

Do not despair, then. Rather, let the whole field of vision be filled with Christ. Stay the mind on Him, till all desires are swallowed up in the single desire to awake as His image. "As for me ... I shall be satisfied, when I awake, as Thy likeness."<sup>14</sup> Allow nothing else to satisfy. Sing the redemption song. Be like the chameleon which, wisely forgetting all else around it, fixes its eyes on a selected colour and is changed into that colour by the light-energy—of the colour's wavelength—streaming through the eyes into its body and causing a chemical reaction in the body. "But we all ... looking on the glory of the Lord ... are being metamorphosed into the same image from glory to glory ... by the Spirit of the Lord."<sup>15</sup>

Celebrate the least change noticed. But do not look on the outward form of the body. Mark rather any experience of Spirit, and any manifestation of what is called "the fruit of the Spirit": love, joy, peace, patience, kindness, goodness, faith, meekness, self-control.<sup>16</sup> This is Christ increasing in us and swallowing up the flesh. So sing and dance. Rejoice, with others, till we attain to the Awesome Experience, "till we all arrive at ... the experience of the son of God, at the perfect man, at the measure of the stature of the fullness of the Christ."<sup>16</sup> This is when we get to *know by experience* what it means to

be son of God as Jesus was on Earth by actually becoming as He was, much as one gets to know what it means to be a husband or a wife, not by being given a definition of the term, but by one's own experience of marrying.

### **Step Out of the Body**

“WALK in Spirit, and the desire of flesh ye shall not fulfil. For the flesh desires against the Spirit, and the Spirit against the flesh, and these are opposed one to another, that ye should not do those things which ye will.”<sup>3</sup>

Till its redemption is perfected and it is changed into a spiritual body, the body will tend to go—to think, feel, and desire—contrary to Spirit. To go by Spirit, then, one will most of the time have to say No to “the mind of his flesh”,<sup>17</sup> to the feeling and thinking and desire of his body.

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

Everyone is the mother of his flesh and has to watch it, and say No to it when it moves and desires against the

Spirit. This is the essence, and the joy, of the adventure of being a human, the essence of Spirit putting on a flesh-body and thus bringing into being the creation called man, with the object of the adventure being to turn the flesh-body into a spiritual body.

Saying No to one's flesh is denying or disowning oneself. It is crucifying—nailing to the cross—"the flesh with the passions and the desires."<sup>18</sup> Jesus says: "If any one doth will to come after me, let him disown himself, and take up his cross daily, and follow me."<sup>19</sup>

But to crucify the flesh is nothing muscular. To say No to the mind is not to tamp down a thought or a feeling by muscular effort. Flesh cannot crucify flesh. The procedure for crucifying the flesh is simply disowning *and* owning: disowning the flesh and owning Spirit. This is to look away from any Christless thought or feeling *and* look to the Father. This disowning and owning, if voiced out, may be in such words as: "This thought is not me. I will not go by this feeling of the flesh. Christ is my life. Arise and flow in me, Father. Swallow me up!" I can say this, or pray, on and on, till the Presence swallows me up. Paul calls this "overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and bringing into captivity every thought to the obedience of the Christ."<sup>20</sup>

Every thought, every idea, every feeling that does not give the flavour and fragrance of Christ may be taken captive and swallowed up. And the good thing about this struggle against the flesh is that it is not a hard and burdensome toil as it may appear, and as many have made it out to be. It is simply turning my face away from any agitation or work of the flesh and looking into the Face of Christ. "Father, I bless You—You are my true life. Permeate my soul and every cell of my body." As I

hold on to the Father in this way, the Spirit will flow into my flesh changing it and swallowing up any Christless and troubling thinking or feeling. Hold on to the Father, and see His salvation.

Saying No to the flesh brings one to experience the fellowship of Christ's afflictions and *also* the arising of His Spirit and life in one.<sup>21</sup> And our body is transformed, or we put to death the deeds of the body,<sup>22</sup> only by the arising of the Spirit in us. "Let God arise, and let His enemies be scattered"<sup>23</sup>—His enemies, and our own enemies, being the works of the flesh.

Anyone who is reborn in Spirit may readily recognise his body's thoughts and feelings and its schemes and manoeuvres, and distinguish these from the operations of the Spirit in him. He is then able to "go out" of his body and *be present in Spirit*, and so to breathe life into the body.

"While present in the body we are absent from the Lord.... We are pleased rather to be absent from the body and present with the Lord,"<sup>24</sup> says Paul.

To be present in the body is to be held in its thinking and feeling: being tossed and dragged about by them. The thinking then carries one away from Spirit, so that one is "alienated from the life of God" that is *in* him.<sup>25</sup> This is as my thinking may carry me away and separate me from someone so that I do not hear him at all though he is by me, till I awake, or return from the thought-trip. Or as I may be looking at something and yet not be seeing it, because I am "lost in thought" and absent from Spirit.

Anyone may tell when he is present in Spirit, and when he is absent. When he is bound in the body and absent from Spirit he is invariably out of joy and peace. He feels pain and is restless as negative thoughts with

lightning speed arise and succeed one another in him, piercing and tearing him.

But when a man is present in Spirit, he is in peace and joy; he is free from anxiety and tension, since then he is not *in thought*, and any thoughts of his now are an echoing of Spirit and do not twist and toss him.

Also, being present, the man is *aware*. He is able to notice the things that go on within him, and he sees how he is. He is aware too of his surroundings, and he “connects with people”, or gets to *know* people. He may *see* someone’s situation or what is going on in the person and know his need. He may then satisfy any particular person, friend or foe, by word or action, or just by his presence—as Jesus would satisfy anyone that got to Him, “because He knew all men and needed no one to bear witness of man; for He Himself knew what was in man,”<sup>26</sup> and “knew their thoughts.”<sup>27</sup>

When a man is present in Spirit, he spreads beyond himself. He experiences omnipresence and all-knowingness. His mind is immersed in the ocean of the all-knowingness of Spirit, and he may truly be said to “know all things”, as Scripture says. “And you have an anointing from the Holy One, and you know all things.”<sup>28</sup>

Knowing that one is Spirit enables one to disengage from the mind, or to “go out” of the body, out of the hurtling train of thoughts, feelings, and desires.

Imagine me in a moving train, a train that derives its motive-power from my presence in it. At a point I press a button on my seat and I am suddenly shot out of the train through a hole in its roof which opens at the moment I press the self-ejection button. Now I am out, and from high above I see below me the train speeding away. But, no longer having my presence in it to power it, it loses speed and soon stops, and melts away.

The train is a thought or a feeling. My presence in the train, from which the train gets its power to move, is my taking the thought to be me. My identifying with the thought or the feeling is what fuels and sustains it. Pressing the self-ejection button is my being aware that I am Spirit and not my body which is producing the Christless thought or antichrist feeling. This takes me out of the body, out of thought, and into Spirit—and my being in Spirit is breathing life into the body, so that it transforms and its thinking and feeling change.

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

But without owning Spirit, without realising he is Spirit and looking to the Father, no human can escape from the maximum-security prison of the thinking and feeling and desire of his body. Not seeing himself beyond his thinking, he is bound in it. He does not realise that a human is designed to be beyond the gravity of his thinking. His thoughts then take him over and separate him from the abundant “life of God ... that is in”<sup>25</sup> him, in his spirit. When a hypertensive man goes to the doctor, he is told, “Do not be thinking too much. Avoid being anxious about things.” But how can he do this without realising he is Spirit? Where will he escape to, when he believes he has nowhere beyond his thoughts to escape to? This is why high blood pressure, which is caused by abnormal, troubled thinking, is one of the top killers. Any time the serpent of the body’s antichrist thinking and feeling bites, look away from the

flesh to the Christ within, and there will be salvation.<sup>29</sup>

### **Feed the Body—Don't Fight It**

FEED the body, do not fight it. Do not wrestle or struggle with the body, to suppress its unwanted thinking or feeling or other behaviour. Trying to suppress the body is only the body playing with itself and deceiving itself the more, and this degrades it further. Satan cannot cast out Satan.<sup>30</sup> I may by muscular effort succeed in holding down my anger against someone who has slapped me, so that I do not slap him back or utter a word. But unless I own Spirit the anger will only transform into something else. The anger may turn into fear or timidity, so that I become withdrawn. Or it turns into hidden bitterness which will be eating me up or devising a vengeance more terrible than slapping the person back. But if I own Spirit, I will gain life. To own Spirit is simply to be aware that I am Spirit *and* that only Christly things should arise in me and flow out of me. I may voice this, or pray, sometimes on the knees, and for as long as necessary: "Father, I thank You that Christ is my life and not any antichrist thing that I can see or feel in me. Let Your life flame up in me!" This holding on to Christ is feeding the body on Spirit—and it redeems the body. Put to death the deeds of the body—whether resentment, a desire, a worthless thought, or any habit whatever—by owning Spirit, not by muscular effort.<sup>22</sup> The body cannot redeem itself. Only by the Spirit is the body redeemed: "by the finger of God".<sup>31</sup>

Always remember: The issue is not *taming* the wild beast that is the body, not training the dog to drop or acquire some habits or become "good" in some

particular ways. The aim is not to meet some moral standard, or merely to achieve some specific change of behaviour, something which may be attained by the methods of the psychologists or psychiatrists, who only tinker with the sensation and thinking of the body—often with the aid of reasoning and of drugs and radiations administered to the body—but cannot transform the body. The great issue is “the redemption of our body”,<sup>32</sup> not mere reformation of behaviour. What is desired is a change of the body in its very essence, a transmuting it, so to speak, into a spiritual body in which one will live and operate as Christ. This is achieved only by the Spirit arising in a man or woman till he or she is “filled to all the fullness of God.”<sup>35</sup> So do not attempt any behavioural therapy here. Go by Spirit.

### **Float Above the Body**

UNTIL its redemption is perfected, my body will floor me from time to time. But I am never to accept defeat even while on the floor. Suppose I behave in a way I do not like or that is not in harmony with Christ, or some worthless feeling or thinking is gripping me. Even then I hold on to *the mind of Christ*,<sup>33</sup> and go on declaring, “Christ is my life!” The body it is that misbehaves, but my spirit, my Christ-essence, does not and cannot.<sup>34</sup> Always I mark or acknowledge any misbehaviour or Christless feeling or thought, to abide in the light and *above* the body. But I quickly turn my attention to the bright picture of me that I see in Christ, as a chameleon turns its eyes to the colour it desires at the moment, and changes into the colour. Keeping my attention on Christ keeps me afloat and above my body even while I am on

the floor: and soon the Christ-life in me flows into my body vitalising it and setting it free, and I get up. Focusing on the body's works or misbehaviour is blinding myself to the Christ in me, my true life, and then I cannot rise above the body.

I lay any misbehaviour squarely on the body and do not identify with it. "Now it is no longer I that work it, but the sin dwelling in me.... For I know that in me, that is, in my flesh, good does not dwell."<sup>35</sup> The body misbehaves, but accuses *me* of the misbehaviour and puts me forward for the public stoning, and, what is worse, for self-stoning, all to make me drop my identification with Christ. And yet it is by holding on to my identity as Spirit, or asserting my spirithood, that I may bring redemption to the body. Never will I allow the body to cheat me out of the mind-of-Christ. No matter how my body behaves or what outrage it commits, and however anyone may regard me on account of its misbehaviour, I hold on to my Christ-identity and the vision of the body's redemption. As I hold on, I see glory shine out of me: out of hitherto dark aspects of my body.

Do not *blame* the body for misbehaving, however. Just breathe life into it from Spirit: by holding on to the mind-of-Christ.

### **Be Healed of Any Wound At Once**

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

Any pain I experience in my mind is a wound in my body, and unless it is healed it will be festering and

breaking down the body.

We may distinguish between *physical pain*, such as is produced by pricking a finger on a pin or by a blow or a burn or a cut; and *mental pain*, or *suffering*, which is pain in the mind, in the very thinking of the body. Suffering—being a dislocation and pain in the High Command of the body, the thinking—damages the body no less than physical pain: as proved by strokes brought on by troubled, or wrong, thinking. As some physical pains or wounds cause fainting or instant death, suffering, or mental wounds, may bring on fainting and instant death. Physical pain, in most cases, may be only the wounding or death of a soldier or a thousand soldiers on the battle field; but suffering, or pain in the thinking, is quarrelling and disharmony in the High Command of the army, with the result that the field soldiers are disarrayed and disabled by orders and counter-orders and are liable to destruction by the enemy.

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

Anger is not caused by anything outside one but is the sign of self-wounding, the sign of suffering. And since the wound—and the pain—is self-inflicted one may be healed of it at once. The wound is sustained from some confrontation: from banging on something with the mind, something that goes against or differently from one's thinking, or will, or desire. And such may happen daily. Depending on how strongly bent a man is on having his way—or how much he is in bondage to his thinking—almost every hour he may bruise his mind and

do damage to his body as he mentally strikes out at things that do not square with his thinking or go in line with his wish. And many things every moment will not line with his wish: such as some action of a child or his wife, or the behaviour and habits of a neighbour or friend or colleague, the barking of a dog, a sudden change in the weather, something he hears or watches on the television, some particular circumstance that comes on him, an incident in the past remembered.... His mentally hitting them—or insisting *It should not be so*—wounds him inwardly and harms his body. Many have had their minds snapped and have “gone mental” through crying over things they cannot change and things which have happened and are past.

How do I resolve my pains? This is a great question everyone has to ask himself. How do I get healing for the wounds I have sustained already and may sustain from time to time as things come against my will and thinking?

Many believe time heals. But those who cannot bear the mentioning of a particular person or incident or subject say clearly that time heals no one. Had they been healed, they would not be bitter any more but would be able to embrace the person they say caused them pain, or they would talk freely about the incident that had hurt them, in the past. Bitterness, which is only a product of accumulated pains, is a clear testimony that time does not heal.

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

body—when my thinking is driving me—I will suffer pain at anything contrary to my desire happening, or at a loss, or abuse or spite by people. But as I disengage from thought, or I go out of my mind and into Spirit, all pain vanishes. The solution to pain, then, and the healing of any mental wound, is being in Spirit, holding on to the truth that one is Spirit. As long as I am in the mind the wound will be festering and the pain rankling and breaking down my body. But as I realise I am Spirit or I look to the Father, Spirit-life flows into the body healing the wound or pain in my mind.

Daily, as things come up against my desires and thinking, I have to go down from the mind into Spirit.

When I am swimming in the sea and a wave comes, I may do either of two things. I can meet the wave frontally. But then it will carry me and smash me on the beach and perhaps break my back, if it is ashore; and if it is an offshore wave it may drown me. The other thing I can do, which is what all experienced sea-swimmers do, is to go under, so that the wave passes over me without harming me.

Confronting the wave is the mind of the body trying to force something in line with its thinking, its views and its desires, with the result that it begins to experience pain; and this is wounding the body. Going under the wave is disengaging from the mind, or going out of thought: turning attention away from the thinking and *looking up* to the Father. In this case, not only is my peace preserved but also, in this realm of Spirit, I may see or receive the solution to the matter in question.

Realising that I am Spirit and that when I am in Spirit I do not suffer turns me into a magnet. Then I draw to myself and hold only magnetic objects such as iron and steel products: dirt and sawdust do not stick to me. The

dirt and sawdust of the misbehaviours of fellow humans may touch me but they do not stick to me: I register no offence and no one may mark the pain of anger but peace in me. This is the practice of love. Only the body with its thinking gathers the sawdust of offences; and when I am in the body I stink, and sting people, and I avoid and close up against those who do not behave as I wish. But when I am in Spirit my heart is a home to all.

## Surrender

GO by Spirit. Not by some dry methods memorised. Here there is no technique, no frozen formula which the mind may apply without involving, or being involved in, the Father. Go by Spirit, not by any formula or law. “But if ye are led by the Spirit, ye are not under law.”<sup>36</sup>

Our relationship with the Father is not mental or “scientific” and official: it is not just discovering some secrets or principles and trying to apply them, as if one were doing physics or mathematics. As the life of a cell is more than the sum of the elements that compose it, living is more than mere application of principles by the calculations of the mind of the flesh. Do not be a mathematician or a logician when it comes to life. That would only be the dead way of going by the mind rather than by Spirit. Be a child who cares nothing about logic and mathematics and protocols but readily jumps into the bosom of his father or mother seeking comfort and counsel, and to pour out his heart to them, and to play. The child is “mindless”: artless, free. He does not substitute his mind for his parents but forgets his mind and goes for his parents. Be a child before the Father: “My Father, I come to You now seeking nothing but to

experience You. I cast myself upon You, Father. Hold me as a baby in Your bosom. Let my soul rest in Your bosom. Breastfeed me with Your life.”

For the most part all we do to be changed is surrendering to the Spirit, not following some *system of doing* invented by the thinking. Here sensing the Spirit and surrendering to Him is the doing. As it is not any *doing* that gets a woman pregnant but yielding to a man, so a man’s transformation happens as he yields to the Spirit, not by his doing what he *thinks* is good. Listen to the Father’s still small voice; attend to His stirrings within. Carry out with the utmost faithfulness the smallest, seemingly trivial thing sensed in spirit, as if everything depended on *doing* that—and everything does depend on doing that.

To surrender and be blown about by the wind of the Spirit is the way to metamorphosis. “The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit.”<sup>37</sup> By surrendering or not surrendering to Spirit everyone every moment walks in the Narrow Way or in the Broad Way, and is getting to the Land of the Redeemed or to the Land of Decay. Every bit of one’s behaviour is important, being either a feeding or a poisoning of oneself, depending on whether the behaviour flows from Spirit or from the flesh.

Never harden or stiffen. When the mind begins to stiffen at anything, mark it. Hardening is always attended with pain or some disturbance within, so it is easy to tell. Pain rises in me as soon as my thinking—“the mind of the flesh”<sup>17</sup>—starts to stiffen in resisting the Spirit. And as I stiffen or harden, I block out the supply of the Spirit to me.

Hardening, or resistance to the Spirit, is not only when I stiffen against His stirring or His light or voice in me but also when I stiffen against some circumstance or some happening outside me, or against what I merely imagine, or the truth someone is speaking to me. The hardening may express itself as: “My complexion is a pain to me.” Or, “No! Let it not rain now!” Or, “I don’t like the way he looked at me, the way he talked to me.” Or, “I hate being....” Or, “I won’t take that any more.”

Any time the body begins to harden—and this will be indicated by pain within—immediately turn to the Christ within: “Not my thinking. Not the way my flesh wants things to be. Not my will, Father.<sup>38</sup> Flow freely in me.”

Why does one harden?

To the thinking of the flesh, or the body orphaned from Spirit, I am in a hostile world and most things and people are “*anti-me*”, against me. “All these things are against me,”<sup>39</sup> it says. This *anti-me thinking* will make me stiffen against what is not familiar, what I do not immediately understand, and what seems to be out of tune with my desire or pleasure. The mind of the flesh does not see that the Father has so designed things that “all things work together for good”<sup>40</sup> to anyone and that any man will get to see this and enjoy it as he surrenders: as he yields to the current to bear him to the place of enjoyment.

Do not struggle with the mind against anything. Do not bang on anything with the mind.

Anyone who is Spirit-aware sees that the world has been created by Spirit and not by the mind of his flesh, and he says to himself: “I did not bring myself into this world by the mind of my flesh, and it is not my mind that has created the world. I came out of Spirit, and the Spirit creates the world about me. I will abide in Spirit

and go where He moves; and only by the Spirit will I—and can I—*act on* the world and recreate or reorganise or change it. I will not with the mind of the flesh manage myself, nor try to control or change anything. The Father is working out something awesome in the circumstances there are now. Let not my flesh disturb the work, but I will be still and discern the work and go along with it. The wind of the Father is carrying me to beautiful and pleasant places. I surrender and float merrily on that wind, like a balloon. I will not harden and deflate and turn into a stone, and then drop to the ground—and begin to complain that I am not being carried to desirable places, or that things are working against me....”

No fish in the sea regards a wave as an evil, as being against it. “Any wave only comes *for* me, to work in my favour,” says a fish. “The waves only come to teach me to swim better, to aid my playing, or to carry me away to richer and sweeter waters.” I may see myself as a fish and the world as the sea and all the happenings and every circumstance as waves that come to do me good: to carry me “out of my mind” and into Spirit. What may seem to be against me and painful and which therefore I may see as “evil” appears so to me only as I am in the mind. But when I allow the thing to press me away from *my place in thought* so that I go into Spirit, immediately I begin to abound in life, and to triumph.

For instance, I always find that when someone stands up against me and I turn away from my flesh *and* his flesh, any anger or hostile thoughts that may be or rise in me die out, swallowed up by peace. But I am able to draw away from my flesh only as I turn to the Father: “Father, You allow nothing to happen to me to harm me. The man’s behaviour is not to harm me but has been allowed for my good. I accept that good from Your

hand. I bless You, Father. And I bless the man....” Such prayer—which the flesh will probably fight against—helps me to “get connected in Spirit”; and then the painful feelings and the anger at the person wash out of me. Very often, as my pain is cleared out, the person’s agitation and his hostility towards me die out too.

Everything is “*pro-me*”, for me, in my favour. Nothing is *anti-me*. This is the winning mind.

The thing that harms anyone is his hardening, which is not from outside him but from *within* him, from his flesh.<sup>41</sup> Hardening blocks out the supply of the Spirit<sup>42</sup> to him and yields in its wake the self-destructive “works of the flesh”.<sup>43</sup>

So Jesus says “not to resist the evil, but whoever shall slap thee on thy right cheek, turn to him also the other.”<sup>44</sup>

But against such the mind of the flesh immediately rises in protest: “How? So I should just fold my hands and allow myself to be killed? No way!”

Yet “not to resist evil” is not to stand helpless before anything or anyone. “Not to resist” is *not to remain and strive in the body*, where one will surely be overcome. Not to resist is to draw away from the puny flesh and go into Spirit, and so into ultimate freedom and power: freedom from control by the flesh, and power over the flesh. As I abide in or go into Spirit I overcome my flesh and its reasonings and works, and I have victory over the works of another person’s flesh. Do not fight flesh with flesh, but overcome flesh by Spirit. “Be not overcome by evil, but overcome evil with good.”<sup>45</sup> We can exercise dominion only when we operate from Spirit.

One day a brother of mine came to me from his distant place and as we sat down after the greetings he stood up and locked the exit doors and started

threatening to kill me and kill himself for, he said, my “detachment from our family” and my “failure to carry out my responsibilities in the family.” As he was shouting I became silently angry as I thought on his words and his behaviour. Then my heart shook violently in fear. I felt he could carry out his threat. At the shaking of my heart, and having been free of fear for some time, I knew I had “gone into my mind” and was no longer “seeing things in the same light as the Father.” For that is how I would express things to myself. So, as my brother was still yelling, I put my head in my laps, saying silently but frantically, “Father, please swallow up my thinking. Reign in me now....” After a while the moment came when peace swallowed me up and my mind was freed of my brother. Then my head came up and one sentence flowed out of my mouth, a sentence which my mind did not participate in forming. Suddenly my brother stopped shouting and stamping, and said, “Why didn’t you say this before? Why didn’t you say this before? You should have said this. You should have said this.” Then another statement, also not from my mind, came out of me. To this he responded, not looking at me directly, as if he were not addressing me but someone beyond me: “I didn’t know that is your mind. I didn’t know. I didn’t know. OK. As it is like this, no problem. We will....” And we amicably decided on what to do in line with the thing that had on its own come out of my mouth. Till today the brother will not *oppose* me—though he is not yet interested in things of the kind I am writing now.

To surrender is not to be helpless but to pull away from thought and connect with the Spirit.

When a band of soldiers and others came out against Jesus with weapons, He stepped forward and asked who

they wanted. “Jesus of Nazareth,” they answered. “I am,” He said to them; and “they went backward and fell to the ground.”<sup>46</sup> Why?

Because Jesus was in Spirit, and flesh cannot stand but must collapse before Spirit. In the Holy Presence flesh is swallowed up in life and its agitations quenched. Jesus only voluntarily handed Himself over, as He said, “...I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself...”<sup>47</sup>

Some time before this some officers were sent to arrest Him, but when they got to Him and listened to Him, the flow of Spirit from Him to them banished all evil or hostility from their mind, and they went back without arresting Him. On being asked by the leaders why they did not bring Him, they answered, “No man ever spoke like this man.”<sup>48</sup> Most likely they added, each in himself: “Something from him transported me into the Presence, and I became free. I got to see who He truly is, pure and good and sweet, as the Father is. And I saw my true self, pure and good and sweet, with nothing any more moving me against Him, or against anyone, or against my own will and true wishes. Only someone deep in the Father could do this to me.”

And because Jesus was in Spirit He could be “with the wild beasts”<sup>49</sup> and they did not hurt Him.

What Jesus experienced anyone may experience, because He reflects what any human is to be.

To surrender is not to endure some situation but to get down into Spirit where one will enjoy oneself *in* the situation, and also get the power to change it, where necessary. Anyone may enjoy himself in what he is only enduring now, through surrendering.

Stoop to conquer. Go down from the mind into Spirit, and overcome. Go down from that high reason

and great argument that the mind is holding onto—cast them all away—and overcome.

## Seek the Presence

EVERY moment seek the Presence. Seek to feel the Father, to hear Him, to see Him. “Arise in me, Father. Wash over me. Swallow me up.” Let this be the constant desire, or prayer. Go often into the closet seeking nothing but to experience Him—and everywhere and every moment may be turned into a closet. Experiencing Him is what changes anyone. Set out time to fellowship with Him, to sing and dance in His Presence, and be cuddled in His bosom. He is living and is a *Person*, though infinite, and our relationship with Him is to be one of enjoyment, as between a child and the mother or father, and as between bosom friends, and infinitely more.

The mind will play every trick to try to prevent anyone from going into the closet. As for me, this happens especially at the moment when I am not feeling the Presence, the evidence being the disquiet, restlessness, and chaotic-thinking that I will be experiencing then. “I am disconnected from Spirit. I am not linking up,” I often find myself saying this at such a time—though my awareness of this condition at all is already a getting back into Spirit. I am at this moment as one cast and tossing on the ocean-waves, with my mind drifting like a smoke in directionless and negative thinking, causing me pain. Clearly, this is the time I should seek most to get into the closet; yet my mind will bring up every argument to talk me out of going to be alone doing nothing. Even when I succeed against all the

mental barriers and drag my body into the closet, while I am waiting there in the quiet for the Bridegroom to come, the mind agitates to get out and get busy doing something—"something useful"—in the belief that that is what will relieve it of its pain. This is because it does not enjoy waiting doing nothing when it is not filled with the Presence. So I have to hold myself down in the closet even if as a captive—till the Bridegroom comes.

And when the Bridegroom comes and embraces my soul His bride—when the Spirit arises in me—my sensations change: I begin to burn with life. When I connect in Spirit, I am quickened, I am afire, I am all joy and boldness and courage. Any time anyone links up in Spirit, he is vitalised: he receives new bursts of life from Spirit and he is changed in some ways for ever. Other things, of course, do happen when one gets "hooked up", when one's soul "docks" with Spirit as one spacecraft may dock with another.

Seek always to make this Spirit-connection and blaze with life. Against all agitations of the mind, drag the body into the closet, and remain there till the Spirit-contact is made. Our soul is as a bride, and Spirit is the Bridegroom, and we have to be in constant expectation to receive the Bridegroom.<sup>50</sup> Whenever soul and Spirit connect, there is a "spark"—a surge of life—to mark and celebrate this Vital Contact, as there is a spark when a switch is turned on and an electric circuit is closed. At the rendezvous of a man's soul and Spirit—when the circuit of life is closed for the man—there is always a "burning" which he experiences as life flows from Spirit into his body.<sup>51</sup>

Anyone who surrenders to the Spirit will see that he has got into a relationship, a personal relationship with the Father, which blooms and gets closer and warmer

and sweeter the more he surrenders. He perceives or senses or “sees” or experiences the Spirit in various ways. He will of course have to note the ways, as a sort of code between him and the Father as between two friends. Soon he will find the Presence to be the sweetest thing, the greatest treasure, the only true source of confidence and boldness, and of power and success.

But he will also find that the fellowship of those who are walking in Spirit promotes his fellowship with the Spirit, and he will want to be sharing with such people.

All hangs on hearing or perceiving or sensing or identifying the Spirit. Anyone’s part in feeding his body on Spirit for his redemption and metamorphosis is really no more than sensing the Spirit and surrendering to His operations. Practise listening, inward, even in the midst of people and activity. At bottom this is what praying is, this seeking to hear the Father, to sense the Spirit *within*. As one listens one is already going out of the body, out of the works of the flesh. To listen is to go down beyond the loud thinking-feeling waves of the body and mark the Spirit’s operations within. Treasure His whisperings and any revelations received, and go unswervingly by them. It is by such that anyone is transformed.

Any action carried out in surrendering to Spirit changes one, and affects other people positively, and this will be evident.

One day it arose clearly in a niece of mine while she was chatting with two fellow students to speak a good word to them about another student who had lied about her to their teacher. At first she would not, so strong was her bitterness, because she had been suspended for a month on account of the lie. But the Voice would not leave her, till, without her actually *deciding* it, she found herself saying, “Do you know? It was Ewa† that helped

me to settle down when I transferred to this school. That girl is an angel.” She did not know how the words came out of her, but when she had said them her bitterness washed out of her heart. During supper she went and sat at the same table with Ewa, and they became friends again that day. Her Spirit-motivated action had transformed her, and she could enjoy herself and her friend again.

### Learn from Spirit

THE body is to learn from Spirit. This learning from Spirit does not just become stored-up knowledge but it changes the body. For lack of a better expression let us call the body’s learning from Spirit *s-learning*, and this is to be sharply distinguished from the body’s ordinary training or education. By training the body, using its senses, discovers, finds out, becomes aware of *things*, and it acquires skills to organise, and design and build things. But the training or education does not change the body into a spiritual body: as an ape may train and marvellously mimic humans but does not turn into a human. The human “flesh and blood” may train itself and work out the distance from the earth to the moon and get a spacecraft there, but this is not much different from an eagle in the sky determining the distance from it to a fish in a pond and its striking speed. I may make myself able to perform surgery or split an atom, but this, being only body-training—or soul-training—does not get me changed and conformed to the image of the Christ.<sup>52</sup> Or I may alter my body in any desired way through genetic manipulation, but this cannot metamorphose me to glory or get me filled to all the

fullness of the Father. But s-learning is the body receiving into it things from beyond it—things from Spirit—that transform it, or change its very essence.

My spirit, being the Being of the Father in me, is “complete”<sup>53</sup> and “knows all things”<sup>54</sup> and does not have to learn or change. But my body is to receive life from Spirit to get to its maturity, its perfection, which is its metamorphosing into a spiritual body. This receiving “the supply of the Spirit of Jesus Christ”,<sup>42</sup> or being “filled with the Spirit”,<sup>55</sup> is what changes anyone or turns him into a new creation.<sup>56</sup>

Seek to see everything in the light of the Spirit. Do not rely on the mind of the flesh. “Trust in the LORD with all your heart, and lean not on your own understanding.”<sup>57</sup> Look to receive from the Father the truth about, or the true perception of, anything, any situation, any event, any matter whatever, even what looks “plain enough” to the mind.

And do not be stuck up with the knowledge—the manna—got yesterday. Seek fresh manna today, indeed this moment. Never allow the mind to dictate behaviour by any code of conduct it will tend to legislate. The Pharisees hung on to their little knowledge and went by numerous and detailed codes of conduct they had written for themselves, and they had no life. Their codes did not fill them to all the fullness of the Father. But Jesus lived as He heard *live* from the Father. In the case of the woman caught in adultery the Pharisees judged things by their knowledge of the *letter* of the law, but Jesus turned away from the same knowledge and looked up to the Father, and not only was He shown how to look on the matter but also His linking up and fellowshiping with the Father that moment brought fresh life into Him. That is learning from Spirit. That is

wisdom.

Wisdom is *the present transmission* from the Spirit. Wisdom flows fresh from the Spirit, and is as electricity which is generated fresh each moment it is needed. But knowledge is water stored up in a container. And what was living and life-giving wisdom yesterday may be turned into dry and deadly knowledge today. As stored-up water may become contaminated, so knowledge stored up in the mind of the flesh may be contaminated by the very mind if the mind disconnects from Spirit. Then the knowledge becomes a hindrance: it shields one from Spirit. It even turns into a deadly thing: it becomes the letter that kills.<sup>58</sup> But wisdom always gives life to whom it comes, and whom it touches. Let my wisdom always flow fresh from Spirit!

### **Love Is Life**

LOVE fellow humans. Open wide the heart and take people in. Exclude no one from the heart, whoever they are, and of whatever behaviour and colour. Do not listen to the mind of the flesh as it says this is hard, because our spirit is love,<sup>59</sup> as the Father is love.<sup>60</sup> Love is life, and life is love. So the Father says to love Him with all the heart and to love one's neighbour as oneself.<sup>61</sup> Loving takes a man out of the flesh and then he "waxes strong in Spirit",<sup>62</sup> or fills up in Spirit. Paul says "to know the love of the Christ, which surpasses knowledge; that ye may be filled to all the fullness of God."<sup>63</sup>

Love says: "Do to others whatever you desire that they do to you."<sup>64</sup> This love law helps one to detect the lies of the flesh. Only the flesh turns against and away from another human, not one's spirit. When the mind of

the flesh begins any hostile actions against anyone—in thought, in word, or in deed—just turn to the Spirit within, and receive freedom: “Father, I thank You that You love ‘James’ as You love me and as You love Jesus. I bless You that You have enabled me to accept and love him as I accept and love myself. I thank You that You have nothing against him as You have nothing against me. I bless You that I am not angry at him as You are not angry at him. I give You glory that James is Your image as I am Your image. You rejoice in him because he is Your child as You rejoice in me because I am Your child, and I rejoice in him as I rejoice in myself. Father, I bless James, and I ask You to bless him more and more.” Meet any hostile agitation and swelling of the flesh with such words, or such a prayer, spoken or silent, however strong the feeling may be against doing this. Such words, coming as they do from one’s spirit, are love and they bring life and healing to one’s flesh, healing it of pain and resentment.

Jesus says to pray for our enemies: “But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who accuse you falsely.”<sup>65</sup>

Who is my enemy? My enemy is anyone who is a trouble to my mind and thoughts, anyone who gets me to see and think evil, that is, anyone whose behaviour gets me *to see him as evil* and not as an image of the Father as I am. This false perception, not the person himself, is the real enemy, because it would be bondage to me as it would threaten to disconnect me from the truth and from Spirit. But my blessing the person or praying for him will set aflame my spirit and love and free me from bondage to the darkness of hate and bitterness.

And such a prayer may be backed up with actions,

actions that will be shown by the Spirit, not devised by the mind. Perhaps a kind word about the person to another person behind his back; some action that will benefit him, even if he will never get to know who did it; greeting him; a gift to him.... This is love in action, and it can be done in the face of the strongest feeling and reasonings of the flesh. And as it is done, one experiences freedom from pain and resentment, because then life overflows from one's spirit to one's flesh. The outward action will have been an opening of the floodgate for life to outflow from Spirit to the body—and this changes the body.

One good thing is that resentment against someone does *not* and cannot clear out love for the person from one's spirit, though it may hinder its outflow to him. The resentment or dislike is only in the flesh, in the thinking, and anyone can turn away from it and act from his spirit and do some good thing to the resented person.

Doing a good deed to someone that my mind is not pleased with is no pretence. It is saying No to my mind and Yes to the Spirit, and this opens the door for the Spirit to flow more in me. Pretending is putting on some behaviour to deceive people in order to be able to achieve something that the flesh wants. But going against the agitation of the flesh in order to come under the Spirit is no pretence.

All of us humans are of one origin, the Father, and we are joined as the fingers of a hand or the branches of a vine are joined and sharing one life. When I am in the mind I will see myself as a finger separate and apart from another finger. But when I am in Spirit I see our connection in the Hand and one blood flowing in us as our life. The self called *me* is linked with and completed by other selves. As a human grows in Spirit he begins to

see that his oneness with fellow humans parallels that between the Father, the Son, and the Holy Spirit.<sup>66</sup> And as he embraces others in his heart in love he fills up with the fullness of the Father and radiates Him, and he is all joy. Love is joy. The most joyous people are those who are most loving.



\* The word in the original, *epignosis*, means full knowledge, that is, “knowledge by experience”, as knowing by experience what it means to be a husband or a wife by marrying.

† Not her real name.

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

## CHAPTER 17

**DAILY ASCENSION**

*“Having ascended up on high, He has led captivity captive....”*<sup>1</sup>

**I**N making man the Father “breathes” Himself into a body He forms of dust from the ground.<sup>2</sup> The “breath” is man’s spirit, and the body of dust is his flesh.

My creation then is: My spirit descends from the Father into a flesh-body, with the design being for my spirit to “win over” the body, or turn it into a spiritual, glorified body so that the two—my spirit and my body—become one: much as a man leaves his father and mother and is joined to his wife and the two become one flesh.<sup>3</sup> But my body, instead of being won over, becomes captor and my spirit captive in it, so that I do not reign. This situation is not to abide. As Christ ascended on high in His body glorified,<sup>1</sup> I am to ascend to the Father with my body of dust glorified, or turned into a spiritual body—as Enoch and Elijah did. This is the ultimate triumph, this “taking captivity captive”, or my spirit winning out and turning my flesh into a spiritual body, and I presenting myself before the Father in this “wedding garment”<sup>4</sup> of glory. When the captive becomes the captor—when my spirit changes my body into a spiritual body and rules it—then I will have been glorified. This is the Father’s plan. “Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”<sup>5</sup>

This ultimate ascension to the Father with a glorified body is arrived at through daily ascension: through merging in the Father daily. Daily ascension is receiving

each day our daily bread.<sup>6</sup>

Anyone ascends to some degree any moment that he experiences the Father in any way: when the Father “touches” him and he finds himself saying, silently or aloud, “This is the Lord! This is the Spirit. This is Christ, not I. This is the Presence.” As this happens, the person’s body metamorphoses to some extent.

When the Father draws me and I ascend into the Presence, I lose the sense of a separate identity from Him as He becomes all in all in me. No more are “we” two: there is only One, the LORD; “and he who is joined to the Lord is one Spirit.”<sup>7</sup> I have got through the veil of my flesh<sup>8</sup> and entered the Holy of holies and I clearly see that “I and the Father are one.”<sup>9</sup> And as I am now plunged in the very Ocean of Life, all is joy. All is feasting and enjoyment, for I have come to the great banquet.

Ascension is also called worship, and proper worship is when there is no *me* to “worship” the Father as a separate person but—as I will have merged in Him—“I and the Father are one.” This is worshipping in Spirit.<sup>10</sup>

But can anyone adequately describe the experience of ascension, the experience of merging in the Father? When a man is caught up into Glory, as he beholds dimensions upon dimensions of the dimensionless Abyss of the Father, and the weight of Glory presses upon him, and the Ocean of joy surges and dances in him, and his body is supersaturated with the very Life of the Father, and he merges in the Father whence he came into the world, can his mind’s language express what he experiences? How will that language which must say things in terms of space-dimensions and time express the dimensionless and timeless?

## Experiencing Ascension Daily

HOW may one get to experience ascension each day? No self-manipulation—no method of the psychologist—can launch anyone into the Holy of holies. It is entirely the prerogative of the Father to draw anyone up into Him. Still, we have to play our part. Like virgins who with their lamps go out to meet the Bridegroom,<sup>11</sup> we must *go out* and *wait* for the Bridegroom to come and take us to His home.

Go out of the flesh: “Walk in Spirit, and the desire of flesh ye shall not fulfil.”<sup>12</sup> Any time a man says No to his flesh and surrenders—or he *acts from surrendering to Spirit*—he ascends to some degree: he merges in the Father and life flows into his body transforming it. “Not my will, not the thoughts and feelings and desires of my flesh, but Your will, Father.” This is opening the door for the Father to come in.

Hunger and thirst to experience the Presence. “How have I experienced the Presence today? How have I got my daily bread today? Where am I now, in the Presence, or in the mind?” Let such questions stoke the fire of the hunger for merging in the Father.

And watch. Watch for the Still Small Voice, or the stirring in the heart which makes one say, “This is the Spirit. This is the Father.” Surrender to every such stirring, or go according to the Voice—and ascend “a little” at such moments. Feed on this manna daily—and every moment. The more one feeds, the more one fattens. The more a man surrenders to Spirit, the more he metamorphoses.

This expectation of ascension is the true “waiting on the Lord”. To wait on the Lord is not merely to stay away from food and to expect some particular thing to

happen *outside* one. It is to expect the Father to touch me and draw me up into Himself.

## Seek Admittance

WHAT is praying but going out of the flesh seeking admittance into the Presence, into the Holy of holies? Prayer is seeking ascension, not merely crying for things. Much more than telling the Father things to do, prayer is being still in His Presence so as to hear Him, see Him, or experience Him in any way.

Do not stay outside the Holy of holies shouting and crying for anything in the name of praying. Knock, and be admitted into the Presence, and receive all things.<sup>13</sup> In the Holy of holies all is feasting and enjoyment, and there are no problems, no questions, no crying for anything. Outside, while a man is in the flesh and has not met face to face with the Person he seems to himself to be addressing, prayer is labour and fatigue. But when he gets into the Tabernacle, all is enjoyment.



1. Eph 4:8-10 (DBY); Jn 20:17.    2. Gen 2:7.    3. Eph 5:31-32; Gen 2:24.  
4. Mt 22:11.    4. Rom 8:30 (NKJV).    5. Mt 6:11.    6. 1 Cor 6:17.  
7. Heb 10:20.    8. Jn 8:16; 10:30.    9. Jn 4:23-24.    10. Mt 25:1-13.  
11. Gal 5:16.    12. Mt 6:33.

## CHAPTER 18

**WHY DIE?**

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

**F**OR most people today “living” is only a dying, a gradual movement and a waiting to drop into the grave. They are not looking forward to entering the incorruptible Life Abundant<sup>2</sup> and live on, but, having somehow reconciled themselves to death as something inevitable, they are passively watching themselves decaying to death, after the manner of Mehard in the following story.

“ ‘And the LORD said to Moses, “Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live.” So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live.’<sup>3</sup>

“But Mehard, when he was bitten, for grumbling, angrily turned his back to the raised Saving Serpent from which he was only a few meters away at the time he was bitten. He hurried away into his tent. His kin, on learning he had been bitten, wanted to take him out immediately that he might take the saving look at the Bronze Serpent, but he refused, saying, ‘No use. Even if I am saved from dying today, I will still be handed over to Death in ten days, or in ten years, or in a hundred years. Death is death, and how does it matter when, or how, it comes? And are we not told that there is such a thing as resurrection? Should the serpent-bite send my body to the grave, I suppose I will rise again, will I not, and with a new body for that matter?’

“Soon his leg got swollen, and by the following day it started discharging pus. Friends begged and begged to take him out to the Serpent, but he would not listen though he was writhing and groaning. They said to him, ‘Would any caterpillar choose to starve, wither, suffer and die instead of metamorphosing into a butterfly, even if it was told it would afterwards rise again?’ To this he said simply, ‘I am a man and cannot turn into a butterfly.’

“By the third day it was clear that the leg was decomposing; it was producing a terrible odour that fouled the air about his tent. Still he would not agree to be taken to look on the Saving Serpent. And so it was that the decomposition of his body progressed till it got to his waist, and then to his chest, and he died. Two of his relatives and a friend also died some days later from the foul air they had been breathing while caring for him.”

“The mind of the flesh”<sup>4</sup> may pull the wool over its own eyes and reconcile itself to anything: to any horror, perversion, wickedness, and death. Hence a particular person, having deafened and hardened himself to Spirit, may accept and find some pleasure in hate, in hara-kiri, in suicide bombing, homosexuality, bestiality, murder, cannibalism....

The great issue is whether death is the Father’s perfect will and design for me, or my dying is only a consequence of my departing from His design for man.

## Death Not Inevitable

WHY turn living into suffering and dying? Why turn the body into Hell?

Dying is not merely the *event* of death—which may happen in an instant, perhaps by the body being blasted

into smithereens by a bomb—but the *process* of the decomposition of the body and the consequent pain or suffering that a human undergoes till his last gasp all due to his going by the body instead of Spirit.

The event of death, horrible as it is in itself, may be seen as almost nothing compared to the process of dying, which is veritable Hell. This painful process of dying, or decomposition, is what turns a human into a stamping and goring bull towards his fellow humans. The decaying of the body makes a man behave as an asthmatic. A healthy person is hardly bothered by the weather. He absorbs the changes without a hiccup. But an asthmatic at once begins to cough and choke at the slightest alterations in the atmosphere, such as changes in the purity or the temperature of the air. The decaying man chokes and stamps about at the behaviour of other people which he does not like or which is clearly wrong. And he strikes at the people, with his hands or words or mind, thinking that his attacking them allays his pain. And the people, also decaying and suffering and unable to absorb any blows, strike him back, and there is war. Quarrelling or war happens only among the decaying and suffering, who, being tossed by their pain, run amok and gore one another. Only the redemption of the body can save humans from this tendency to mutual harming.

Dying—decaying and suffering and expiring—is not inevitable. Nor is it a punishment the Father brings on anyone. It is brought on by going by the body, and is avoidable through living by Spirit. “For whatever a man shall sow, that also shall he reap. For he that sows to his own flesh, shall reap corruption from the flesh; but he that sows to the Spirit, from the Spirit shall reap eternal life.”<sup>5</sup>

“Behold, I tell you a mystery,” says Paul. “We shall

not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet....”<sup>6</sup>

Not everyone living today will die; and there have been people, both before and after Jesus, who through steadily walking by “the Spirit of Christ in them”<sup>7</sup> have, without seeing death, put on incorruptibility and are now operating in the heavenlies, or are no longer bound by space and time. They have entered the glory and joy of the Father prepared for us from the foundation of the world.<sup>8</sup>

The road to glory is the Narrow Way of going by Spirit. As a caterpillar is not required to rot and die in order to turn into a butterfly, humans are not designed to go through decay and suffering and death to put on incorruptibility and enter glory.

Do not take the dying of people over the ages, or the mass belief in dying, as proof of the inevitability of death and cast away the redemption gospel. The Redeemer “has annulled death, and brought to light life and incorruptibility by the glad tidings.”<sup>9</sup> He appeared to root up the deep-rooted belief in dying, which is the invitation to death, as walking in the Broad Way of the body is the slide into the grave.<sup>10</sup> One day He said, “Truly, truly, I say to you, if any one keeps my word, he will never see death.” And “the Jews said to him, ‘Now we know that you have a demon. Abraham died, as did the prophets; and you say, “If any one keeps my word, he will never taste death.” ’ ”<sup>11</sup> People react the same way today to the same gospel of metamorphosis, and they go on walking by the flesh and they wither and suffer and die, needlessly.

Accept redemption. As a man believes, so it will be to him.<sup>12</sup> Believing is saying, with the Father, “Let there be light,” and there will be light. Or it is saying, with one’s

flesh, “Let there be darkness and death for me”—and there will be darkness and death for the person. Who believes in the redemption of his body will be redeemed. Who believes in decaying and dying and goes by his body will decay and die. What I believe or accept becomes my experience. Everyone creates his own world, a “sphere of experience” moulded by his beliefs and what he surrenders to, and his world will be different from another person’s.

Accept life and be redeemed. Do not expect death, do not prepare for death. Expect and prepare to live on. Say, “The Father brought me into this world for life, not for death, and He has not whispered anything to me about my dying. Why then should I think of death? Let Him be the one to bother about my dying, if He plans it for me. As for me, I will think only of life, and walk in the Narrow Way, and live on in Him and scatter life to all.”

The Way out of decay and suffering and death is offered. The Hand of Salvation out of the Pit is stretched out, and lowered very close, as close as one’s skin, and anyone may grab this Hand and be pulled out. Then he may metamorphose and sing triumphantly:

“Death is swallowed up in victory.  
O death, where is thy victory?  
O death, where is thy sting?”<sup>13</sup>

The salvation of man lies in his walking in Spirit and in his metamorphosis, in his being transformed and conformed to the image of Christ.<sup>14</sup> Salvation is not to be found in genetic manipulation or in any methods of the psychologist but in Christ being “formed” in a man,<sup>15</sup> in one being “filled to all the fullness of God.”<sup>16</sup>

“There is not salvation in any other.”<sup>17</sup> Metamorphosis is the solution to the otherwise insolvable human problem in which one decays, suffers, harms others, and dies.



1. Jn 8:51.    2. Jn 10:10.    3. Num 21:8-9. (RSV).    4. Rom 8:6, 7.
4. Gal 6:7-8.    6. 1 Cor 15:51- 52 (RSV).    7. 1 Pt 1:11.
8. Mt 25:34.    9. 2 Tim 1:10 (DBY).    10. Mt 7:13;15:13.
11. Jn 8:51-52 (RSV).    12. Mt 8:13.    13. 1 Cor 15:54-55.
14. Rom 8:29.    15. Gal 4:19.    16. Eph 3:19.    17. Acts 4:12 (YLT).

## CHAPTER 19

**THE NEW BODY**

*“Then shall the righteous shine forth as the sun in the reign of their Father.”<sup>1</sup>*

**A**NYONE who by grace has seen the Vision of being conformed to the image of the Christ<sup>2</sup> and is steadily “looking on the glory of the Lord”—by walking in the Narrow Way of Spirit—is “being metamorphosed into the same image from glory to glory ... by the Spirit of the Lord.”<sup>3</sup> As his whole being draws out to the Father crying, “As for me, I shall be satisfied, when I awake, as Thy likeness,”<sup>4</sup> the Father fills and satisfies him with Himself. So he declares, confidently:

“The moment is coming when the Father will be all in all in me:<sup>5</sup> when my body will be turned into a new, spiritual, incorruptible body full of His glory—‘filled to all the fullness of God’.<sup>6</sup> My body will then have become ‘the Bride of the Lamb, the Holy Jerusalem.’<sup>7</sup> And ‘the LORD my God will rejoice over me with joy. He will rest in me His love, He will joy over me with singing.’<sup>8</sup> He will say of me, ‘This is my beloved son, in whom I am well pleased.’<sup>9</sup>

“And in my new body, the New Jerusalem, there will be only sweetness, only joy and singing glory to the Father. There never is heard the sound of pain or crying, such things, and all corruptible, abominable things, being forever unable to arise in or enter it.<sup>10</sup> In my new body I will abide in the heavenlies,<sup>11</sup> and go as the angels,<sup>12</sup> no longer bound by space and time, even when I walk on the earth. My word, proceeding purely from Spirit, will be law, and whatever I bind or loose is bound or loosed in the heavens and on the earth.<sup>13</sup> For my ancient

dominion will have been restored to me.”<sup>14</sup>

How is the new incorruptible spiritual body, the body in which Scripture says Jesus, Moses, and Elijah “appeared in glory”<sup>15</sup> on the Mount of Metamorphosis?

Long before this event on the Mount Elijah had without dying been “taken up into the heavens”,<sup>16</sup> his body having “in the twinkling of an eye”<sup>17</sup> changed into a spiritual body as the culmination of the metamorphosis he had been undergoing through walking in Spirit, or “walking with God”.<sup>18</sup> This same Awesome Experience Enoch had entered into some three thousand years previously. But the form that Elijah—or Enoch—had changed into is not shown or described at this point in his history. This is portrayed on the Mount of Metamorphosis. On this Mount Jesus is seen in glory: He is “metamorphosed”, to use the original language. His body is transfigured and “His face shines as the sun.”<sup>19</sup> The book of *Revelation* gives more detail of His glorified body: “His head and hair were white as wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, as burning in a furnace ... and his face was like the sun shining in full strength.”<sup>20</sup> This is how Jesus, and Moses and Elijah, appeared to Peter, James and John on the Mount of Metamorphosis. “And behold, two men talked with him, Moses and Elijah, who appeared in glory....”<sup>15</sup> They too shone as the sun, their bodies, like the body of Jesus, having turned into spiritual and incorruptible bodies filled with all the Fullness. “If there is a physical body, there is also a spiritual body.”<sup>21</sup> They had passed into the perfect or glorified condition of man. The Father had glorified them with Himself—as Jesus prayed that he might be glorified with the Father Himself.<sup>22</sup> “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover, whom He

did predestinate ... He also glorified.”<sup>23</sup>

Christ says, “If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him”<sup>24</sup>—in his body. Our body is given us as our eternally inalienable “mansion”,\* or abode.<sup>25</sup> But our body is also “the temple of the Holy Spirit”.<sup>26</sup> This temple of flesh the Holy Spirit will convert into a spiritual one as the “mansion” or abode or “tabernacle of God”<sup>27</sup>—as “the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband ... her radiance like a stone most precious, like jasper, clear as crystal.”<sup>28</sup> For this spiritual incorruptible body—which is wholly in harmony with the Spirit and will not “desire against the Spirit”<sup>29</sup>—“death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things are passed away.”<sup>30</sup>



\* The word “mansion” translating the original *monē* in John 14:2 means simply *abode* or *residence* in the time of the King James Version, AD 1611. And *abode* is used to translate the same *monē* in John 14:23, the only other place the word is used in Scripture. The word does not mean a building located somewhere in the universe, a meaning that it has only gradually acquired.

1. Mt 13:43(YLT).    2. Rom 8:29.    3. 2 Cor 3:18.    4. Ps 17:15(DBY).  
 5. 1 Cor 15:28; Eph 1:23.    6. Eph 3:19.    7. Rev 21:9-10.    8. Zeph 3:17.  
 9. Mt 3:17(DBY).    10. Rev 21:4, 27.    11. Eph 2:6.    12. Lk 20:36.  
 13. Mt 16:8-19.    14. Gen 1:26.    15. Lk 9:28-31.    16. 2 Kg 2:1-11.  
 17. 1 Cor 15:52.    18. Gen 5:24.    19. Mt 17:1-8.    20. Rev 1:13-15.  
 21. 1 Cor 15:44.    22. Jn 17:5.    23. Rom 8:29-30 (KJV).  
 24. Jn 14:23. (DBY).    25. Jn 14:2.    26. 1 Cor 3:16; 6:19.    27. Rev 21:3.  
 28. Rev 21:9-11.    29. Gal 5:17.    30. Rev 21:2-4.

## APPENDIX

## SONGS

## JESUS THE MIRROR

Now I can see in the Mirror.  
Jesus is that Mirror.  
In Jesus I see the Father.  
Also in Jesus I see myself, my true self.  
Whatever is in Jesus is in me.  
As He is, so am I in this world.

The Father says to me,  
“Whatever you see in Jesus is in you.  
Jesus is the reflection of the perfect you.  
Walk in Spirit – and let Jesus grow in you.  
Let Jesus grow in you.”

Father, I thank You –  
The Spirit of Jesus is in me. *Oh what glory!*  
Jesus is the reflection of the perfect me. *Jesus is my very life!*  
I'll walk in Spirit and let Jesus grow in me. *Let Him grow!*  
Let Jesus grow in me.

## CHORUS

I will walk in Spirit  
And let Jesus grow in me.  
Let Jesus grow in me.

## TRANSFIGURATION

This is my destiny: shining as Jesus.  
This is my glory: shining as the radiance of the Father.

Blessed be my Father!  
He has taken me to the Mount,

The Mount of Transfiguration.  
 Here I see Jesus in glory, shining as the sun:  
 I see the divine nature  
 Fully expressed as a human –  
 Jesus, the radiance of the Father.

On the Mount I see the glory in myself,  
 As I see it in Jesus.  
 I see myself completely changed,  
 And filled to the fullness of God –  
 Me, the radiance of the Father!

## CHORUS

I will shine with the same glory as Jesus'

*WEAVE IN TO CHORUS*

*I am being changed, I am being transfigured...*

*I am undergoing--undergoing metamorphosis...*

*I am the image, the likeness, of the Father...*

*I am the divine nature—divine nature expressed as a human...*

*I see glory in me as I see it in Jesus...*

*I am the radiance of the Father...*

## HIS BELOVED SON

There is one word I long to hear,  
 Just one approval, one commendation,  
 Telling me I have come of age:  
 How I long to hear the Father say of me,  
 "This is my beloved son, in whom I am well pleased."

There is one word I long to hear,  
 Just one approval, one commendation—  
 I want to come of age  
 And hear the Father say to me:  
 "You are my beloved son; in you I am well pleased."

Transform me, O Father,  
 Fill me to all Your fullness,

So You may say of me,  
“This is my beloved son, in whom I am well pleased.”

Change me into Your image  
From glory to glory, as Jesus;  
So You may say of me,  
“This is my beloved son, in whom I am well pleased.”

In the Narrow Way of the Spirit I will walk,  
And grow to the measure  
Of the stature  
Of the fullness of Christ;  
So the Father may say of me,  
“This is my beloved son, in whom I am well pleased.”

He will call me His beloved son  
In whom He’s well pleased.

He will call me His beloved son.  
He will call me a son of glory.  
A son of glory He will call me.  
He will call me His beloved son.

#### MIND OF CHRIST

Let that mind be in you  
That was in Christ Jesus.

That mind is in me  
That was in Christ Jesus.

Mind of Christ—Mind of Christ  
Mind of Christ—Mind of Christ  
I have risen with the Mind of Christ.  
Mind of Christ—Mind of Christ—Mind of Christ.  
I have awaked with the Mind of Christ.  
Thanks to the Father!

Mind of Christ—Mind of Christ  
Mind of Christ—Mind of Christ  
I have got up with the Mind of Christ.  
Mind of Christ—Mind of Christ—Mind of Christ.  
I've resurrected with the Mind of Christ.  
Glory the Father!

I have risen from the mind of flesh.  
I have got out of the mind of flesh.  
I have risen with the mind of a son.  
I have risen as a prince of the Most High!

Oh—Oh—Oh—Oh—Oh—Oh—Oh—Oh—Oh  
Oh—Oh—Oh—Oh—Oh—Oh—Oh—Oh—Oh--Oh

The Mind of Christ is stirring in me.  
The Mind of Christ is operative in me.  
The Mind of Christ is active in me,  
The Mind of Christ is working in me.  
The Mind of Christ is reigning in me.  
I have come alive with the Mind of Christ!

I thank you, Lord/You planted it /I can feel it/  
I know it now/I experience it/It's ruling in me now

## I AM WHO HE SAYS I AM

The I AM THAT I AM says  
Out of Him I came into this world,  
And He and I are one.  
Oh what glory!  
He says in me dwells bodily all His fullness,  
As in Christ all His fullness dwells.  
I am His habitation in this world!

### CHORUS

I am who the I AM says I am,

I am what the I AM says I am,  
And I am where the I AM says I am.  
My Maker says  
I dwell in Him in the heavenlies,  
Above the world.  
He says I am blessed with all blessings.  
I believed, and now I see  
That all the I AM says is true.  
Yes, all the I AM says is true.

### MY OWN FATHER

I am no orphan—I am no orphan.  
I have a living Father, a loving Father.  
Abba—Abba Father.

### CHORUS

I call Him Abba Father,  
My own Father.

Once He was a God out there,  
So far away, so far away.  
Now He is my Father,  
So close, so close.  
He encloses me in His arms.

Always I see Him smiling at me—  
Smiling at me.  
I hear His soothing voice.  
I feel His warmth, His embrace.  
His arms are around me.  
So no shaking, no quaking:  
Everything is all right.

### ADLIB TO CHORUS

My true/eternal/loving/caring/precious/beloved/  
Providing/powerful/faithful/almighty/ ... Father

## BE ALL IN ALL IN ME

## BRIDGE

Be all in all in me, Jesus.  
I want You to be all in all in me.  
Be all in all in me, Jesus.  
Be all in all in me.

No hope for anything keeps me going.  
No wish for anywhere drives me on.  
No desire for any palace draws me on.  
Nothing but You, Jesus, move me on.

## CHORUS

Jesus—Jesus, You are the Lord,  
Be exalted in my life.  
Jesus—Jesus, You are the Lord,  
Be all in all in me.

I hope for no glory outside You,  
I wish to attain nothing,  
I want no self-identity,  
All I want, Jesus, is to dissolve in You.

## BLESSED BE THE FATHER

Blessed be the Father!  
He has blessed us with every blessing.  
Blessed be the Father!  
He has blessed us.  
Blessed be the Father!  
He has blessed with every blessing.  
Blessed be God!





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