

The Realization of Heaven

Charles William Whipple

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Scripture References

As Biblical quotes appear in-line with Mr. Whipple's text, and may have no reference stated, it is sometimes difficult to determine whether something is a Biblical quote or not. Therefore the use of *italics* is employed as an aid in separating them from the text. References to many quotes were not added to the text, as they would tend to distract the reader. Quotes are taken from a 1933 Bible translation by George M. Lamsa and published by the A.J. Holman Company of Philadelphia. This translation is based on Peshitta manuscripts written in Aramaic, the spoken language of the common people during the time of Christ. In many instances this translation appears to correct what appear to be mistakes in the Greek text. For example, in Matthew 19:24, the text *Again I say to you, It is easier for a camel to go through the eye of a needle*, the word 'camel' is replaced with the word 'rope'. These two words are written the same in Aramaic. This and other differences hint at the possibility of the original New Testament manuscripts being first written in Aramaic and later translated to Greek. The Lamsa translation includes both the Old and New Testaments. For study purposes, the reader may wish to compare the Lamsa text with the more readily available *New King James Version*.

Mr. Whipple refers to another Bible translation, *The Numeric Bible*, as proof of the Bible's divine origin. It is the result of a mathematical approach to editing and correcting the earliest known Greek New Testament manuscripts and then translating them into English. This work was done by Ivan Panin and a first edition was published in 1914. Processing the Greek manuscripts through a numeric algorithm produced two significant points of interest. First, it corrected minor discrepancies and errors in the original Greek and second, it proved the Bible could not have been written without the inspiration of a higher power. The translation process and application of the numeric algorithm is described in some detail in the appendix of the second edition.

Although the word baptism and immersion are used interchangeably, Mr. Whipple stresses immersion, as the Bible says immersion is required for the new birth while the word baptism is sometimes associated with sprinkling or affusion.

Lawrence W. Fowler, Ph.D.

Preface

This book, '*The Realization of Heaven*', is an attempt to show the reasons or reasonableness of man seeking an eternal home in Heaven.

God has prepared this Heaven for man and given him an inspired Bible or instructions stating what man must do to realize this eternal home in Heaven.

I have been a constant visitor to this Heaven since I was a child and have attempted to show the way or realization to others. In my efforts I have repeatedly met obstacles. The greatest was the lack of a spiritual standard. My discovery of the *Numeric Bible* provided that standard - an inspired Bible that no one can disprove.

On my seventy-first birthday I was given a definite home in Heaven and have been spending much time over there making it into the permanent dwelling place which I am to occupy after laying aside my physical body and life.

After more than five years in my eternal home in Heaven, I am making another attempt to show the why and how of obtaining eternal life, or the Realization of Heaven.

This is in the nature of a summary and some material has been used which has been dealt with in more detail in other writings. Also some material is used that has not been included in any of my other articles.

May the Lord bless and keep you until you can realize your home in Heaven. We will meet you there some day.

Charles W. Whipple

Table of Contents

Basic Materials.....	1
A New Approach to an Age Old Problem	1
The Spiritual Standard.....	4
Controlling Ourselves.....	8
Conclusion	14
Discovered Truths	14
The Activities of the Spirit	15
Conclusion	21
Religious Ethics	22
Conclusion	24
Christianity	25
Conclusion	33
Prayer	34
Conclusion	43
Religion.....	45
Conclusion	51
The Supernaturalistic World Perspective	52
Conclusion	58
Nature	59
The Idea of Revelation	61
Absurdity	63
Conclusion	64
Chance and Law	65
Resolution of the Infinities.....	70
Conclusion	73

Synopsis

Basic Materials

Truth and reality, dual nature of man, psychology, the two minds, religious components, three-law codes, natural, religious, moral, social influence, a spiritual standard, religion man-made, nature of the Trinity.

Controlling Ourselves

Christian faith, material knowledge through sciences, spiritual knowledge through the Bible, love is of God, the three-point Law of Love, man's dual mind, material and spiritual, normal life, cooperation of the two minds, dominants and recessives, growth and development of the spirit, death and the second coming of Christ.

The Activities of the Spirit

Office of the pre-conscious mind in spiritual growth, spiritual contacts and operation, life-conductor of oxygen, storage in the material body, effect of proper breathing, eating, drinking, love as the spiritual power, use of the power, storage, strength, reserve, love and the spiritual subconscious mind.

Religious Ethics

Growth of the moral codes, eternal life neglected, religious theories concerning future life, over emphasis of the material, practical results of non-spiritual ethics as observed in the two 1956 political conventions.

Christianity

The religion of the Disciples of Christ, comparison with Judaism, abrogation of all law except love, acts in establishing Christianity - 1st. immersion, 2nd. coming of Jesus, 3rd. giving third section of love law, love others as I have loved you, 4th. immersion of the Holy Spirit, area of the subconscious mind, nature contacts, results, new creature, new power, new contacts, immersion in water, faith in Christ, loving others sacrificially, immersion in the Holy Spirit.

Prayer

Made by men, carried by his spirit to the superconscious, Christian and non-Christian, nature of sin, Law of Love, sin lies in the subconscious, contrast of Christian and non-Christian, means of realization, position of the church, material body the temple of the spirit, preparation of the body as a conductor of spiritual power, breathing, eating, drinking, love - the spiritual power of the universe, evil spirit contacts, the model prayer, the five requests, the five requisites.

Religion

Ancient and modern religions, religion, morality, ethics, we hire our religion practiced for us, all religions are man-made, man's choice affects his spirit, deception of the spirit impossible, religious freedom and its effects, cooperation of the subconscious minds, spiritual power and conductivity, Christianity a personal relationship, one's liberty may affect others.

The Supernaturalistic World-Perspective

Scientific studies, philosophy as a tool, lack of useful results, the concept of God, definition of nature, understanding language, infinity of non-solution, limitation of examination, personal spiritual experiences, both material and spiritual are natural, we are created naturally by our parents.

Nature

What is nature? The undiscovered item in atoms. What is a being? What we call nature, idealism, physical and non-physical, God as part of nature, time-space as applicable to God. What is a miracle? Incomprehensibility, revelation, two definitions, God retains the power to Himself.

Chance and Law

Numeric peculiarity of the Hebrew and Greek languages, numerics of the first verse of the Bible, consistent numeric features throughout the Bible, possibilities of chance, the mathematical formula, the proof of the inspiration of the Bible, every word and letter, resolution of the spiritual philosophical infinity, the nature of beings, association and relationship, God as a being higher than 'what we call nature,' God is love, love is the unrecognized missing link, primary spirit, God, man, spirits, material elements and beings are all natural. The Bible as the revelation of God to man.

Basic Materials

A New Approach to an Age Old Problem

I have found the solution to my own personal problem but communicating my discoveries to others, so they may apply them to their own problems, has been a difficult and often a disappointing effort. With this new effort, I shall try to separate the subject matter in such a manner that by treating each part separately, the whole or complete problem may be more easily understood. These are my personal conclusions after a long lifetime of Bible study and observations. For this reason I shall use personal pronouns throughout this paper.

There is a beginning point in all my thinking and I have not been able to change it. That point is, *There is truth and reality and man has the ability to discover and use it as he sees fit.*

We receive our thoughts from two sources - from without ourselves, in our environment, society, nature and what our physical contacts bring to our attention, and also from within, our thoughts, reasoning, deductions, decisions, and what comes to our attention without the use of our physical contacts.

Man is a dual creature. He is an animal, and as such he lives in families and groups. The study of man in his social environment is brought to the attention of the individual in the curriculum of the educational institutions - history, civil government, sociology, and the less personal though highly effective use of the sciences, mathematics, physics, chemistry and others.

Man is also a spirit, and as such, he lives a spiritual life. As all men have a spirit, there is also what we might call a spiritual family or group life which is of a nature entirely different from the animal group life or animal social environment.

The study of man in his spiritual environment has not been included in the curriculum of the general educational institutions, but has been studied in special institutions founded by various religious groups. There is a lack of uniformity in spiritual knowledge, but each religious institution has its own standards. Many of these are similar and there is a common ground which is taught in most schools.

This common spiritual ground is not recognized nor taught by the secular institutions. It is so popular a subject, though, that it cannot be entirely ignored. It is being included, in a limited manner, in other related fields.

Psychology, as a science, has discovered that man has a mind made up of several areas. In a general way, these have been divided into conscious,

subconscious, preconscious, and superconscious. The functions of each have been defined. Based upon this knowledge, the science of psychiatry is alleviating mental maladjustments in somewhat the same manner as other medical doctors relieve physiological maladjustments. But neither recognizes the spirit of man or includes it in their practices.

Man is a dual creature. He is an animal and a spirit. The two are coalesced to make the human being. Each has a body. These are alike, except one is material and one spiritual. The mind of each has the same divisions or functions of activity- conscious, subconscious, and preconscious. The relationship of the superconscious has not been accepted by psychology for the very obvious reason that they do not include the study of the spirit in their practice, yet that is the area of the greatest superconscious activity.

To the conscious mind has been assigned the knowledge and activity connected with the voluntary actions of the body, those which we consciously control, also including the will power or decisions of mind which bring about the conscious thoughts or actions.

To the subconscious mind has been assigned the knowledge and activities that are not connected with those assigned to the conscious - the control of the involuntary activities of the body, the senses through which we receive impressions, the memory, intuition, and the instincts.

To the preconscious mind has been assigned the area of knowledge and activity of the subconscious, which is or can be made available for use by the conscious.

To the superconscious mind has been assigned the area of knowledge and activity which they have not been able to place in either the conscious or the subconscious.

The sciences of psychology and physiology do not recognize the spiritual body and mind, thus their activities have not been included in the study of the mind. Spirituality lies predominantly in the subconscious and superconscious areas. These are the least understood areas of mind and a contributing cause to the lack of understanding is to be found in the lack of study and understanding of the spiritual.

The material man and the spiritual man are combined and work together in every person and this activity includes both bodily and mental activities. When you leave the spiritual out of consideration, you have curtailed your possibilities or knowledge concerning the physiological and psychological to the extent of the spiritual affectations.

The spiritual is governed by natural law, as is also the material. These natural laws are discoverable by man through mental action and have been available to, and affecting, man from creation. The operation of the natural laws of the spirit are not so readily discerned as those affecting the material body and mind and for this reason have been assigned a theoretical status.

This theoretical status of spirituality has caused man in his sociological life to attempt classification or explanation of discovered activities. The social results of these attempts have been designated as religion. Material activities, as well as spiritual, have often been included in these attempts at classification. The results or religions resulting reflect the condition or state of social development or fixation. Material as well as spiritual laws have been included in these attempts to formulate a religion. As both are natural laws, spirituality has been assigned to some material and some material matters designated as spiritual.

Thus, we find in all religions three basic components: materiality, spirituality, and sociality. Society, in its efforts to recognize the practical application of the religious, and to benefit from its influence upon society, has formulated a law or code of conduct which is called the moral code or morality. This code varies in different societies, but in all cases is an amalgamation of the material, spiritual, and social aspects of the predominant religion or religions of the society. The difference between religion and morality lies in its acceptability or recognition, but in some societies there is little or no difference.

There are three codes of law or standards by which we measure human conduct the natural laws, the religious laws, and the moral laws. Analyses include all three of these standards in the development or solution of matters affecting man.

A more comprehensive problem confronts us when our analyses include the human spirit, and especially so when we approach from a particular angle or are searching for the solution to some particular problem. When the problem lies within the material world, we consult the laws of the material universe and their development as found in the sciences. When the problem lies within the moral world, we consult the development of that code as found in the religions from which the particular code under consideration has been developed. If we carry the problem further, and include the religious and social environment, it becomes necessary to study the sources and growth of the contributing religions and society.

The social development has been studied under sociology and anthropology as it affects the historical aspects. The religious matter has been studied scientifically under the philosophy of religion and has been assigned to material causes and material sources. Spirituality encountered in the development of the theories has been assigned to materiality. No standards outside of the material or scientific sources have been included.

When studying spiritual matters, an entirely different problem is encountered. Man is a dual personality, not the unity which the scientific world considers. Study of the material nature of man has made great advances through all the contributing sciences, but those aspects of man affecting his spirit are not satisfactorily resolved because there is no spiritual standard recognized as authoritative in the scientific world.

We find no 'Realization of Heaven' in the accepted standards of the world of science. We find no spiritual standards by which to evaluate spiritual activities. Everyone knows that spirituality exists because that proof is within our own experiences. Usually there is no adequate explanation or understanding of these spiritual experiences, and it is readily apparent that it is necessary to go outside or beyond the recognized sciences for the needed standards.

The Spiritual Standard

There is a spiritual standard to which all matters affecting spirituality may be referred, with just as much certainty as material matters are referred to in the recognized sciences. This standard has been proven and established through these very same sciences.

This standard is *The Bible*, consisting of the Hebrew *Old Testament* or scriptures of the Israelites and the Greek *New Testament* of the Christians. This Bible has been proven to be the inspired word of God, from the very first word of Genesis to the last word of Revelation. Every letter, word and sentence is proven mathematically. The results are recorded in the *Numeric Bible*. (An explanation of this mathematical proof is discussed in the chapter titled "Chance and Law" beginning on page 65.) We may now use *The Bible* as we would use any other literature, but with complete assurance that the matter contained therein was inspired of God, word for word, and recorded by human instrumentalities. It is not that writers were inspired and recorded what they thought proper, thus with possibilities of human error. An explanation of the mathematical proof is discussed beginning on page 65.

This Bible is the source book of the Christian religion and also of the two prior religions or forerunners. Other religions, as well as Patriarchal, Hebrew and Christian, have literature which is held sacred and authentic by their adherents, yet none have been proven inspired of God. Some of this literature has just as valid a claim that the human writers were inspired as the claim that the Bible writers were inspired, but none has proof that God dictated it or inspired it word for word as He did the Bible.

All religions are man made, based upon their own standards as recognized by their adherents. At the present time, many of these standards are written as

Christian, and may be studied and compared. Some religions have definite written creeds or articles of faith, while others have written statements by members of their sects, giving the prominent points or articles of their belief regarding religion.

There are points of similarity in the many religions, even though they may differ widely in other respects, and each has a source or sources to which they assign their belief. Man is spirit as well as animal and it is not surprising that we find spirituality dealt with in practically every religion. Man had a Creator and this is a common constituent of most religions. Man is a social creature and the recognition of spiritual relationships between individuals and groups is found in most religions.

The particular form each takes is determined by the group. Christianity is no exception. Even in the Protestant sects there are hundreds of differences. Even the first Christian Church was molded into shape by the group at Pentecost. In the years following the apostles evidently took the initiative, with the Holy Spirit giving aid. Even apostles made mistakes in this regard, which sometimes were corrected afterward by the Holy Spirit.

We were created. The Bible tells of this creation and calls the Creator 'God.' This is the element found in practically all religions, but theoretically was given many names, powers and operations in the absence of a standard source of knowledge. From the Bible we have learned that God is a Trinity: a Father, a Mother, and a Son, or a Family of God. God, the Trinity, created man in Their image: a father, a mother, and a family.

God is a spiritual, personal Being, and man was a new original creation, partaking of the spiritual being or nature of his Creator and also of the nature of the animal or material world. Man is, for this reason, a dual creature. Each of the dual creatures is a complete being. They might be called the natural man and the spiritual man, but this would be misleading as they are both natural. A better designation would be animal man and spiritual man, but for practical purposes within this particular book we will shorten this to Man and Spirit, capitalizing each to differentiate them from the common use of the terms man and spirit.

In referring to God as a whole Trinity, we use the name God, but when referring to each, we use the designations of Heavenly Father, Holy Spirit and Son, or the human designation of Jesus and His prophetic designation of Christ, the Messiah, or His Christian designation of Savior.

Man retains knowledge by repetition and fixes it in his mind by going over the same matter time and again until it becomes so familiar to him as to become a permanent part of his storehouse of usable memory. We see this employed in learning the subject matter in both elementary and advanced formal education.

In studying, we read and reread until we become familiar with and understand the ground covered. Of great help is the contemplation of unity, order, and symmetry as found all about us in nature, the work of the Creator in both the material and the spiritual worlds.

Read the *Bible* for its spiritual harmony and beauty. It is the only proven spiritual standard. All that we know of God, beyond the realm of the material world, is to be found in the *Bible*.

I consider myself a Christian, am a member of a religious sect called 'The Christian Church,' and '*The Realization of Heaven*,' the title of this series is the realization of the Heaven of the inspired Christian *Bible*. I also recognize the Christian 'moral code' in so far as it is based upon the *Bible*, although most of it is based upon the man-made religions, which in turn are made up in part from the *Bible*, but largely from theories and beliefs.

The Christian conception of morality, harmony, beauty and spirituality has found expression in writings. Many books are valuable for the insights they give us of spirituality. Whatsoever is wholesome, beautiful, of good report, think on these things. "*As a man thinketh in his heart, so is he*" (Proverbs 23:7).

Man has the ability to discover truths. We are free to think and act and make decisions of our own free will.

Every word of the *Bible* is inspired of God. The proof of this lies in the *Numeric Bible*.

God is a Trinity: Heavenly Father, Holy Spirit Mother, Christ the Savior, Son. They are a heavenly spiritual family. They work together, as Creator and Sustainer of the universe, and individually in Their several fields of activity.

Man is a dual creature. Both must be considered in the study of human beings.

Man was created by God in His own image, man, woman and family, in both the animal and spiritual natures.

Religion is the invention of man, created by his desire to satisfy his spiritual emotions. Thus, every person has his own personal religion or faith.

Morality is the code of activity accepted as proper by members of the groups composing the various religious beliefs.

A common religious ground is taught in religious schools. Also, religious thought is partially connected with some of the sciences. Psychology divides the mind into two areas: the conscious directing voluntary thought, will and action, and the subconscious directing involuntary thought and action, the senses,

emotions, memory, instinct and intuition. A third area, the preconscious, comprises that portion of the subconscious available to the conscious. A fourth, the superconscious is recognized as supplying the lack in the others.

The material man and the spiritual man work together. Both are governed by natural laws which never change.

Here are three codes of law: natural, religious and moral. When spirituality is included, we need another standard. This standard is the *Bible*, which is the source book for the Christian, Hebrew and Patriarchal religions.

Controlling Ourselves

The Christian must have faith and this faith must contain all the elements which make up both material and spiritual life. Some of these are to be found in the *Bible*, some in nature and the sciences, some in personal experiences and some in the use of mental power or will to reason and make decisions.

This must be positive, personalized faith, which is so definite that it becomes firmly fixed as a permanent part of the personality. Doubt must be removed, and this is done by the will to understand and absorb the truths as discovered. It is not an instantaneous, overpowering acceptance but a gradual growth as the various elements are encountered, understood and accepted.

Faith may be Christian and positive from the very first, and expanded in knowledge and power as experience leads into deeper understanding. There is a God. When we use the word 'God' we understand it as the family name of the Trinity: the Father, the Mother and the Son, the reality of which man is the image. There is a man. Man is the family name, composed of fathers, mothers and children. This Man family was created by the God family to live here on the Earth.

God is a personal spiritual Being, the Creator of the material universe, including Man. Man is a dual personality, the material being of the animal nature and the spiritual being of the Creator of God nature. The two make up the Man and work together as an individual. Through an understanding of this relationship, an understanding of God, and an understanding of man we come into the knowledge we need to live the animal life to its highest achievement and to live the spiritual life in Heaven throughout eternity. The two aspects of man's life are inseparably linked together and both must be considered to realize the possibilities of either or both.

We learn about material things by the study of nature, science and the environment in which we live. We learn about God from the *Bible*, the inspired Word. The material and the spiritual are coalesced, and for this reason we discover somewhat of each in the realm of the other, learning much of spirituality in nature and the sciences, and also much of materiality in the *Bible*. We look to science, however, for the final word on materiality and to the *Bible* for the final word on spirituality. When the truth is found, the two agree.

From the Bible we learn that the greatest attribute of God is love. ***For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*** (John 3:16). God's love for man is revealed in the *Bible* and His will concerning eternal salvation is outlined. To

thoroughly acquaint man, not only with his ability to acquire eternal life in Heaven, but also to live a joyful, useful life here on Earth, Jesus, the Son, came to Earth and became a sacrifice for the sins of the world. This included every individual in the world. Because you and I are included in these blessings God has provided, I am trying to explain them and possibly help others to greater understanding.

God is love. Love is of God. Love is the basis of God's laws for man, both material and spiritual. Sin is breaking the Law of Love.

1. *Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.*
2. *Thou shalt love thy neighbor as thyself.*
3. *Thou shalt love others as I have loved you.*

The whole duty of man is contained in these three portions of the law of Love.

There are three steps in development: acquisition, repetition and fixation. Acquisition begins with faith. Faith leads to search for evidence of reality. If reality is sustained, it then becomes a truth for acceptance. We see law, order and symmetry in nature all about us, in the inanimate world of rocks, crystals, minerals, hills, mountains, rivers, and oceans, the sky above us with its light and darkness, sun, moon, stars, clouds, and sunsets.

The realm of plants, flowers, trees, with their display of action, growth and development, with myriad examples of color, form and beauty, further impress us with the reality and stability of law.

In the animal world, we find a further demonstration of the stability of order, but a whole series of new laws are discovered, making action subservient to mental power. Will has been added to action, as action was added to structure from the elemental world.

In the *Bible* we discover the power of the law of love as wielded by the spirit which dominates every avenue that it encounters, elemental, vegetal or animate, and we marvel at its accomplishments.

We are embarked upon a course of action to bring into the field of reality the desirable results of spiritual action as acquired by due process of law.

Christian faith must be definite, positive and reasonable.

God is a Trinity: a Family, a Father, a Mother and a Son.

Man is a family: father, mother and children, in the 'Image of God.'

Man is a dual personality: a material body and mind, and a spiritual body and mind, cooperation in normal existence.

God's law is a threefold Law of Love: love God, love others, love as Christ loves you. Sin is breaking the Law of Love.

Study nature and science to discover material things and the *Bible* to discover spiritual things, laws and actions. Repeat what you learn until it becomes fixed in your mind. Meditate upon the beauties and wonders of God's creation in every avenue you encounter. If we are to acquire the knowledge and power necessary for our advancement in life and enjoyment, we must learn about the underlying laws and use them.

God is the Creator of everything, both the material and the spiritual. He was the Creator of man whom He made in His own image. God is just as much concerned regarding you as He is of everyone else. God has no favored people. You are the master of your own destiny. You are not condemned, saved, predestined, rewarded or punished by anything except your own actions. You build the life you live, both now and in the future.

Man is dual, a Man and a Spirit. We must understand the role each plays in this dual personality. Psychology, in considering the mind of man as a unity, has in one theory divided it into two general parts or sections. One part of the mind is called 'conscious' and one part is called 'subconscious.' To the conscious has been assigned the will, the conscious decisions, the direction of conscious actions, thoughts and investigation of matters relating to man's welfare, life, social contacts and material happiness.

To the subconscious has been assigned the instincts, intuition, memory, emotions, the five recognized senses as well as those not yet so thoroughly defined, as the control of the involuntary actions of the body not recognized by the conscious which, by mutual consent or by definite request or order, are taken over by the subconscious.

Many of the activities of the subconscious are necessary for the normal functioning of the conscious, such as the memory and sensations originating in the senses, so that portion of the subconscious which is available for the conscious to use, has been designated the preconscious. It is not a third area but that portion of the subconscious available and useful to the conscious. Thus, in the area of the preconscious, the two distinct areas of the mind cooperate, or work together, at the desire or request of either.

The Man and his Spirit are two personalities. Each is conscious, subconscious, and mutually preconscious. In normal human life, the conscious mind of the Man is predominant over the conscious mind of the Spirit, which is

recessive. In like manner, the subconscious mind of the Spirit is predominant over the subconscious mind of the Man. When the Man and the Spirit are separated, each functions as a distinct and separate individual with a complete mind, conscious and subconscious.

During normal life, the two operate together as a single individual. As the will and voluntary actions of the man are predominant over the Spirit, we readily see and comprehend them and recognize their position in the human personality. The conscious mind appears to be the whole because of its domination over normal, observable activities.

The conscious mind of the Spirit is also active in the personality, but being recessive to the conscious mind of the Man, uncontrolled for the most part by the Man, its decisions and consequent actions often run counter to the decisions of the Man. For this reason they may be considered to be stubborn and arbitrary. Both conscious minds are susceptible to influence by the other and normally there is no conflict between the two, the Man being in dominant control and the unresolved differences between the two being recessive in the Spirit.

On the other hand, the subconscious mind of the Spirit is dominant over the subconscious mind of the Man. The Spirit, not being recognized by the Man and treated as a co-partner, goes its own way and uses its recessed will and decisions very much as it pleases without regard to its effect upon the Man.

Life, to continue normally, must have a measure of cooperation by the Spirit, especially in those areas in which the Spirit is dominant. Large portions of the memory are needed, and a satisfactorily continuing control of the involuntary activities of the vital organs and tissues of the material body are necessary. This portion of the subconscious mind, over which the Spirit is dominant, and which is used or necessary to normal living by the Man as determined by his dominant will, is called the preconscious. Although used by the Man as he desires, the preconscious area of the subconscious mind of the Spirit still remains under the control of the Spirit. Whenever conditions become such that the Spirit can no longer exercise dominance over the subconscious mind, death of the Man ensues.

While human life continues, Man and Spirit must cooperate. There is no alternative. Man lives in an environment as a portion of society, and economic and governmental elements and influences. All these various features have a part in molding the character of the individual. The direction this development takes depends upon the will of the Man and the recessive will of the Spirit.

Man may direct his development into desirable or definite channels, or he may just drift with his environment and grow up a composite product of the elements involved. In like manner, the Spirit may be allowed to develop according to the elements it encounters in its environment

Man, having the dominant will power, may direct the development of his Spirit as well as his animal nature, and this is highly desirable for several reasons. Possibly the greatest reason is that the Spirit is dominant over the subconscious mind, and the Man needs satisfactory cooperation. This is not possible when the conscious mind develops in one direction and the Spirit in another or opposite direction. This produces conflicts between the Man and his Spirit.

The relationship between the Man and the Spirit is governed by natural laws, and the Creator's Law of Love is active here, and is much more practical, useful and effective, than in any other realm of nature or association. Man, having the dominant will and conscious control of the material body, is apt to consider himself the whole Man, or a superior part of the personality, and ignore or look down upon his Spirit. The second portion of the Law of Love, '*Love others as oneself,*' must be observed. In this human existence, we may look down upon our Spirit as below us, unimportant or nonexistent.

However, our welfare depends upon it. We cannot live without it, and finally, when the animal body dies, the Spirit is all that is left of us. The Man we thought so important and masterful is gone forever. Let us give rightful recognition, respect and thoughtful consideration to our Spirits.

Love your Spirit as you love the Man. In reality, it is a part of your present life and in time will be all of your life. Treat it with love and respect. Do not attempt to deceive it. It has a will of its own. Even though this will is recessive to your conscious will, it is still the will of the Spirit and may disagree with your conscious will. Do not antagonize it. It may become obstinate or resentful of interference and make normal cooperation very difficult or even impossible.

We came into this world as babies. As we grew, we trained or educated the Man through an educational plan or purpose until we have arrived at our present status. The Spirit has also been developing at the same time. Its growth has been guided or neglected by us until it has arrived at its present condition. This condition is our own making. It may be satisfactory to us in our conscious minds and if so, all is well and good. It is only when we think that the relationship is not satisfactory or being developed to its desirable qualities, that we are considering a changed attitude.

This changed attitude toward the Spirit may rightly be questioned. Why has the Man sought to change the relationship which he himself has created? There are two good reasons for the efforts to make a change. For one thing, a new relationship might bring a fuller life to the material Man, a greater enjoyment of the natural resources and possibilities created for man by God. This should not be the entire purpose of a changed attitude toward the Spirit. That would be selfishness, not love. The other reason for a changed attitude toward the Spirit is

greater love, in which we recognize the possibilities of eternal life for the Spirit, and cooperate unselfishly to bring about that reality.

By personal knowledge, we learn that Man will die. This is reality. We must never depart from reality. There are religious beliefs that Christ might return to Earth, and with that the possibility that it might happen while we are still alive in the flesh. In this case, we might not have to die as others all about us do at the present time. However strong our faith may be in the proximity of this Second Coming of Christ and the imminent change in the natural order of the universe, it is necessary that we stay within the bounds of reality. This religious dogma was prevalent during the lifetime of the apostles and has not been realized for almost two thousand years. There are no stronger indications of its fulfillment now than in the first century.

The preparation of the Spirit for life eternal after the death of the physical body in no way interferes with the Second Coming of Christ, while on the other hand, a universal preparation here upon the Earth for eternal life might possibly be the determining factor in its realization. The reality of the entire situation lies in the fact that whether Christ comes sooner or later, the individual who has trained his Spirit for the life in Heaven has done the proper thing. Let us stay within reality.

Conclusion

Faith must contain all the elements which make up spiritual life. It must be positive and certain. These elements are found in the *Bible*, nature, science and your power of freewill reasoning. God, the Trinity of Father, Holy Spirit and Son, is the reality of which man is the image. We learn about spiritual matters from the *Bible*.

God is love. Love is the basis of God's laws, material and spiritual. The law of God is love. Sin is the breaking of that law. The Law of Love is, "Love God, love others, love as Christ loves you."

The three steps in development are acquisition, repetition and fixation. Faith leads to acquisition of proofs sustaining that faith. Material matters are discovered in nature and the sciences.

Discovered Truths

Faith must be definite, positive and reasonable. God is a family Trinity. Man is a family trinity in the image of God. Man is a dual personality, a material body and mind, and a spiritual body and mind, which cooperate in normal living.

Mind is composed of two main areas, conscious and subconscious. The Man's mind of the Spirit and the Spirit's mind each have a conscious and a subconscious. The conscious mind of the Man is dominant and the conscious mind of the Spirit is recessive; the subconscious mind of the Spirit is dominant and the subconscious mind of the Man is recessive in normal living activities.

They cooperate in a common area of the mind called the preconscious, which is the portion of the subconscious which is available and usable by the conscious mind.

Man, having the dominant willpower, directs the development of both Man and Spirit. This direction must be done according to the Law of Love.

Belief in the Second Coming of Christ should not be allowed to interfere with the preparation for eternal life after death.

The Activities of the Spirit

Man, through the will of his dominant conscious mind, controls the development of both Man and Spirit. The development of the mind of Man is very largely in the realm of the material: science, nature, and the consciously observed phenomena of the physical world. The development of the mind of the Spirit is largely in the realm of the spiritual world, those matters not normally perceived by the conscious mind of Man. Only through the common area of the preconscious mind flows the dominant conscious contact the mind of the Spirit and the spiritual world which is its natural environment.

For this reason, it is profitable for Man to understand the environment of the Spirit and spiritual laws so that he may direct the development of the Spirit into desirable channels to the mutual benefit of both. The great importance of this is understood when we realize that the Spirit lives on after Man dies. The conscious Man attaches great importance to this material development, and that is right and proper for the enjoyment of this life here on the Earth.

But we are considering the 'Realization of Heaven' that is the life of the Spirit which lives after the death of the Man, that which the Spirit may enter into when spiritual development is proper. The Man and the Spirit live and cooperate together on Earth and have a communal life and character. Through the common area of the preconscious mind the Man incorporates into his individuality those matters of spiritual development which he chooses to use for his material enjoyment. In like manner, the matters of material development of the Man are incorporated into the individuality of the Spirit and are carried over into the afterlife as valuable acquisitions or as undesirable hindrances. For this mutual benefit to be of the greatest value to us, we must study and understand the spiritual environment and relationship as well as the material. Only by so doing can we realize the greater blessings.

God does not compel or even direct the development of either the Man or the Spirit. Man was created by God as a free agent and has the power and the right to choose for himself. True, God created all the laws, the material world and the spiritual world, and even Man himself. These creations are here. They are realities. Man finds himself already in them and a part of them. He chooses what he shall do about everything he comes in contact with. It is best for him to choose wisely and, for this reason, to give consideration to the various elements that enter into the situation.

The Spirit has the ability to contact other spirits. Some of these spirits are those of human beings both good and evil, some being still in association with the animal bodies and some whose animal bodies are dead. There are other

spirits besides the human which may be contacted such as angels, helpers and workers, the greatest Spirits being those of the Trinity of God.

The power of the spirits is of a nature which Man does not fully understand and we often call it miraculous or superhuman. This superhuman source or power, which the Spirit may contact, is called in psychology the superconscious mind of man, and considered as another area of the human mind. That is of the material or animal mind, for science does not recognize the Spirit or spirits.

The Man cannot contact spirits and does not use spiritual power. The Spirit can contact spirits and thus may use spiritual power. The Man benefits from or learns of these superhuman spiritual activities of his Spirit through the preconscious mind in his cooperative association. This is one of the reasons Man should be on the best of terms with his Spirit. He should train it to contact the spiritual sources which will bring to him the results he desires. The Man must enlist the cooperation of the Spirit and make his wants plain, definite and understandable so there will be no doubts.

The Spirit conducts its activities very largely in a spiritual environment, using what we may call spiritual power to accomplish its ends, very much in the same manner as the Man uses physical power or powers to accomplish his material ends. This power of the spiritual world or environment may be compared to the power of the material in many respects, such as variety, direction, speed, conductivity, resistance, intensity, efficiency, storage and many others, possibly in all respects, if study and experimentation could be carried to such an ultimate extent.

Enough has already been learned that Man, through his will, may direct his Spirit in its activities in such a manner as to obtain many benefits during his human, animal, and material life here upon Earth. He may also project or carry over much of the acquisition through the preconscious mind into the environment of the spiritual world where it will be useful and enjoyable throughout eternity by the Spirit. You can take it with you.

The conductor, over which this spiritual power is carried, is spiritual in nature, created or produced by natural means by the cooperation of the Man and his Spirit. Man, in his scientific or material conception, may compare it to an electric wire or other conductor, cord, line, cable or extension. Possibly the nearest material conception is to be found in a telephone system in which the conductor may reach every other spirit in the spiritual universe, which may connect with or be tuned in through contacts or central stations. The process of communication operates most efficiently when the various elements are in proper tune.

Atoms are created by God from the pure spirit expanse of the universe which contains the foundation for life. Life is found only in molecules. There must be two, attracted to each other, and acting cooperatively as God is two, the

Father and Mother, the reality of which man is the image. Oxygen is the conductor of the life-giving foundation in the material molecules. It finds its simplest material expression in water, through which life was created, and through which life is sustained, first in the vegetable world, then in the animal world and lastly, as far as humans are concerned, the human creation, which is a combination of the original spiritual creation and the human material creation.

In the animal world this conductor of life is supplied or gathered from the molecules with which it comes in contact in the water or in the air. This life-carrying conductor of the material is also the life-carrying conductor of the spiritual. It was operative in the spiritual before it was used by God in the creation of the material world, as I learned on July 5, 1891, while on a visit to a university in Heaven. The two natures, the spiritual and the material, are blended together in the human.

Genesis 2:7, *And the Lord God formed man of the soil of the Earth and breathed into his nostrils the breath of life; and man became a living being.* Man continues that soul's life by the same process with which he was created, breathing into his nostrils the life-giving oxygen, the breath of life for the animal. Life in the world of vegetation is carried in this same molecule of water, or in the air, but no breath of life was used in the creation of vegetable life.

We build our spiritual conductor, over which all spiritual activity flows, and store it for use in our material bodies where it is accessible for use at all times. To guarantee an adequate supply of this life-carrying conductor at all times requires the observance of those natural laws which will:

First, provide an adequate and abundant supply. This is done in various ways, the most common being by breathing: proper breathing, deep breathing, pure air. I need not elaborate, as the natural laws of proper breathing are accessible to all. This material act, which contributes so much to our spiritual life, has been known for ages and has even been incorporated into various religions, although strictly a material act.

Another avenue of abundant conductor supply is obtained from what we eat and drink: pure water and pure foods, free from contamination by harmful drugs, stimulants, narcotics, alcohol and other life depressing or exhausting contents.

Religions have often taken recognition of the spiritual factors in eating and drinking and have prescribed rules, usually abstentions, to observe. We see these regarding pork for the Jews, meat and fish for the Catholics (now discontinued), strong drink for the Latter Day Saints, animal food for the vegetarians and many others. Eating and the proper laws to observe are not religious matters but are natural laws and habits. As such, they are available to every individual who wishes to discover them, regardless of religion.

Second, provide proper storage and keep an adequate supply on hand at all times. The proper storage is your physical body. Keep it clean and free of contamination. This is not a matter for religions to take notice of and incorporate into their doctrines or dogmas. The laws of nature provide all that is necessary for us to know regarding proper care of our bodies.

The use of our conscious will to observe the laws and establish the personal, material habits necessary to maintain the purity of the spiritual conductor storehouse is an important key to the situation. The conscious mind of Man is free to choose, and if he wills to choose those things which damage the life-line of the Spirit, he will not be able to receive the spiritual advantages or opportunities which are thus blocked. When we have a storehouse well stocked with a proper conductor of spiritual energy our Spirit is able to make and maintain the desirable connections with other spirits. Then, and only then, may we expect satisfactory results from the spiritual power which must travel over these lines and connections.

Love is the spiritual power of the universe

We say that God is love. He is not love literally, but is the perfect embodiment of love. Love is His first and most important attribute. Through the power of love, and the exercise of that power, He created everything in both the material world and the spiritual world. Through love He created man in His image. Through love He provided for man a home and means of livelihood here upon Earth. Through love He provided a means of salvation whereby man's Spirit might live everlastingly amid the perfection of the heavenly environment. Man uses this same spiritual power of love in all his spiritual contacts throughout the universe.

In order for man to know about this wonderful power He revealed it to him as, 'The Law of Love.' It is in two sections.

Matthew 22:37, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matthew 22:39-40, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

This is simply another way of saying that everything depends upon love, that love is the power in the spiritual world. This Law of Love came into existence with creation and has been in force all down through the centuries and millenniums during the progress of man from his original creation. We find it or its derivatives repeated in various religions or moral codes, each modified or stated according to the prevailing social status. It continues to remain in full force and authority and evidently will continue to be the supreme source of spiritual power throughout the ages to come.

Love has been used more or less in its true power by mankind throughout the world, in all religions and moral conditions, although it has not fully been understood or fully exercised. The results of its use are directly in proportion to its conformance with the Law of Love and the preparation and conductivity employed. Being a natural spiritual law, it does not depend upon faith in any religion. Religions, being inventions of men, do not influence the operation of natural laws in any way.

The body of Man provides the Spirit with a medium of conductivity over which it may operate in contacting other spirits. Man also must supply the power, the spiritual power it desires the Spirit to use, and in the quantity, strength and quality needed to perform the work or results desired. This spiritual power must be sufficient, not only for the Spirit to use in making the contact, but in case the contact is successful and the request operative, there will be sufficient spiritual power accumulated for the contacted spirit or spirits to use in performing the request.

Otherwise, the request fails for lack of sufficient love to complete the accomplishment. Without knowing the elements which enter into the spiritual situation, many people who fail to realize their desires or accomplishments are liable to attribute failure to wrongful causes, and thus further restrict their enjoyment of life.

Religions throughout the ages have placed great stress upon the material body of Man, making laws of conduct into which have been incorporated many proper and important habits and customs and at the same time including a host of unnecessary and often harmful matters. As religion has always been a man-invented system of action, it may or may not follow the natural laws of the universe. Wherein it does, Man profits thereby. Wherein it does not, there are many superficial customs which do not matter one way or another. They may be observed although no benefit accrues, or they may be neglected and no harm is done.

Yet some of these man-made religious customs, rules, faiths or practices involving the human body and the animal life of the Man are harmful to his body instead of beneficial or neutral, and therefore affect adversely the health, purity, and capacity of the spiritual storehouse. This storehouse provides not only a reserve of the spiritual life-carrying conductor, but also a storage battery for the spiritual power, or the results of the observance of the natural laws of love.

Love is the primary attribute of God and is spiritual not material. It lies in the mind, will and reason because of the association through the preconscious with the mind of the Spirit. The brain, which is the reservoir of thoughts, is dual, both material and spiritual, and are counterparts of each other. In this dual brain is stored the thoughts, in groups and associations for use and reference, both spiritual and material, and both conscious and subconscious. Love lies in the

spiritual subconscious and is used by the Spirit for those activities and contacts of the subconscious which are necessary for the normal functioning of the involuntary activities.

For love to be used by Man and stored in his material body, it must be brought out of this spiritual subconscious through the preconscious. The material body of Man is the storehouse for the love he uses or reserves. Upon his material brain must be impressed the duplicate of the spiritual which lies impressed upon the subconscious.

Conclusion

The Man controls the development of both Man and Spirit through the preconscious mind by his dominant will. Only through the preconscious does the Man contact the Spirit. It is, therefore, profitable for Man to understand the spiritual environment. We are considering not only material matters, but, 'The Realization of Heaven.' God makes the laws but does not compel. Man has a free will to choose.

Only the Spirit has power to contact other spirits, including God. This contacted superhuman power is called by psychology, 'Superconscious.' The Man uses material power. The Spirit uses spiritual power. The two cooperate in the preconscious. Thus material matters are carried over into eternal life because of the preconscious cooperation.

Spiritual power is carried over a conductor, similar to electricity. The creative action of the two natures is carried on by oxygen which is the life-carrying element in water and food. The life foundation is in primary spirit which is carried in oxygen for the transmission of life to nature.

We build the spiritual conductor by proper breathing, eating and drinking. Storage is provided in the human body, clean, pure and perfect.

Love is the spiritual power of the universe. God is love. The Law of Love, 'Love God and love others,' has been known and used by all peoples since creation. It is a natural spiritual law.

The will of Man provides the life-line for conducting the spiritual power, and his body provides the storehouse for both the conductor and the reserve of spiritual power.

Religious Ethics

Ethics is the science of morals as opposed to mental science, sociology and humanics. Morality is a code of action based upon the accepted or practiced form of religion, customs or habits. Ethics originally was based wholly upon customs or habits but gradually came to include religious beliefs and practices. At the present time many businesses, associations and groups, as well as various religious organizations, have their own ethical codes.

These ethical codes differ very widely from each other. Those of the religious organizations include many of their own beliefs, while many other groups have no religion included in their ethics. The entire matter rests upon the manmade habits, customs and faiths underlying the moral codes.

Thus, we find that religion, morality and ethics are the outgrowths of expedient attempts to harmonize faith with social conduct, and not an effort to establish truth or to follow natural law. This has been the situation down through the ages and it is reflected in modern society and customs.

Spirituality, being part of the natural law and spirits able to contact spirits without knowledge or use of anything religious, moral or ethical, it is not surprising that we find the results of spiritual activity in every age of man, in all civilizations and cultures, and in all religious, moral and ethical environments.

However, these spiritual activities being directed or caused by individuals in any environment proves nothing further than the facts that they have learned how to use that power. It does not prove their religion, morals or ethics to be correct or even their claims about the reason or cause of the spiritual activity.

In this study we are trying to learn how to 'realize heaven,' not how to work miracles, how to cure the sick, how to remove mental complications or any one of a number of possible spiritual accomplishments. If, in this study, we learn how to use spiritual power for any other purposes, that will be well and good also. We are not attempting to deny any of the spiritual activities or claims of miraculous healing, because we know full well that spirits and spiritual power exist. What we are trying to learn is how to achieve eternal life, how to realize a home in Heaven for our Spirit.

Much of the spiritual activity I have found recorded does not even mention eternal life. The larger percentage is purely material in character, being concerned with the curing of physical sickness, happiness, success, necessities and desire of this earthly human life. Some of it is quoted as proof that we do not enter Heaven when we die, but must experience a series of reincarnations or soul-sleeping or some other invention of the conscious mind of some person.

These are theories only, given by individuals who evidently have not yet learned the way to Heaven. Many of these persons have not learned that God has revealed the way in His inspired book, the *Bible*. They do not realize that the answer is there. Many, who do accept the *Bible*, use it to try to prove their theories or religion or code of morals or ethics and not to discover the truth itself. The greater percentage of the people of Earth do not even have a *Bible*, and do not even read. Many have never heard of it and do not even know that it exists. Yet there is spiritual activity, miraculous healings and other superhuman phenomena taking place. Every man on Earth has a Spirit and potential spiritual power.

Many of the religions of the world are quite old and were in existence in their present or antecedent forms before the Christian religion was given to the world; none of these gave entrance into Heaven or the possibility of eternal life. That was made known to mankind first through Christ. No civilization, culture, nation or group even had a promise of eternal life before that time. Jesus Christ Himself was the firstfruit.

But spirituality existed and was used, spirits were in existence, men were contacting them, in some cases to their detriment. Jesus found men possessed of evil spirits while He was here on Earth, and such possessions evidently existed before He came. This domination by other spirits, disembodied or without human bodies, over the spirits of men who were still living the dual human life here upon the Earth still continues. The Man in this dual personality does not properly train or control his Spirit and as a result we see the conditions among humans which exist today.

Religion, morality and ethics have their place in the advancing condition of modern civilization as well as the industrialization and expanding use of the natural resources. But, this advancement leads to greater understanding of the Man, to the improvement of his material mind and to the acquisition of the necessities, pleasures and luxuries of the material life. It ignores to a great extent the Spirit, the benefits accruing from the proper control and training, and the derogatory results of allowing this control to be exercised by other means and by other spirits.

This over-emphasis of the material has influenced many avenues of human activity and has produced a materialized religion, a materialized morality and an extremely materialized mode of ethics. Religion plays a small part in the overall picture. That part is largely ethical, theoretical, and philosophical, not truthful or factual.

This materialized code of ethics, a compromised middle position in the religious world and an accepted socialization of personal conduct is the standard which is being urged upon the world today. We find it urged upon pupils in education, upon labor and employers in the industries, upon individuals and

public religious thought, upon conduct of governmental and world affairs and to a superlative degree upon the individuals of this modern civilization.

We have watched this code of ethics as it has influenced the political life of our nation through two political conventions and a general election in 1956. There have been months of oratory, millions upon millions of dollars of expense, uses of every conceivable material agency such as printing, handbills, newspapers, magazines, postal facilities, radio, television, personal contacts and appeals from railroad platforms, airfields, parks, schools, theaters, stadiums, ballparks, churches and hotels., The best and most carefully selected personnel obtainable have been used. What did we see and hear throughout the length and breadth of the greatest nation on earth?

We saw lies, slander, misrepresentation, trickery, character assassination and defamation, and betrayal of men by their supposed friends. Promises were made of anything or everything to gain their ends. People contributed their money, time, and influence to help all over America. Then the whole society stood by expectantly awaiting the results.

What were the results? They were entirely and absolutely materialistic. Even ethics of every form were thrown out the window. Morality and decency were flouted and religion not even considered. This is called a Christian nation and what a wonderful exhibition of Christian citizenship was given to us by this monstrous political campaign! There were no exhibitions of spirituality which might lead to eternal life or the 'Realization of Heaven.' Here we indeed find food for thought and a question, "Could it be possible that evil spirits are in control of the Spirits of the people?" What does it look like to you?

Conclusion

Ethics is the science of morals, excluding the other sciences. Each social group has its own peculiar ethical code. Religion, morals and ethics attempt to harmonize religion with custom. Spirituality is a natural phenomenon, not connected with religions, morals or ethics. Use of spiritual power does not prove any religion or code.

The *Bible* is the revealed will of God, but most of the world does not have it, and those who do, largely ignore it. Spirituality has existed from the creation of man. Religion, morality and ethics have their place but their emphasis is upon the material rather than the spiritual. The 1956 political campaign has given us a practical demonstration of modern Christian civilization in practice.

Are evil spirits in control of America?

Christianity

Acts 11:25-26, *Then Barnabas departed to Tarsus to seek for Saul. And when he found him he brought him to Antioch. And for a whole year they assembled together in the church and taught a great many people. The disciples were called Christians first at Antioch.* Acts 26:28, *Then King Agrippa said to him, With little effort you almost persuade me to become a Christian.* I Peter 4:16, *If any man suffers as a Christian, let him not be ashamed; but let him glorify God through that very name.*

The word 'Christian' is used three times in the New Testament. When first mentioned, we find it is the name by which the disciples of Christ were called. In the second place, it is used by Agrippa, which indicates that the people outside the church applied the name Christian to Christ's followers. In the third place, it is used by Peter in referring to the life and conduct of the members of the church.

Christianity, then, can rightfully be considered to be the religion of the disciples of Christ and of the church which they established. It was a man-made church and a man-made religion, the apostles being guided or helped by the Holy Spirit. It was a different religion than that being followed by Agrippa, who was a Jew, for he indicated that he would have to change to become a Christian. The *Bible* is the only authentic source we have from which to learn how Christianity differed from other religions, or what a Jew, or other religionist would have to change or accept to become a Christian, or a member of the Church of Jesus Christ. *With little effort you almost persuade me to become a Christian.* There was a difference. What was that difference?

We will use the Jewish religion for comparison purposes because it was given to the Children of Israel through Moses, and was sanctioned by and used by Christ while he was here upon the Earth. The center of the Jewish religion was love and obedience to God. That was not changed. The first and greatest commandment besides loving God was, *Thou shalt love thy neighbor as thyself.* This was not changed. Christ said that these two laws comprise all the law and the prophets, the scriptures of the Jews. The Law of Love from the Jewish religion was retained.

Moses gave to the Children of Israel Ten Commandments engraved upon stone by God, upon which much of the Jewish religion was based. Here we find a slight difference between the Jewish and the Christian religions. Only nine of the Ten Commandments were carried over into the new religion. *Remember the sabbath day to keep it holy,* was not repeated in the Christian religion, nor did Jesus while here on Earth keep it as observed by the Jews. The Christians did not observe the Sabbath, or any other day as a Sabbath or holy day. They did not observe days or times or seasons.

When Christ was crucified, the Jewish law, or religion as a whole, was repealed, being figuratively nailed to the cross with Christ and died with Him. Not even Jews were still bound by it. Colossians 2:14-16, *And by His commandments He has cancelled the written bond of our sins which stood against us; and He took it out of the way, nailing it to His cross; And by putting off His mortal body, He exposed the powers of evil, and through His person put them openly to shame. Let no man, therefore, create a disturbance among you about eating and drinking, or about the division of the feast days, the beginning of the months and the day of the Sabbath.*

Here then is another difference from the Jewish religion. There is a complete release from all the provisions of the Mosaic Law and especially mentioned are eating and drinking, respect or observance of holy days, of the new moon or of the sabbath days. Christ Himself, while teaching here upon the Earth, personally abrogated the keeping of the sabbath.

Repealing of the Jewish religion did just that. It did not repeal any natural law or the original revealed Laws of Love; it did not forgive sin or the necessity of the life sacrifice for the remission of those sins. What it did was to remove the Jewish religion and thus place the Jews back in time to the period before the call of Abraham, and place all the world once more in the relationship which existed prior to the giving of the Mosaic Law.

Then, to this original relationship of Man to his God, was added the new features which changed or converted that relationship, or the patriarchal religion, into what came to be called in apostolic times the Christian religion and the Church of Christ.

What was new in the Christian religion? Or, What was added to the patriarchal religion?

First: Mark 1:1-15, *The beginning of the gospel of Jesus Christ, the son of God; as it is written in Isaiah the prophet, Behold I send my messenger before your face, that he may prepare your way. The voice that cries in the wilderness: Make ready the way of the Lord and straighten his highways. John was in the wilderness, baptizing and preaching the baptism of repentance for the forgiveness of sins. And the whole province of Judea went out to him and all the people of Jerusalem; and he baptized them in the river Jordan, when they confessed their sins.*

The Patriarchal religion for the Gentile world and the Jewish religion for the Jews required a life sacrifice periodically for the rolling back of the effects of sin upon the individual. The sin was not remitted but was retained in effect against every sinner until the Redeemer should come, Who would be the real and last blood sacrifice required of the human race. In the establishment of the Christian religion, the making of this last sacrifice was not the first, but was the last act of Christ.

First was baptism. Christ's first act was being baptized by John as an example of how sin was remitted or removed, although He himself had no sin to be removed. The efficacy of this remission, granted by the baptism of John, lasted only until the sacrifice of Christ, after which Christian baptism must be performed to remit the sins for all time.

This was not faith, nor was it based upon faith. Christ had not yet appeared upon the scene so it was required in the baptism of John. Nevertheless, men's sins were remitted by baptism, and all the land of Judaea and they of Jerusalem were all baptized of him in the river Jordan, confessing their sins.

The operation of natural law, the relation of the Man and his Spirit and natural spiritual activities are not dependent upon religion in any way. But it is interesting to note in passing that the first provision of the Christian religion uses water, the life-carrying matter of the natural world in both the material and the spiritual, for the self-same purpose. Further relationships may be noted as the subject develops.

Second. The second event of importance to notice, coming soon after the introduction of baptism for the remission of sins, was the entrance of Jesus Himself upon the scene. We do not know the exact time, but it was evidently only a few months after John's appearance.

Mark 1:7-11, *And he preached saying, Behold, there is coming after me one who is mightier than I am, even the strings of Whose shoes I am not good enough to bend down and untie. I have baptized you with water; but He will baptize you with the Holy Spirit. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John. And immediately, as He came up out of the water, He saw the sky was wide open, and the Spirit like a dove came down upon Him. And a voice came from Heaven, 'You are my beloved Son, I am pleased with You.'*

It is interesting to notice the close connection of the Spirit with the water baptism and Jesus as He enters upon His mission. His life upon the Earth was one of example and teaching to introduce mankind to the new relationship being established between God and Man. This new relationship was not called Christianity until a number of years after He had returned to Heaven. His life and teachings are well known as the only begotten Son of God, the Jewish Messiah, the Christ and Savior of all mankind. Faith in Christ as the Savior, strengthened by His virgin birth, His sacrifice on the cross, His resurrection from the grave and ascension back to Heaven are the important elements in this second new item in the Christian religion.

Third. The third item was added by Jesus to the Law of Love, which has been in force from the creation of man. This was an entirely new item, impossible of being given or understood before He came to Earth.

John 13:34, *A new commandment I give you, that you love one another; just as I have loved you, that you also love one another.* This third item completes the Law of Love, which is the Christian law, or the Christian commandment, being in three parts, the third item being that which makes the whole Christian.

1. *Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.*
2. *Thou shalt love thy neighbor as thyself.*
3. *Thou shalt love others as I have loved you.*

This third item, or portion of the Law of Love, makes understandable those many teachings, in the Sermon on the Mount and elsewhere in many of His discourses, which seem next to impossible of being obeyed. He showed what He meant by the Law of Love and lived all His life to demonstrate to the world how God would have us live. That life was lived cooperatively with the Spirit, and with the full power of the Spirit in operation.

Fourth. The fourth item was added after Jesus had arisen from the dead and had ascended to Heaven. It was the baptism of the Holy Spirit, the Mother God. She came as an addition to the spiritual benefits or possibilities of man

John 14:15-17, *If you love Me, keep My commandments, and I will ask of My Father, and He will give you another Comforter to be with you forever, even the Spirit of truth Whom the world cannot receive, because it has not seen Him and does not know Him; but you know Him because He abides with you and is in you.*

23, He who loves Me keeps My word; and My father will love him, and We will come to him and make a place of abode with him. 26, But the Comforter, the Holy Spirit, Whom the Father will send in My name, will teach you everything and remind you of everything which I tell you.

Read also John 16:7-15. This promise of Christ to send the Comforter was fulfilled about a month and a half later, upon the Day of Pentecost. It is recorded in the book of Acts for our instruction.

It is not practical at this time to go into the details of this fourth item, for it would be too long but we will give its general nature and import.

Scientifically, man is understood to be an animal in a materially evolutionary or evolving state of existence. This scientific aspect bars all consideration of spiritual matters, for it does not recognize God, spirits, or the dual nature of man. Human conduct is assigned to the operation of mind, and the mind is understood theoretically by some psychologists to consist of four parts, or areas: conscious, subconscious, preconscious and superconscious.

Actually, Man is more than the material evolutionary animal to which science limits him. This fact is known to every human being. Christianity, or any other

religion, does not need to ignore this fact. Man is a dual creature, a Man and a Spirit. The scientifically discovered areas and operations of the mind of the material Man seem equally applicable to the mind of the Spirit of Man.

It is in the area of the superconscious mind that we encounter the spiritual world or the spirits of the world. This contact of the Spirit of Man with the spirits of the world in the area of the superconscious mind, is a natural phenomenon, and it has been observed and studied for ages. Man and his Spirit are both natural, both created by Man in the process of natural reproduction. The contact of these spirits through the agency of the subconscious mind of the Spirit is natural and its operation is recoded in the *Bible* throughout the periods of the supremacy of the Patriarchal and the Jewish religions, and also in most so-called Christian religions. Such contacts are natural and take place continuously and are the explanation of spirituality in the world.

God, through the agency of John the Baptist, Jesus, His apostles and disciples, the Holy Spirit, and a host of other agencies, made a new revelation of His relationship to Man. That revelation is not religion. No name is given to it. No name was given to the relationship existing between Man and God in Patriarchal or Jewish times. Religion is the man-made system Man uses, and the names are human designations or conveniences. We are discussing the new relationship between God and Man, not Christianity, and are using the humanly invented name Christian to designate that relationship, not the connotations human religions, organizations or philosophy attached to it.

Christianity is an expression of this new relationship between God and Man, brought about by the introduction of the four items already mentioned and briefly discussed. By this I do not imply that these four give us the entire picture, for a great many things enter into this new relationship with God. But these four are basic, new, peculiar to Christianity, necessary, and not subject to human change or modification.

God introduced them. Man can either accept or reject them, as he has a free will in his conscious mind to act. If he accepts and acts upon them, he enters into this new relationship. (Becomes a Christian.) If he does not accept them, he remains outside this relationship. (Does not become a Christian.) He may call himself a Christian. He may call this a Christian nation or a Christian civilization. He may call this or that or any other thing Christian. But calling it Christian does not make it so.

First, Baptism. It is not a symbol or a type of something else, but the reality itself of which the others are the figures or symbols. Baptism is an untranslated Greek word. The English translation is immersion, and in English the word is easier to understand than baptism. But the wonderful thing about immersion is not its symbolic or figurative implications, but the employment of the universal life-giving conductor of the animate world, water.

Immersion is of the entire or dual body of man, both the material body and the spiritual body, in the life-carrying element of the universe. As a spiritual act, it was introduced by John. It was experienced, approved, taught and practiced by Jesus throughout His life, and finally fixed or stabilized by the Holy Spirit at Pentecost at which time its unique position in the new relationship was disclosed.

Man is dual, both material and spiritual. Immersion also is dual. Its material implications are displayed in the practices of immersion by John for the remission of sins. It replaced the blood sacrifices or burnt offerings of the material world. Its entire place or meaning in the new relationship was not thoroughly understood by John or others at that time. Christ said in Matthew 3:15, *Permit it now, for this is necessary for us so that all righteousness be fulfilled.* And then Jesus was immersed. We will discuss its spiritual significance under item four.

Second, Faith. The second item is faith in Jesus Christ as the Son of God and the Savior of the world from sin. Included with this faith in Christ, for practical purposes, is faith in the *Bible* as the inspired Word of God. Although it is not in reality or necessity included, it usually is, because that is the only source of information or standard of judgment on which to base our faith.

With faith in *the Bible* we are able to accept with assurance what it reveals to us of Christ. Outstanding in this revelation include the miraculous Virgin Birth, His miraculous life and works, the Sermon on the Mount and numerous discourses, His Last Supper, arrest, trial, crucifixion and death for our salvation, His resurrection, commission to the apostles, ascension, and the events of the establishment of the church, as well as the early experiences of the Christian religion. Faith in God the Father and Jesus Christ his Son are necessary items in the Christian religion. Also necessary is faith in the Holy Spirit, the Mother God. Faith in the Trinity, the God family is necessary.

Third, Love. The third item is the addition Jesus made to the Law of Love, *Just as I have loved you, that you also love one another.* Jesus loved us to the utmost. While we were yet sinners He died for us. He forgave all, even those who crucified Him. This addition explains many of His discourses and acts. The threefold Law of Love is the Christian law.

Fourth, Holy Spirit. The fourth of the new items added to the patriarchal religion to convert it into the new permanent Christian religion, was the immersion of the Holy Spirit. Immersion of the individual in water for the remission of his sins had been introduced by John the Baptist and continued by Jesus and His disciples.

John said, Mark 1:8, *I have baptized you with water; but He will baptize you with the Holy Spirit.* Jesus had told them on His last interview with them, Matthew 28:19, *Go ye therefore and convert all nations, and baptize them in the name of the*

Father, and of the Son, and of the Holy Spirit. Luke 24:49, Remain in the City of Jerusalem until you are clothed with power from on high.

The apostles and disciples, about one hundred and twenty, waited in Jerusalem, and on the Day of Pentecost occurred the first immersion of the Holy Spirit. As far as I have been able to learn, this completed the phenomenon which resulted in the establishment of the Church of Christ, Christianity, and the new relationship.

What new has been added? The Spirit of man contacts the spirit world, and it is from these contacts the superhuman and miraculous comes. This superhuman contact or ability is called in the science of the mind, the superconscious mind. This is a natural action of contact and its effects or results have been studied on the material level. On the spiritual level not much has been done except along dogmatic religious levels.

When a man is born of the water in Christian immersion, his old man of sin is buried in the water and never emerges; but a new man, a new creature, emerges from the life-carrying conductor of spiritual power. This conversion takes place in the Spirit, not in the Man. This new spiritual creature emerges born of the Holy Spirit or Mother God, a child of the Father-Mother God, and a brother or sister of Jesus, the Christ, heir to all the glories, beauties, eternal life, rights and privileges of Heaven, a member now of the family of God, a Christian.

He emerges from the water a new Spirit, a new creature, a Spirit possessing eternal life. The old relationship of perfected spiritual existence for eternity is established. He is now a child of God, a member of the family of human Spirits known as the Church. This has been called by many human names, the 'Church of Christ' being among those most acceptable to human ideas and society. Their faith and worship are called Christianity.

The new spiritual eternal life, with all its rights and privileges, has begun and is now an eternal Spirit but, still has a dual personality, a Man and a Spirit, and will remain so until the Man dies and the dual relationship is dissolved forever.

The Spirit becomes a new creature, and a new relationship between the Man and the Spirit is established, just as a new relationship between the Spirit and God has been established. The remainder of his human life is lived with other children of God in the Church, figuratively called the 'Bride of Christ' because it supplies or possesses the feminine attributes for Christian or spiritual growth. It was received in the immersion of the Holy Spirit from the Mother God, which, when exercised together with Christ, makes possible all the spiritual or Christian growth, righteousness, virtues and qualities of character urged upon Christians. Now one has new possibilities of action and attainment, unknown outside the Church.

The Spirit of Man, before he becomes a Christian, is limited in his contacts with the spiritual world through his superconscious mind. After becoming a Christian, he has the Holy Spirit as a constant Comforter, Helper and Mother, but also has access to Christ and the Father through Her, so that his superconscious mind is entirely different from what it was before he was immersed. The Christian is a different personality, a new creature. The old spiritual contacts are gone. New ones have taken their place.

Luke 15:10, *I say to you that such will be the joy before the angels of God over one sinner who repents.* Angels from Heaven may now work more effectively with the new member of the heavenly family, not just as aids to help in his mortal dual life, but as aids in the 'Realization of Heaven' under the supervision of the Holy Spirit within the Church of Christ.

Conclusion

Christianity and the Church of Christ are the human names that have been given to the new relationship of the God-family with the Man-family, resulting from the advent of Christ. Until the advent of Christ this relationship rested upon the Law of Love:--

- 1. *Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all they strength.***
Thou shalt love thy neighbor as thyself.

Breaking of this Law of Love was sin. Periodical offerings of life upon the altar were required to roll back the effects of this sin upon the personality of the Man, until the Christ should come with the ultimate revelation of full relationship with God.

The Jewish nation was established by God for this purpose and existed until it had fulfilled that mission. In and through this special national environment, the relationship now known as Christianity was introduced. This introduction consisted of four new items and the discontinuation of the preparatory Jewish relationship and environment.

1. Introduction of immersion in water for remission of sin.
2. Introduction of Christ as the Savior of mankind.
3. Introduction of a third part to the universal Law of Love, *just as I have loved you, that you also love one another.*
4. Introduction of immersion of the Holy Spirit for the creation of a new creature.

To the natural spiritual contacts of the Spirit of Man was added the Father, Son, and Holy Spirit, necessary for the perfection of the Christian life. The action of water, the life-carrying element of the natural world, was thus made available to the Spirit of Man and resulted in eternal life.

Prayer

Definition:

1. Material. Asking or begging a favor, earnest petition, supplication, or entreaty.
Religious. A solemn petition to a God for blessings or mercies.
General. Offering to a God adoration, confession, supplication, thanksgiving or communion in devotional exercises.

A prayer, supplication or request may be made by anyone of someone else whom they have reason to believe is able to grant it. A prayer cannot be made successfully to a lifeless object. The object may be addressed or a request made of it, but having no mind to decide upon the request, will to grant, or power to execute it, cannot be considered a prayer.

Men have assigned life, reason and power to inanimate objects and have addressed requests to these personified objects. If we consider this elevation of the physical to be a form of God, then the requests could be considered to be a form of prayer. In our development, we shall consider prayer to be a request made by a human being of another human being, or of a being or personality of like or greater abilities or power, supposed, imaginary or real. This second being or personality is considered able to grant the request contained in the prayer.

Prayers to inanimate, brainless or less able sources than the conscious mind of the Man we will rule out as being entirely useless and often harmful to the person making such prayers.

Prayers are made by the Man, who is material, carried by the Spirit to the superconscious, or allowed by the Spirit to stop without going to the superconscious. For effective prayer, the relationship of these three personalities must be such as to contribute to the answering of the prayer.

Man has trained his Spirit to be what it is, but often much of that training has been erroneous. The feelings, emotions and sense of guilt, or right and wrong lie with the Spirit. They are stored in the subconscious mind of the Spirit, much of which is hidden to the conscious mind of the Man, and thus not available through the preconscious.

In the development of the Spirit many sources of error have been encountered. These, if accepted and stored by the subconscious, cause the Spirit to be activated by erroneous decisions and thus impede the answering of the prayers.

There is but one source of sin: the breaking of the Law of Love. Before the establishment of Christianity, and still outside the Church of Christ at the present time, there were two phases or parts to this Law of Love: one to love God and one to love others. To break this law, to fail in love, to do something which would harm a fellow being, was and is sin. Since the establishment of Christianity within the Church of Christ, there is a third part to this Law of Love, the breaking of which also is sin: Love others as Christ has loved you.

The understanding of the operation of prayer requires that we must at all times take into consideration the fact as to whether the prayer is made by a Christian or a non-Christian. This is because the super-conscious, or personalities available for the answering of the prayers are not the same in both cases. The Christian Spirit has contacts not possible to those outside the Church, the Holy Spirit Mother God, and the host of spiritual helpers of which She has control, and the intercession of Christ with the Father God, the Creator and Sustainer of all.

The social environment in which the Spirit has been developed, with its religious and dogmatic influences, often makes sin of other acts than breaking the Law of Love and harming others, usually many other acts. In this way, the Spirit has stored in its subconscious the senses of guilt or wrongdoing regarding many things which should normally not be attached to sin or error in any way.

Also the mind of the Spirit makes many other decisions, with or without the cooperation of the Man, and these decisions, thoughts, impressions and habits are stored in the subconscious, often unknown to the Man. When the Man, through his conscious mind, with what information he has through the preconscious, attempts something contrary to the Spirit decision he runs into difficulties. These difficulties are called conflicts in psychology. In reality, the behavior of the Man, or conscious mind, is the result of either the struggle or the cooperation between the Man and his Spirit.

Regardless of the scientific names given these conflicts, they are differences or difficulties in the relationship of the Man and his Spirit. The Man is still the responsible party, because of his control, lack of control, ignorance or neglect.

If the Spirit of man wishes to contact the superconscious, at the request of the Man, there must be cooperation and accord, and the requests of the Man are realized only when he properly controls his Spirit. Before the prayer can be carried by the Spirit to the superconscious for realization, the conflicts that prevent that realization must be removed and the relationship between the Man and the Spirit mutually agreeable.

This relationship between the Man and the Spirit may be agreeable to both and of a nature to secure results in accordance with the nature of that accord. It may be social, political, moral, religious, scientific, criminal, selfish or Christian. If

it is not Christian, but still an agreeable working relationship between the Man and his Spirit, the superconscious that can be contacted may be any of the superhuman spirits of the universe, both good and bad, including the Creator. This is through the spiritual laws of nature and the revealed Law of Love.

The sin or guilt lying in the subconscious cannot be removed. It may be rolled back from time to time through worship of God and the life-offering on the altar, but not removed. It will remain until removed by Christianity. Thus, the non-Christian receives many answers to prayers that are considered successful and even spectacular by the non-Christian world. It has been thus throughout the ages.

With the Christian it is an entirely different matter. The Christian has all the relationships and contacts of the non-Christian and may continue throughout life using only these if that is his desire. But the Christian has become a new creature through the immersion in the life-carrying water of the natural world and the Holy Spirit of God; and henceforth has superconscious contacts which are never available to anyone except the immersed Christian. Religion, morality, love, ethics, and good deeds alone are not the means used by Christians for the answers to their prayers.

The Christian has all these non-Christian virtues and attributes, which the world prizes so highly, together with an eternal life-giving faith in Jesus Christ as the Son of God and his Savior. His sin hindrance or conflict has been removed, not rolled back. His Spirit, predominantly subconscious, is a new creature, a new Spirit. Any future sin may now be removed through prayer without the life-offering or the intervention of any other individual, preacher, priest or spirit. The Holy Spirit Mother God is now available with all Her spiritual host and angels in Heaven. With eternal life and the possibilities of spiritual development afforded, it is the supreme acquirement.

In addition to the resources available for each individual, there is also, through contact with other spirits, the possibility of concerted action. Help is obtained from other and often many sources. This fact accounts for many answers to prayers coming from unknown and often quite unexpected sources. With the Christian, this additional help by other Christian Spirits is proportionally greater than in the non-Christian area.

For this additional blessing, the Church of Christ was established, not for religious or material benefits, but for the cooperative and accumulative power of numbers. The effective use of Christian spiritual power in the body of Christ makes for growth and efficiency. Through this, church, associations, customs, habits and a civilization are possible of attainment, patterned after the revealed Church as presented in the *Bible*.

The effective realization of answers to prayer depends upon the character, condition and preparation of each individual. For the Christian, this is of the utmost importance because of the greater possible benefits. The conductor of spiritual power, over which the Spirit makes contact, is created by the Man, not by the Spirit. This is done through proper breathing, eating, drinking and proper sanitary and physical habits, which store and retain oxygen. At the same time excluded from the material body are the impure, unsanitary and detrimental elements and habits.

The material body is the temple of habitation of the Spirit. Romans 12:1, *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable to God, by means of reasonable service.*

It may be acceptable for non-Christians, who have no necessity beyond their own selfish desires, to abuse their bodies, but the Christian has no such freedom. If the Christian is to create and have available at all times an adequate and effective conductor by the Spirit for prayer, he must take the proper care of his body and his habits. This is not a religious matter, subject to rules and regulations, nor a legal matter subject to laws and ordinances, nor morality, nor ethics, but a Christian matter, subject to love, Christ and His Church, the Holy Spirit, and the association of Christian spirits.

This is the reason why Christians should be temperate in all things. A Christian may, but should not, smoke, drink or use drugs. Sanitation, health and social habits need to be proper and right. Just to the extent that the individual keeps the body in the sacrificial environment is the spiritual conductor of power effective. Righteousness is not a necessity for eternal life. Rather it comes by faith in Christ and immersion; however, it is a necessity for keeping the conductor of spiritual power active and effective. James 5:16, *The effectual fervent prayer of a righteous man is powerful.* Proper living provides an avenue or pathway for prayer, effective for both Christian and non-Christian.

Each individual provides not only the conductor over which his Spirit makes contacts with the superconscious, but also supplies spiritual power which is used by the Spirit and the superconscious spirit or spirits in answering his prayers. No prayers or requests, which require superhuman or superconscious aid, can be answered without using this spiritual power. Thus each Man must create and store enough spiritual power in advance, with proper strength and voltage, to fulfill all his prayer needs and keep an adequate reserve on hand at all times.

Love is the spiritual power of the universe. No prayer is answered except through the use of love. The more important the prayer, the more love is required. God is love. God's law for man is love. We must love God, but we must love others also, as we do ourselves. There must be enough love to accomplish the prayer asked. No love, no answer. On the negative side, we must not harm others. This is for the non-Christian as well as the Christian. If we have harmed another, we must ask forgiveness and become restored in the

love of those we have harmed. We must make all possible amends or restorations. We must forgive and treat others as we would like to be treated. Love must really be the motive power used. For the Christian, accumulation of love for spiritual power, there is an added law as there are added blessings, and added sources of answer to Christian prayers.

Christ added a new Law of Love for the Christian. *Love others as I have loved you.* The Sermon on the Mount and many other scriptures in the New Testament teach how this special Christian love law operates, and what the Man must do to be obedient to it. As an example, love your enemies, return good for evil, overcome evil with good, turn the other cheek, go the second mile, share with the needy, and much more. These show us how to store up love for our spiritual life and power.

Christ loved us enough to give His life sacrificially for us. We must do the same for Him according to the Christian Law of Love.

Matthew 16:24-27, He who wishes to follow Me, let him deny himself, and take up his cross and follow Me. For whoever wishes to save his life shall lose it; and whoever loses his life for My sake shall find it. For how would a man be benefited, if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man will come in the glory of His Father with His holy angels; and then He will reward each man according to his work.

If we wish answers to our prayers to be greater than the non-Christian, then we must store up Christian love over and above the non-Christian love. To love only as the non-Christian, gives us answers only to those prayers answered for the non-Christian world.

For what may we pray, or what should the subject matter of prayers be considering the possibilities of having the prayers answered agreeably to the Man, or to the satisfaction of the conscious mind of the Man? Here again, there is a difference between the Christian and the non-Christian. Non-Christians often seek answers to prayers which are unthinkable to the Christian socially, religiously, immorally, and criminally. Answers depend upon the elements entering into the situation. The Man and his Spirit may work together admirably and there may be an excellent conductor available and stored ready in the material body of the Man. The non-Christian may make his superconscious contacts with evil spirits and build up a goodly supply of love for these evil superconscious contacts.

Prayer for evil purposes, or non-Christian matters, fall under the same natural unchangeable laws as for the Christian. Sometimes we wonder why some people are so successful in non-Christian matters. Outside the Church of Christ, almost anything may be the object of prayer and that prayer may be

answered, not by love of God, but by love of the superconscious spirits which they contact.

Prayers are neither approved nor rejected by God, but by the working of the unchangeable laws of the universe. Many prayers, by their very nature, fall under the category of either Christian or non-Christian. Because a prayer is made by a Christian, which may also be made by a non-Christian, does not imply the recognition of the non-Christian spiritual status as approved by God. On the other hand, the Christian has greater and more powerful superconscious contacts for the answer of these neutral prayers than does the non-Christian.

This book, the '*Realization of Heaven*,' considers Christian prayers for the purpose of realizing an eternal life in Heaven, not for the purpose of material or earthly enjoyment, although many times these blessings accompany the answers to Christian prayers.

Luke 12:30-32, *For worldly people seek after all these things; and your Father knows that these things are also necessary for you. But seek the Kingdom of God, and all these things shall be added to you. Do not be afraid, O little flock, for your Father is pleased to give you the Kingdom.*

What is the proper Christian prayer? We have Christ's own answer to our question:

Matthew 6:5-15, And when you pray, do not be like the hypocrites, who like to pray, standing in the synagogues and at the street corners, so that they may be seen by men. Truly I say to you that they have already received their reward. But as for you, when you pray, enter into your inner chamber and lock your door, and pray to your Father Who sees in secret, and your Father Who sees in secret shall Himself reward you openly. And when you pray, do not repeat your words like the pagans, for they think that because of much talking they will be heard. Do not be like them, for your Father knows what you need, before you ask hHim. Therefore pray in this manner:

*Our Father in Heaven, hallowed be Thy name.
Thy kingdom come. Thy will be done, as in Heaven so on Earth.
Give us bread for our needs from day to day.
And forgive us our offenses, as we have forgiven our offenders.
And do not let us enter into temptation, but deliver us from evil.
For Thine is the kingdom and the power and the glory forever and ever.
Amen.*

*For if you forgive men their faults, your Father in heaven will also forgive you.
But if you do not forgive men, neither will your Father forgive even your faults.*

The first item in prayer is the same in all prayers: the address to the superconscious being who is requested to answer it. It is the same for Christian and non-Christian alike.

The first Law of Love, *Love the Lord your God with all your heart*, requires worship of everyone under the Patriarchal, Jewish or Christian religions. *Our Father in Heaven, hallowed be Thy name*, shows this love of God by Man. Heathen religions address their prayers to their superconscious also, which is what they worship as gods.

All prayers are answered in accordance with the required conditions given by the superconscious. In case of the heathen religions, where the superconscious is not a superhuman being but an object of the material world, the only possible answers would lie in the natural laws, the proper observance of which may be learned and stored in the subconscious. This subconscious storage, upon which the conscious draws through the preconscious, is the only source of answer to prayer recognized by the scientific world.

The superconscious may be a spiritual being in heathen religions, even a powerful spirit. It may be good, or it may be evil; and the requirements exacted for the answers to their prayers are, more often than not, out of accord with the requirements of Christian behavior.

By superficial observation, we may see heathen individuals who accumulate wealth, position, power and other material advantages, and in our conscious minds we may think that God is favoring them with blessings. That is not true. Their prosperity is due to natural causes, unchanging and unchangeable.

Matthew 5:45, *Who causes His sun to shine upon the good and the bad, and Who pours down His rain upon the just and the unjust*. In our reasoning we may sometimes attribute material and spiritual natural results to Christian causes.

The first request in the model prayer is, *Thy kingdom come. Thy will be done, as in Heaven so on Earth*. This is an open expression of faith in God of the existence of Heaven as a home or place or spiritual abode separate from the Earth, of the authority and kingship of God in a spiritual kingdom, as well as a request that these heavenly conditions become available here upon the Earth. This gives expression to our observance of the second provision of the Law of Love: to love others as ourselves.

Give us bread for our needs from day to day. This is the only request for material blessings, and the items are not specified or conditions imposed. The conditions and specific objects of our request are entrusted to God, for in His omniscience, *your Father knows what you need, before you ask Him*.

With the Christian, the '*Realization of Heaven*,' should come first. The observance of the Law of Love for others removes from the subconscious the evil effects of selfishness and we pray for others, not just for ourselves or ours. The addition of Christ's Law of Love to the original two, makes of Christian love a sacrificial love. The sharing of material blessings with others is the exercising of love; but the giving beyond this to the point where it becomes a sacrifice to give, to do, or to love, makes of this original love of the preceding ages, Christian love.

We may know more about what Christian love means if we examine our prayers carefully. Is our prayer for ourselves, our wants or needs or matters which God regularly and naturally looks after, or is it for others, for the general good, for the Church of Christ, for the furtherance of righteousness and Christianity in the world? Or, is it for the furtherance of some man-made religion, social reform, ethical attainment, or civic improvement? In the training of our Spirit and the establishment of our subconscious habits and reactions, we should learn to differentiate between natural love and Christian love.

And forgive us our offenses, as we have forgiven our offenders. In Luke 11:4 it reads, *And forgive us our sins; for we have also forgiven all who have offended us.* Matthew 6:14 *For if you forgive men their faults, your Father in Heaven will also forgive you.* Matthew 18:21-22, *If my brother is at fault with me, how many times should I forgive him? Up to seven times? Jesus said to him, 'I do not say to you up to seven times, but up to seventy times seven.'*

We have three names given to the matter we are to forgive for our fellow man: debts, sins and trespasses. These very evidently include everything that could be forgiven, and seventy times seven also would seem to mean that we are to forgive every time. This is a difficult matter for the material conscious Man, but a much greater problem for the subconscious. This requires careful and extended training of the Spirit.

Matthew 5:23-24, *If it should happen, therefore, that while you are presenting your offering upon the altar, and right there you remember that your brother has any grievance against you, leave your offering there upon the altar, and first go and make peace with your brother, and then come back and present your offering.* Even to those who were worshipping at the altar, there were implications in the Law of Love not universally observed as taught in the Jewish laws and ordinances.

Christian prayer then, to be effective, should be made by a Man who has forgiven everything that could be a breach of the Law of Love and has given his neighbor the same opportunity as himself.

And do not let us enter into temptation. Prayer is an appeal for help; and in requests by the Spirit of Man of a superconscious being, is of two natures, negative and positive. A Christian is concerned with the evil spirits which the Spirit of man might contact. When we ask for forgiveness, we are clearing away

from our subconscious the evil effects of wrongful contacts already made and *Do not let us enter into temptation*, enlists God's help to prevent further evil contacts.

Matthew 4:1, *Then Jesus was carried away by the Holy Spirit into the wilderness to be tempted by the devil.* It was the Man Jesus who was tempted. Hebrews 4:15, *For we do not have a High Priest Who cannot share our infirmities, but we have oOne Who was tempted with everything as we are, and yet without sin.*

There was no wrongful storage in the Spirit of Jesus, for this Spirit of Jesus was God, not in the flesh but in the Spirit. The Man Jesus was the flesh, not the Spirit, and His temptation by the devil was exactly like the temptations which come to other mortals in all points. We note how He overcame the temptations. It is an example for us. He used the inspired Word of God, overthrowing the attempted evil of the devil by quoting Bible to him.

Hebrews 4:13, *For the Word of God is living and powerful and sharper than any two edged sword, (material and Spiritual) piercing even to the point of division between soul and the spirit and between the joints and the marrow and bones, (material) and is a discerner of the thoughts and intents of the heart (spiritual).* James 1:13-14, *Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither does He tempt any man. But every man is tempted by his own lust; he covets and is enticed.*

But deliver us from evil. This is the final request of the prayer. Help us in time of need. Hebrews 4:16, *Let us, therefore, come openly to the throne of His grace, that we may obtain mercy and find grace to help in time of need.*

Effective prayer depends upon the relationship existing between the Man, the Spirit and the superconscious. The Man needs to control his Spirit. The Spirit should be trained to contact the desired superconscious which can give the needed help. A pure clean body should be provided by the Man, stored with the life-carrying element for use by the spirits when needed, and an ample supply of spiritual power to do the work.

(Larry, this portion should follow directly after the paragraph at the top of page 42, 48/81.) Christian prayer requires, besides the conditions for natural or material answers, certain definite or exclusively Christian requisites.

First: The Spirit of the Man must be a new creature, immersed in the water and the Holy Spirit.

Second: The Man and his Spirit must cooperate.

Third: The Man must provide an adequate conductor through righteous conditioning of his material body.

Fourth: The Man must provide sufficient spiritual power through observation of the three-part Law of Love.

Fifth: The petitions must be Christian, not selfish.

Conclusion

Prayer is a petition to a superconscious or supposedly superhuman god. It is made by the Man and carried by the Spirit to the superconscious. The cooperation of the Man and Spirit is possible through the training of the Spirit by the Man. There is but one source of sin, breaking the Law of Love. Before the advent of Christ, it was in two parts: love God and love others. Christ added a third part to the universal Law of Love. Love others as I have loved you, sacrificially.

The non-Christians, those not born of water and the Holy Spirit, do not have the superconscious contacts of the Holy Spirit Mother God, Her helpers, and the intercession of Christ with our Father God.

Social and religious environments have caused sin to be imputed to many other things than breaking the Law of Love, and the unresolved differences between the Man and his Spirit have caused conflicts which must be cleared up and cooperation established, before effective prayer is possible.

The religion, morality, love, ethics and good deeds of the non-Christian are not the only means used by the Christian for the answer to prayers. In addition, he has an eternal life-giving faith in Christ as his Savior, his sin hindrance has been removed, not rolled back. His Spirit is a new creature. Sin may now be removed by prayer. He has the help of the Holy Spirit, Her helpers, angels and host of workers. Through the Church, the Bride of Christ, he has the concerted help of other Christians, by their prayers.

The conductor of spiritual power is the life carrying element of oxygen stored in the material body by the proper use of breathing, eating, drinking, and keeping the material body an effective vehicle through righteous living.

The spiritual power of the universe is love. This is produced by man in cooperation with his Spirit in sufficient quantity for his superconscious to effectively answer the prayers carried to it by the Spirit. In regard to subject matter, non-Christians seek answers to prayers which are sometimes unthinkable to Christians: socially, religiously, immorally, criminally. The Christian has a model prayer given by Christ for his use.

- First: Expression of Love and faith in God.
- Second: Establishment of heavenly conditions upon Earth.
- Third: Provision of our daily material needs.
- Fourth: Forgiveness for our breaches of the Law of Love.
- Fifth: Deliverance from temptation and evil spirits.

Summary:--- Christian prayer requires:

- First: The Spirit of Man must be a new creature.
- Second: The Man and his Spirit must cooperate.
- Third: An adequate conductor provided through righteous love.
- Fourth: Adequate spiritual power by observation of the Law of Love
- Fifth: Petitions must be Christian, not selfish.

Religion

Acts 17:22-31, *When Paul stood in the court of Areopagus, he said, 'Men of Athens, I see that above all things you are extravagant in the worship of idols. For as I walked about, and viewed the house of your idols, I found an altar with this inscription THIS IS THE ALTAR OF THE UNKNOWN GOD. He therefore, while you know Him not, but yet worship Him, is the very One I am preaching to you. For the God Who made the world and all things therein and is the Lord of Heaven and Earth, does not dwell in the temples made with hands; neither is He ministered to by human hands, nor is He in need of anything.'*

He caused to spring from one forefather people of every race, for them to live on the whole surface of the Earth, and marked out for them their appointed periods and the limits of their settlements that they might seek God. Perhaps they could grope for Him and find Him, because He is not far from any of us. *For in Him we live and move and have our being, as some of your own wise men have said, for we are His kindred.* Since we are God's offspring, we ought not to imagine that His nature resembles gold or silver or stone, sculptured by the art and inventive faculty of man.

Those times of ignorance God viewed with indulgence, but now He commands all men everywhere to repent, seeing that He has appointed a day on which He will judge the world in righteousness. This is in the person of a Man whom He has destined for this work, giving assurance of this to all mankind by raising Him from the dead.

What are we doing two thousand years later? How are we different from the philosophers of Paul's day? I still stand where I started when I asserted, "There is truth and reality, and man has the ability to discover and use it as he sees fit." Are we today facing truth and reality? Let us not deceive ourselves any longer. The matter is too serious. Our eternal life in Heaven is at stake and that is the most important truth and real matter in the world today.

Matthew 16:26, *For how would a man be benefited if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? We all know there is nothing. Why then lose our own souls?*

Yes, we are religious, extremely religious. We see religion, morality, ethics and philosophy all over the country just as it was two thousand years ago. We continue to build sanctuaries to our gods and fill them with beautiful works of art and oratory.

Let us face the facts. We are not Christian. We are heathen. Most of us do not even know what a Christian is. We hate our enemies. We love money and

riches. We compete with the whole world to gain riches. We go to war and kill people by the millions. Is that Christianity? Is that what Christ taught the world? Did Christ say, "Let someone else do it?" Christ said, "Whosoever".

We let others do almost everything. We even leave our religion to someone else to practice. What little of our religion we attempt to claim is Christian, we leave to others to attend to while we remain heathen. If we have a religious feeling of charity we organize something to do it. They do it for us. We pay them for doing it. They do it because they are paid to do it. There are tens of thousands of people all over our so-called Christian land making a living doing for us the religious things we hire them to do.

Almost every important city in the United States today has what is called a Community Fund or Good Neighbor organization, which in turn is a group of other organizations that practice our religion for us. We just pay the money. They do it. They are acting for an organization, often a corporation, not for the religion. They even attempt to keep all the religion out of it that they can. They even group the important religious sects Protestant, Catholic, Jewish, etc. together and call it brotherhood. They do your religious acts for you in the name of ethics morality or community welfare.

Organizations, corporations, societies, clubs, lodges, cooperatives- local, state, national and international, all have agencies that assume our responsibilities for us. Is that good? Yes, of course it is good. But it is not Christian. In the absence of Christianity these makeshift substitutions are better than nothing. Or, are they? Are they just fooling the would-be Christians by making them think this is Christianity? Those of us who do not lean toward Christianity, which is most of us, know full well it is not Christianity, but just doing our demanded duty toward society. That is the way our Spirit has been trained in our modern day society.

Let us face the facts. Religions, all of them, your religion and mine, are man-made. We pick out what religion we want to embrace, join the church that is most pleasing or satisfactory, and go where we like the preacher or the music or the philosophy or ethics they teach. Even if we do join a church or attend, which most of us do not, we only practice a part, usually a very small part, of what the particular religion we have chosen, teaches or stands for. Really now, we are not even honest. We know we are not following the religion we profess to believe.

We make all types of excuses. Just suppose, for instance, that we believe the Jewish commandment to observe the Sabbath. Do we act honestly with our faith? You know we do not. We substitute Sunday for the Sabbath, a man-made substitution. Then, we observe Sunday as we choose, or not at all. Do you belong to a labor union? If so, it very possibly has an agreement with employers containing a statement something like this, "Time and a half for overtime and double time for Sundays and holidays." Many of us would rather work on

Sundays or holidays than on a regular day because we love the money more than our religious faith.

You are training your immortal Spirit, at least you hope it will be immortal, in an intimate state of deception and dishonesty. What kind of a Spirit do you think it will be after a lifetime like you are living?

Galatians 6:7-8, *Do not be deceived; God is not mocked; for whatever a man sows, that shall he also reap. He who sows things of the flesh shall reap corruption; he who sows things of the Spirit, from the Spirit shall reap life everlasting.*

This Spirit, with which you wish to reap life everlasting, is being sown with a man-made substitute for Christianity, and not even that choice of religion is practiced. You may be able to make excuses to your conscious mind and satisfy your materiality, but you do not deceive your Spirit. The true facts are all stored in your subconscious. It is no wonder you have trouble living with yourself. You may deceive others but you cannot deceive your own Spirit.

Just supposing you want an answer to a prayer. Do you think this dishonestly trained Spirit will help you? You will get the fruits of what you have sown. Possibly you try to bypass your Spirit and get your prayer answered by your material fleshly mind. Impossible. You cannot break the laws of nature, either in the material or the spiritual. All types of subterfuges have been used to try to get around the natural results of mis-trained Spirits.

People often think, once a Christian, always a Christian. If we believe in Christ, nothing, we, or anyone else can do can rob us of eternal life. Believing this, we live merrily on, closing our eyes to the inevitable results of our non-Christian life and influence. Some believe that God chose us to be either saved or condemned. Of course we are among those chosen to be saved. Then there is nothing we can do about it. Our faith saves us.

Some believe in reincarnation, that we can only get part-way to Heaven in this present life, that this life is followed by numerous other incarnations until finally we arrive. Just where or when nobody knows. Nobody has ever arrived yet at the end of this road, but we keep hoping, building up excuses for our non-Christian acts.

To love God and others as Christ loved us is God's law and revelation to mankind; there is no escape. We may call it anything we choose: philosophy, morality, ethics, religion or even Christianity; but it is still God's law; we must obey it. If we do, we get righteousness. If we do not, we get sin. Through righteous living we receive great benefits in this material life, and if this righteousness is coupled with faith in Christ and we become a new creature spiritually, then and only then will we carry over into eternal life the benefits of righteousness.

We have religious freedom in America and in some other countries of the world. We have been given the right to follow any religion we choose or none at all by the civil government of the land. Also, God has given us free will, the right to choose any religion we wish, and also to choose any kind of politics, or make decisions on anything else we desire.

But the civil government of our land does not guarantee that the religion, nor lack of religion we choose, is either right or wrong. If we go too far wrong in our decisions, the government will step in and restrain us but they will not dictate to us the correct decisions. God allows us to choose our religion, our politics, our manner of life, our habits and customs, but He does not guarantee that we will make the right decisions. He has made the natural laws which always remain the same, but He does not force us to make our decisions agree with them. When we miss the mark, that is our own concern. But always we reap as we sow. The harvest for us comes from our own planting, not God's.

God has revealed His will concerning us, has given man the Law of Love and the law of sin, its opposite. He has revealed the consequences of observing or breaking these laws. We take our choice. We decide for ourselves. If we think the pleasures and blessings of this material life are more desirable than those of eternal life in Heaven, we may ignore them, but we cannot do away with them. We may make up our own kinds but we do not change God or His eternal laws.

We may decide that we do not have a Spirit, and that we are not responsible for its eternal destiny. That decision does not remove your Spirit from your body and you are still a human being, not just an animal. Yes, we have religious freedom, but like every other kind of freedom, it is advisable to use it properly. God has revealed the proper use of that freedom in the Bible and sealed it with His life blood. He went the extreme limit. He left the rest to us.

1 Corinthians 8:9, *But be careful lest this liberty of yours become a stumbling block to the weak.* Romans 8:27,28, *And He who searches the hearts knows what is the mind of the Spirit, for every Spirit prays for the saints according to the will of God. And we know that those who love God are helped by Him in everything for good.*

Faith is not all, immersion is not all, love is not all, righteousness is not all; but these and all other elements that enter into the Christian character work together for good in them that love the Lord. Christianity presupposes the working together of these elements which, to a greater extent than we often realize, overlap and often depend upon each other for strength and cooperation. Christian character and conduct therefore becomes like a fabric or gem, the elements forming the threads of the fabric or the facets of the gem, each thread or facet necessary for the perfection of the spiritual new creature in Christ.

Two elements which are closely linked and depend upon each other are the spiritual power and the spiritual conductor of that power, with their storage and availability depending upon conditions in the material Man. We can readily see this interdependence when we realize that the material body is the storage or receptacle of the conductor and the exercise of love the producer of spiritual power, the same act, custom or procedure often affecting both at the same time.

Conductivity is stored in the material body and becomes a permanent element in our development by the way in which we use our material bodies. Habits, customs and usages affect and develop our bodies; and the results are stored in our material subconscious, being at first a conscious act, but in time developing subconsciously more and more, and consciously less and less, until many bodily habits, started at first entirely conscious become practically subconscious.

Spiritual power also is stored in the body and becomes a permanent element in our development by the way in which we use our spiritual bodies. Feelings, sensations, joy, grief, love, hate, fear, security and all the other spiritual qualities, sensations and decisions of the Spirit develop our Spirits. The results are stored in our spiritual subconscious and in time these stored sensations and decisions determine the permanent character of our Spirit.

The two subconscious minds, the material and the spiritual, work together, cooperate, overlap or join in much of our daily living, and in case of the well integrated subconscious mind, most of our activities. This explains why eating, drinking, breathing and practically all other material body activity and faith, religion, ethics and other spiritual activities affect the character, blended or final personality. Often the same acts, habits, customs, feelings and decisions affect both the spiritual power and the conductor.

The most effective fruits are possible only when both are properly developed. Inefficiency results when the material body is highly developed, healthy and active but the religion, morals, and ethical development are such that relegate the Law of Love to a minor role, or when the religion, morals and ethics are substantially excellent but the material body is debased by evil or derogatory habits or customs. In neither case is the individual personality properly equipped to carry on as an effective Christian. Christianity is not inherited, bought or sold, or obtained as a packaged product through the exercise of religion, morality or ethics as indicated by the established social status. Christianity is the personal character of the individual, developed by the standards given through the *Bible*, and realized by faith in Christ and righteous living.

Two thousand years after the establishment of Christianity the Gospel has not been accepted by the people of the world, as taught by Jesus.

Matthew 28:18-20, *All power in Heaven and on Earth has been given to Me. Just as My father has sent Me, I am also sending you. Go, therefore, and convert all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit, and teach them to obey everything that I have commanded you.*

Mark 16:15-16, *Go into all the world and preach My gospel to the whole creation. He who believes and is baptized shall be saved; and he who does not believe shall be condemned.*

Luke 24:46-49, *Thus it is written, and it was right, that Christ should suffer and rise from the dead on the third day; and that repentance should be preached in His name for the forgiveness of sins among all nations, and the beginning will be from Jerusalem. You are witnesses of these things. And I will send upon you the promise of My Father, but remain in Jerusalem until you are clothed with power from on high.*

John 17:20-24, *I am not making request for those alone, but also for the sake of those who believe in Me through their word, so that they all may be on,; just as Thou, My Father, art with Me, and I am with Thee, that they also may be one with Us, so that the world may believe that Thou didst send Me. And the glory which Thou gavest Me, I give to them, so that they may be one just as We are one. I with them and Thou with me, that they may become perfected in one, so that the world may know that Thou didst send Me, and that Thou didst love them just as Thou didst love Me. O, Father, I wish that those whom Thou hast given Me may also be with Me where I am, so that they may see My glory which Thou hast given Me, for Thou hast loved Me before the foundation of the world.*

Christianity is a personal relationship between God and the individual. Eternal life is a result of that relationship, not a reward or premium for works. Christianity concerns others beside ourselves. Love is a matter which concerns more than one party, love always involves others. Christ came to Earth and revealed Christianity because of the part in the love law that says, *Love thy neighbor as thyself.*

Christ's final message to His disciples was chiefly concerned with the demonstrated effect of Christianity upon the non-Christian world: *so that the world may know that Thou didst send Me, and that Thou didst love them.* It is so recorded in the four accounts of the life of Christ and repeated throughout the remainder of the New Testament.

Your witness of Christ, your example of Christianity which the world sees and knows, is through the conduct of your Man, the temple of the Spirit. They do not see nor know your Spirit; they see and know only the Man. Missionary or evangelistic action occurs first upon the physical or Man portion of man. If what others see, hear and experience of your physical Man is not what it should be, it destroys the effect of the spiritual witness, or the effects of Christianity.

You may do as you please with your life, habits, practices, religion or ethics, ***But be careful lest this liberty of yours becomes a stumbling block to the weak.*** Your liberty may not be challenged by any human, civil, or scientific law, but yet it may break the Law of Love, the spiritual law.

Your liberty may harm you and others because of your example in at least two important aspects of your spiritual life, namely:

First, harm to your physical body because of your habits of breathing, eating and drinking, or other practices which reduce the effectiveness of the conductor of your spiritual power, and,

Second, the reduction of your spiritual power through lack of observing the threefold Law of Love: devotional to God, compassion toward others, and sacrifice as Christ has sacrificially loved you.

Conclusion

Religion is man-made to satisfy his natural spiritual impulses in the subconscious mind. However, the Christian religion was based upon the *Bible*, but the existing forms of the original revealed Christianity have been so changed in most cases as to lead away from the 'Realization of Heaven' rather than toward it.

Through the vehicle of popular religions, beliefs, morality, ethics and social organizations, the evil spirits so direct the subconscious or spiritual portion of the dual man today as to substitute selfishness for love. Thus is Christianity made of small effect.

The fruits or harvest are almost barren but it has produced a beautiful bed of Narcissus blossoms. (selfishness)

The Supernaturalistic World Perspective

Mankind searches for a comprehensible solution to the problems arising from the relationships of man and his experiences to the environmental elements of the universe. We have encountered many avenues of investigation in related fields such as the natural sciences, including biology, physiology and psychology, sociological studies in law, government, politics and religious studies in morality, ethics, theology and religious groups.

Philosophy, as a tool or method of investigation, is used extensively in all avenues of research and is very useful within the limited use of its application. That limited use is affected by two of the elements constituting the tool or method. One is the limitation placed upon the evidences, experiences, truths, or facts used in the solution to those arbitrarily selected. Second, no conclusions are ever reached. The solution is pursued to the extent of the ability of the individual philosopher to proceed, and there it is left, many times with his name attached. Due to the use of these unsolved theories in later investigations, the new solutions retreated further into the field of uncertainty to a point referred to as infinity and therefore concluded as incapable of solution.

In our examination of philosophy, we find that matters relating to the spiritual nature of the universe have generally been left in such a state of doubt or uncertainty as to create within the mind of a student a sense or feeling that spiritual matters are unnatural and incomprehensible. As a consequence, we find individuals who have pursued a course of study in philosophy often change their religious views to correspond with the uncertainty and doubt they encounter.

This is not difficult to understand when we realize that all religions are man-made and therefore vulnerable. This change of religious perspective may go much further than the religious tenets, and affect the foundation or background from which the religions are derived. The foundation upon which the religions are based is much more important than the religions themselves. It is spiritual in nature and for that reason becomes one of the sources of evidence and experience denied a place in philosophy. We will examine some of the questions raised by philosophy and learn how the limited evidence and the infinite indecision affects the matters involved.

The concept of God. There is a being or beings in some sense higher than, or superior to, what we call nature. What is meant by the term nature, natural or naturalistic? Considering the term God, as being in some sense superior or higher than nature, would carry with it the concept of nature being below or inferior in some sense to God. That condition would then rule out of consideration a concept of God as part of nature, for nothing can be superior or inferior to itself. That would also, by the same reasoning, rule out of

consideration the concept of God being superior to nature if it is asserted that God is natural or a part of nature. Note (1.)

As a definition of nature, let us for present use, consider the widely accepted concept of the material or physical universe. Man, in the sense that he is physical, is a part of nature. Man, by the use of his faculties which are natural, using a piece of wood, stone or metal, produces an object which in some sense is different from what it was originally as a material object. Man produces a spear, an image or likeness of a cow, a bead or a polished mirror.

Are these creations in any sense superior or inferior to man? Does the fact of being created by a faculty, skill or attribute, which the object did not of itself possess, make the object superior or inferior? Does the fact that the object now possesses some new quality, differentiate it from the mass of nature in such a way as to make it superior or inferior? Is a spear, a useful tool for defense or obtaining food, superior or inferior to man as the same object before its conversion, or to the mass of nature? Is the image of a cow, an object of thought, admiration, beauty, fear or worship, now superior or inferior to the man? Is the string of beads around the man's neck, which becomes almost a part of his material being with constant handling, in his mental concepts, superior or inferior? Is the mirror, in which he sees a likeness of himself, or duplicate, which reveals facts he could not realize without it, superior or inferior?

The language or terms in which thought is expressed does not ever transfer the complete or exact idea intended to the recipient. No two people ever give the same definitions to terms, so that no matter what is said, the exact thought is never transferred. Every expression made requires an explanation or definition to elucidate it. These in turn require explanations in an unending chain to the point of infinity. The agreement of minds does not come within the concept or thought of the matter under consideration, but in the decision to limit further exploration. If there is no agreement to limit exploration, it could continue to useless lengths because infinity can never be reached.

When agreement upon exploration is reached, each party to the matter accepts his concept as being the correct or determined solution to the problem. If the determined matter is again taken up, or used as a premise in some analogous manner, all the implications of the previous determination are carried forward by each participant in his own understanding of the limited exploration. Thus, a new path toward infinity is instituted which requires a new determination or compromise. In the philosophical method, there is no place to stop, no universally recognized place where conflicting ideas must be harmonized in unlimited paths of investigation, which lead to an indefinite and indeterminable infinity of non-solution.

The philosophical method of considering concepts is a tool or implement used by man. The fact of its being imperfect need not necessarily hamper it for

man who is a reasoning and acting being. He may use it as long as it is a useful tool, and when it hampers, proceed without it. Otherwise, man would become lost in the unfathomable depths of uncertainty. Man is a practical being and he uses the ideas, decisions and methods which he finds useful or desirable. No two men are alike in this respect.

Let us return to, '**The concept of God.**' "There is a being or beings in some sense higher than or superior to what we call nature." This philosophical statement is not given to us as a question, for if it were I would answer, "Yes, you are right." It is given to us merely as a supposition and every angle of the matter is supposed to be questioned, looked into, and argued about pro and con. Finally, it is left without being answered. When I come to a question or statement of this nature, I desire an answer, and an answer I find. It may or may not agree with the answer other men choose. This is because each of us will have a different conception or definition of the terms when we stop philosophizing in order to keep the consideration from going too far toward infinity. The practicability of life dictates a limitation to the examination of any or all matters. Life consists of a number of things and each individual must determine for himself the limitations to place upon each.

The concept of God was not given as a question, but I answered it. Why? Because I already had found a conclusion, and in a way, possibly resented having my judgment questioned. However I did not arrive at my judgment except after what I considered a sufficient examination. It was not a philosophical examination, but a personal experience and observation type of solution.

I was raised in a Christian home in America and my mind was conditioned by the environment in which I lived, a normal home life, the public school, Christian Sunday School and Church, farm life, teaching, labor unions, government etc. As far as social and community life is concerned, I developed normally as a Christian American citizen. There are experiences in every human life which give them concepts upon various matters not experienced by every one else, and these individual concepts, experiences and judgments help to give to each individual a somewhat different view of reality.

When I was a small child, two and a half or three years old, my Spirit would leave my physical body and would journey to Heaven and remain for considerable lengths of time. These experiences I told to my parents. At first I did not know where I went, as they began before I had any knowledge of such matters. But as I grew older, and the experiences continued, I learned much more about Heaven and spiritual things.

Isolated personal experiences and general knowledge did not solve these matters, so for a solution I sought for many years to find the necessary information to answer the questions I raised. They were not all discovered at the same time, but search extended over a period of sixty to seventy years. We will

discuss some of the lessons I learned and how they influenced my answer to the question, '**The concept of God**'.

My Spirit was leaving my physical body and remaining away for long periods of time. I told my parents and others that I had been playing with these other children in some other place, but where I could not explain. They knew it was untrue because I was at home. They tried to explain that I had not been to these other places or played with these other children because I was at home with them. I had a kind of feeling or partial memory of being at home and doing the things they said, but I was not sure. It seemed that they were only trying to make me change my mind about the visits by telling me these things. The visits were actual to me because I was there myself, and no amount of persuasion or punishment could make me change my mind.

As time went on, I finally realized that we were both right. I was at home, over at Jennie Burns', Mrs. Ledgerwood's, and the Garretson's playing, for even the children said that I was there with them. At first, when quite young, I was absolutely positive, but when the children I did not remember playing with, said I had been playing with them at the same time, I began to become mixed up. What was the matter? Why did they not believe me? They were as positive as I was. I was too young to reason out that I could be in two places at the same time, so we went round and round. They always won. They had the proof. I had none.

Often I was punished. For a while I fell into a bad habit. When I knew I was going to be punished I just left and so avoided it. But that did not work either, because I always came back to the bodily pain or suffering that followed. I realized that would not work. A temporary solution was finally forced upon me. By the time I was eleven or twelve years old, I stopped telling my experiences away from my physical body. The visits continued, but I kept still about them, and for about twenty years told no new experiences. During that time I learned a great deal.

I learned that there are two of me and that I was in two places at the same time. Both of me could do things. I had two bodies, a physical body which everyone sees, and another body which no one else could see. I was always with one body or with both. When I was with both bodies, I could not make visits. When I made visits, I took with me, or rather went with, or occupied the body which no one else could see. The body which others see I call the physical body and the body which others cannot see I call the spiritual body. Each body has a mind. This I know because each body lives and does things when they are separated. The spiritual body with the spiritual mind, the complete spiritual being, I call the Spirit or the Spirit of Man. The physical body with the physical mind, I call the Man. The two when united constitute man, the human being.

These experiences and discoveries pose questions which may be examined, discussed, and then left undecided, as all philosophical questions. I

personally tend toward making decisions. After seventy years of search there is a certain human satisfaction in realization. Shall we continue and delve into some of these questions?

1. Our first question concerns the first statement. 'Supernaturalistic.' What is nature? Unless we define nature, we will of necessity start one of those philosophical chain reactions which lead to infinity and the ultimate impossibility of a solution. Note (2.)

I am a man. I am natural. I was born into this physical world naturally. My parents were natural before me. I am a part of or made up of elements of the natural world. What about me is not natural? Or is there anything about me unnatural, subnatural or supernatural? I have a mind. Is my mind natural? Psychology acts upon the presumption, conclusion, or fact that my mind is natural. Mind is a natural being. My natural body is a physical body. The two adjectives are not synonymous. Physical carries with it a conception of material elements, substances, and certain characteristics of chemical or atomic analysis. Is that all we know of the structure of atoms physical, material, or natural? Are the future discoveries of the structure of atoms, molecules and the sub-microscopic world natural, material, physical, or what? Or should we coin a new word for them?

If the mind of my physical body is natural, so is the mind of my spiritual body. How do I know this? When I was a child, before I had learned anything about mind or body or spirit, before I had absorbed any of the popular views held by the society in which I live, I had no perception or thought of difference. I did not even know that I had two bodies or two minds. How do you distinguish between two minds? How do you know whether one or both are natural, unnatural, subnatural, or supernatural? Can a body be natural and its mind different, unnatural, subnatural, or supernatural? How much absurdity is a person justified in accepting in order to keep his concepts within those chosen by his social environment? Let us stop this sociological spiral toward infinity and indeterminate absurdity. I am natural. So is my physical body and my spiritual body, my physical mind and my spiritual mind. I am a unity, a natural unity, a human being and everything about me is natural.

I am in reality not a unit in the strictest definition of the word. I am a being made up of various parts, with varying shapes, sizes, functions and uses, hundreds and thousands of them. It takes all to make up the unit. But each is different in various respects and together they constitute a natural human being. Your two hands are alike but different in certain respects or functions. So are your feet, your eyes, even the two sides of your face. In like manner, your two bodies are alike, but differ in certain respects, as are also your two minds, but the differences as well as the likenesses contribute to the being as a composite unit.

As I, all of me, am natural, so were my parents natural before me. I was created by my parents, all of me, physical body and mind, spiritual body and

mind. After my creation by my parents, I developed into the human being I am, prenatal, birth, infancy, education and environment being natural factors in that development. My parents were created natural beings before me and their parents before them and on back through the philosophical spiral to infinity. At that point, the first man, the first natural ancestor of the human race, appeared upon the Earth.

At this point, an arbitrary point determined by my own individual decision, I suspend further consideration now, leaving my first ancestors suspended in time-space without a cause, creator, rhyme or reason, while I consider some other matters, concepts, opinions and so on. In time I shall return to the discussion of my ancestors.

Notes

These notes have been taken from, *Philosophy: An Introduction*, by Randall and Buchler.

- (1.) The concept of God, page 156
- (2.) Supernaturalism, page 158.

Conclusion

Philosophy is a method for the examination and discussion of problems encountered by man in his progress toward realization and considers only the physical as being real and practicable.

Spirituality is considered nonexistent and left out of human experience as a legitimate evidence of activities which do not wholly concern the material nature of human existence.

Philosophy does not pursue its problems or concepts to a definite solution but leaves them buried within an indefinable sea of personal theories. This scholastic atmosphere of doubt robs many students of spiritual values and affects their faiths and lives very deeply.

In considering the concept of God Who is wholly spiritual, they employ only materialistic evidence or experiences. The same procedure is followed in their concept of the natural.

Nature embodies all the evidence and experiences encountered by man whether they are material or spiritual. Being a dual creature, true development is seriously hampered when all the spiritual is ruled out of the consideration.

By personal experience I have evidence and actual proof of the unrecognized spiritual side of nature, and because of my contact with the materialistic only theory, I have spent a lifetime in an attempt to show the naturalness of spirituality.

God created the heavens and the Earth in the very beginning. In my way of thinking, this includes me and everything else. Its denial robs me of life, of spirit, of faith, of hope, of love, of eternal life in Heaven, of the happiness and enjoyment of righteous living with my family, friends, church and country. It even casts reflections upon the character of my ancestor now in Heaven, whom I do not worship, but with whom I daily associate and deeply love.

Nature

2. Our second question is, "What is nature?" For this new concept of naturalism, we shall leave out of our definition all phases except that of the material, physical or chemical. Nature is the element, the one hundred and one different component parts of the universe, accessible or recognized by thought to be their analyses, properties, combinations and relationships which we have observed and experimented with over the past centuries of time-space. Countless thousands of human beings have observed, studied, exchanged notes and otherwise scientifically determined many answers, definitions or conceptions of nature as a whole, and of its composition, combinations and relationships. Note (3.)

Countless numbers of determination points in the philosophical infinity spiral have been arbitrarily set, over the long period of consideration, and many of these have been abandoned, advanced or revised as new experiences brought fuller understanding and more complete harmony or satisfactory relationships. Science does not hesitate to change these arbitrarily set stop signs and extend them further on or deeper into the philosophical sea of indetermination. On the other hand, many points become relatively stable and remain so for long periods of time. These relatively stable determinations are considered by scientists as facts, truths or fixed points for the further consideration of concepts and experimentation. We shall consider the migration of one of these determination points as it recedes toward infinity, deeper and deeper into the supposedly unsolvable.

My father studied chemistry. I have a list in his handwriting of the elements of the physical world or the nature I am considering. There were less than seventy elements in that list. Some of those on the list had not been known for very many years even then. When I went to school the list had grown to more than eighty. I learned about molecules and about atoms. Atoms were thought to be the smallest particles of matter into which an element could be divided. The smallest particle of an alloy or compound was a molecule. When I taught in high school thirty years ago the list had grown to more than ninety. It has now grown to one hundred one. The atom has been discovered not to be the smallest particle. It has been found to consist of yet smaller parts. Scientists are searching further and have now almost decided that there is something in all atoms of a general nature which includes a common source of power, substance, structure or origin.

It has taken them a long time to come to this point. It may take them considerable time yet to discover what this common property of atoms is, but they have advanced a long way toward it already. It is all natural. They have not discovered anything subnatural or supernatural. They have reached a point of

determination or stop sign of inquiry. Lack of ability to proceed has caused the halt. We assume that all nature is affected similarly, physical, biological, social and psychological.

3. The third question is, "What is a being or beings?" I answered, "Yes," to the implied question of the existence of a being in some sense superior to nature. What is a being? How do we define 'being.' Is it used in the all inclusive concept expressed in the general definition of existence, as opposed to nonexistence; that which exists in any form, ether actual or ideal? If it is, then there must be some further philosophical points of determination to keep it out of the quagmire of uncertainty. (4.)

In what sense is existence used? Actually or idealistically? Ideal may mean a thought, for thought exists. Ideal may mean a standard, mental or visionary. By 'being,' do we mean some non-materialistic object, thought or mentally conceived system of idealism, devoid of physical conceptions? If so, the concept is incapable of solution, or ever of philosophical or scientific discussion because material concepts cannot be used to define nonmaterial concepts or vice versa.

A concept of nature, including physical objects such as the universe, plants, animals, people, and materiality in general, possessing the subordinate conceptions of mass, weight, hardness, attraction, smoothness, and atomic properties, cannot be compared with idealistic thought conceptions with qualities such as right and wrong, fear, courage, humility, faith, perspective, harmony etc. The 'being' we have proposed must be natural, or what we call "nature." The sense which this suggests must also be a conception of the nature they have suggested. If not, the proposition is an absurdity and incapable of solution.

The implication in the overall discussion of the matter is that they are comparing physical objects with mental ideals, the physical world with a nonphysical God. Let us see if they are consistent.

"God cannot be a part of nature, though nature may be a part of God." An evident absurdity for it is just as logical to assert, "Nature cannot be a part of God, though God may be a part of nature." (5.)

"God is responsible for the existence of nature." How do they know that God is responsible? Even if He were, responsibility is not a concept of nature but a concept of mental ideology. To be consistent, they must first conceive of God as materialistic or intelligent. (6.)

"God cannot be supposed to have come into being." What kind of a being do they mean? A mental idea or a materialistic actuality? If they conceive of God as just a theoretical idea, then He came into being when someone introduced that particular conception. Everything that exists came into being.

The concepts of God they present to us do have a beginning, but unfortunately no end is predicted. (7.)

“Space and time are inapplicable to God.” This is not true if God is materialistic, only if God is an idea, ideal, theory or supposition. (8.)

“God is more powerful than, and better than, nature.” For proof they present two statements: 1st, God cannot be a part of nature. 2nd, Space and time are inapplicable to God. Therefore, God is better than nature. (9.)

It would be reasonable to compare nature with nature, or ideal with ideal, but to compare nature with ideal is absurdity, and has no proof. Perhaps nature is better than God. In my way of thinking, the realities of nature, of myself and my activities, happiness, pleasure and enjoyment of the objects of nature with which I come in contact, are definitely better than the philosophical conception of a supposed idealistic God.

4. The fourth question is, “What is a miracle?” Two senses define it. a, A miracle is ordinarily understood as, “An event resulting from a supernatural act that suspends a law of nature.” b, In a wider sense it means, “Anything inexplicable in natural terms and humanly incomprehensible.” (10.)

This definition needs further elucidation by an explanation of at least four things: law, nature, suspension and incomprehensibility. Does it mean that the event is not a miracle if it is explainable or understandable? The question of miracles, especially those which are recorded in the Bible is closely connected which the subject of the inspiration of the Bible. As we are going to deal at length with the subject of inspiration, we shall not continue this matter now.

The Idea of Revelation

There are about as many differences of opinion on the matter of revelation held by philosophers as by the laity or religious systems. Every opinion depends upon the point of determination established by that individual or concept. (11.)

To start with, all religion is man-made, whether the religion of a single individual or of a centuries old system, built up by customs, habits, laws or experiences, singly or en masse. Let us mention some of the points philosophers assume to be useful in discussing revelation: the success or failure of supernaturalism, the inclusiveness of nature, the hypotheses of God, the use of evidence, the manner of using evidence, the injection of faith, the rejection of evidence, God’s manipulation of Himself, restraint from consideration of selected concepts, how the men were inspired, the truthfulness of what was recorded, the type of tests to use, the extent of inclusiveness of faith, the proper approach, the faith only concept, dissatisfactions over the methods used, complimentary

emphases of one or the other, philosophical reason only concept, etc. as taken from a standard book on philosophy (12.)

Everyone sets his own bounds, makes his own rules, selects his own evidence, defines the elements to suit himself, and in the end comes up with confusion, and all for what purpose? These are proposed to answer the question of whether the writers were inspired. Without attempting to examine these unsolvable and often useless points taken by philosophers, I will make a point of my own and then leave this until we come back to it later. I think this is the real point of determination, the stop sign beyond which philosophers have not yet been able to penetrate.

The *Bible*, the record, the actual words themselves, was inspired. The miracles are God's acts, not man's. What definition is given to the inspired writers? There are at least two conceptions of inspiration as applied to the writers of the *Bible*.

1st, God imparted to the writers a power or ability of mind, skill, insight, memory or foreknowledge in excess, above and beyond that which they normally possessed, to such an extent that what they thought, decided, did or wrote was in accord with God's will.

2nd, The person or writer did not possess an ability he did not normally possess, but acted as God's agent in acts, and as an amanuensis in writing, doing what he was directed to do, saying what he was directed to say, and writing what he was directed to write. The writer was not inspired. The acts, sayings and writings were those of God.

If we accept the first definition we immediately run into innumerable indeterminate, philosophical situations, some of which have been under consideration for almost two thousand years without being resolved. If the human was given superhuman powers, when did they come into being? When did they end? Was he inspired for the remainder of his life? Were all his acts inspired or just part of them? If part, how are we to determine which acts are inspired and which not? All his acts are open to question as to whether he was inspired at the questioned time or whether he was recording something not requiring inspiration. If what he recorded did not require inspiration, then we may presume God held no part in that portion.

This then brings into the picture the judgment, education, and environmental situation of the writer. Possibly he was not properly informed on some of the matters and could have made a human mistake. There are an indeterminate number of questions to be dealt with if we assume that the writer was the inspired element. It in fact produces an absurdity, because, if men then were inspired, men now may be inspired, and any statement or act of any person may be considered inspired as of today.

Absurdity

This would automatically make every man a god with superhuman power or god-power which makes God and man the same. With every man a god there could be no such thing as inspiration. The impossibility of a solution makes an absurdity of definition No. 1.

Definition No. 2. When God retains His powers to Himself, and makes man His agent or amanuensis to perform the act or write the message, it removes from man the possibility of mistakes, the possibility of mistaken judgment, the influence of his life upon his writings, and leaves with God the entire responsibility for the inspiration. We, then, cannot question what the writer meant, whether he used the proper word or not, whether he intended to say what he did or something else, because he did God's will and had no choice of himself. Thus we have, not an inspired man, but an inspired act, an inspired writing, an inspired Bible, and inspired 'Word of God,' an inspired standard. With this standard, then, we study it to learn what God has said to us, not what some writer has tried to do or say.

Notes

These notes have been taken from, *Philosophy: An Introduction*, by Randall and Buchler.

- (3.) What is nature? page 156, 161, 226.
- (4.) What is a being? page 157.
- (5.) God as part of nature. page 157.
- (6.) God as responsible for nature. page 157.
- (7.) God did not come into being. page 157.
- (8.) Space and time not applicable to God. page 157.
- (9.) God is better than nature. page 157.
- (10.) Miracles. page 169.
- (11.) Revelation. page 159.
- (12.) Rules for discussion. page 159.
- (13.) Nature of being. page 206.

Conclusion

What is nature? Nature is what a man encounters that makes up his life experiences and includes the causes, forces and beings that contribute to or influence those realities.

Man first encounters the physical world, and much of his experience is associated with daily living and the materialistic aspects of life. But the material and physical does not cover all of his natural experiences. He also has mental and spiritual experiences.

In the physical or material, man has experimented with, and benefited from, these experiences and has found expression through the sciences for his many discoveries.

Spiritual experiences, being nonphysical, have a standard of evaluation that is more difficult to sustain because they naturally originated from spiritual sources without materialistic realizations.

Religion came into the situation as a means of expression of the spiritual, as science did as a means of expression for the material. Science provided a standard of realization for the physical nature but no standard for the spiritual nature was stabilized until the Bible was written.

It was a normal consequence of the instability of spiritual matter, being predicated upon moral and ethical social acceptances. With the coming of the written Bible inspired by God, and substantiated by the life and revelations of Christ, mankind obtained a standard for natural spirituality even more reliable than that provided by science for natural materiality.

Chance and Law

“Chance is a state in which we cannot predict definitely, but law is a sequence of events which enable us always to predict.”

In the *Bible* the number seven occurs so often from Genesis to Revelation that it has sometimes been called the sacred number. Does the number seven have some significant purpose or connection, or does it occur as we find it just by chance? A careful study of the Hebrew Old Testament text, and of the Greek New Testament text reveals some very interesting features regarding the number seven.

The Hebrew and Greek languages, in which the *Bible* is written, have a peculiarity which no other languages possess. The letters of these alphabets represent numbers as well as letters. The Hebrew and Greek possess no other symbols for numbers such as, 1, 2, 3, 4, 5, 6, 7, 8, 9, which are common to most modern languages. The two alphabets and their numeric equivalents for the letters are as follows.

Hebrew.				Greek			
1-א	-1	12-ל	-30	1-Α α	A -1	13-Ν ν	Ν -50
2-ב	-2	13-מ	-40	2-Β β	B -2	14-Ξ ξ	Χ -60
3-ג	-3	14-נ	-50	3-Γ γ	Γ -3	15-Ο ο	Ο -70
4-ד	-4	15-ס	-60	4-Δ δ	D -4	16-Π π	P -80
5-ה	-5	16-ע	-70	5-Ε ε	E -5	17-Ρ ρ	R -100
6-ו	-6	17-פ	-80	6-Ζ ζ	Z -6	18-Σ σ	S -200
7-ז	-7	18-צ	-90	7-Η η	H -8	19-Τ τ	T -300
8-ח	-8	19-ק	-100	8-Θ θ	Th -9	20-Υ υ	U -400
9-ט	-9	20-ך	-200	9-Ι ι	I -10	21-Φ φ	Ph -500
10-י	-10	21-ש	-300	10-Κ κ	K -20	22-Χ χ	Ch -600
11-ך	-20	22-ת	-400	11-Λ λ	L -30	23-Ψ ψ	Pψ -700
				12-Μ μ	M -40	24-Ω ω	Ω -800

This dual purpose may be illustrated by examining the shortest verse in the *Bible*, John 11:35, *Jesus wept*. Translated word for word into English it would read, 'Wept the Jesus', three words. In Greek it reads,

Ἔδ᾿ ἔκρυσεν ὁ Ἰησοῦς.

Substituting the numbers for each letter it adds as follows, 5+4+1+20+100+400+200+5+50=785, 70, 10+8+200+70+400+200=888. 785+70+888=1743. 1743=249 X 7.

In this manner, each letter, word and sentence in the entire *Bible* has a numeric value. These numeric values form peculiar characteristics which extend throughout the entire *Bible* from the beginning of Genesis to the end of Revelation, and which are found in no other Hebrew, Greek or other literature.

A careful study of these features proves beyond any question of doubt that this numeric design could not have happened by chance. Nor could it have been designed by the human writers, for that would have required collaboration by the 32 different writers of the 66 books, extending for a period of over 1600 years. Only God could have been the author.

That we may to some extent understand this peculiar numeric construction, let us examine the first verse in the *Bible*, Genesis 1:1. In English it is translated, *In the beginning God created the heavens and the Earth*. In Hebrew the writing is from right to left, just the opposite to the order in English. Below is the Hebrew text and the numbers corresponding to the Hebrew alphabet. There are seven words.

(Placed on the next page for ease of referral)

אלהים 40+10+5+30+1=86, God	ברא 1+200+2=203, created	בראשית 400+10+300+1+200+2=913 In the beginning
הארץ 90+200+1+5=296, the earth.	ואת 400+1+6=407, and	השמים 40+10+40+300+5=395, the heavens
		את 400+1=401 the

Some of the numeric features underlying this one sentence in Hebrew are:

- | | |
|---|------------|
| 1. Sum of the three nouns, 86+395+296=777 | 777=111x7 |
| 2. The one verb, created, is exactly 203 | 203=29x7 |
| 3. The first, last and middle letters | 133=19x7 |
| 4. The sum of the first and last letters of all the words,
First letters, 2+2+1+1+5+6+5=22, 1371+22=1393,
Last letters, 400+1+40+400+40+400+90=1371 | 1393=199x7 |
| 5. First and last letters of first and last words, 2+400+5+90=497 | 497=71x7 |
| 6. First and last letters of the other five words,
First, 2+1+1+5+6=15,
Last, 1+40+400+40+400=881, 15+881=896 | 896=128x7 |
| 7. Last letters of first and last words, 400+90=490 | 490=70x7 |
| 8. Number of words in the entire verse is seven | 7=1x7 |
| 9. Number of letters in all seven words is 28 | 28=4x7 |
| 10. Sum of the two participles and articles, 1+200+2+1+200+2=406 | 406=59x7 |
| 11. 14 letters in first three words, subject and predicate | 14=2x7 |
| 12. 14 letters in the other words containing the objects | 14=2x7 |
| 13. The three nouns contain 14 letters | 14=2x7 |
| 14. The remaining four words contain 14 letters | 14=2x7 |
| 15. The object, "the heavens" contains 7 letters | 7=1x7 |
| 16. The object, "and the earth" contains 7 letters | 7=1x7 |
| 17. Center words and one to left contains 7 letters | 7=1x7 |
| 18. Center words and one to right contains 7 letters | 7=1x7 |

Here we have many features incorporating multiples of seven which would be destroyed by the change of a single letter in the original language. There are other features besides those we have mentioned in this sentence which may be found making the number of numeric features many more than the eighteen we have mentioned above.

The account of Christ's genealogy, comprising the first seventeen verses of the book of Matthew, contains nineteen readily apparent numeric features, and others besides which may be found.

The account of Christ's birth in the next eight verses, Matthew 1:18-28, contains another nineteen numeric features. The entire second chapter of Matthew, containing the account of Christ's childhood, also contains many outstanding features. There are several paragraphs in this chapter and each paragraph contains amazing numeric features all its own. These are separate

from the other numeric features found in the rest of the passage, still in a peculiar way they are a part of the numeric design of the whole. There are three speeches in the chapter by Herod, the wise men, and the angel. Each speech contains numeric features of its own, still each forms only part of the chapter which as a whole has other numeric designs. Each division within itself contains the same numeric features that are found in the chapter as a whole.

These numeric features are found in every one of the sixty-six books of the *Bible*, in every paragraph, and often in many subdivisions of the paragraphs. Single verses often contain many astounding facts. These numeric features are so abundant throughout the *Bible* that it has required more than forty thousand pages to record them. In addition to the features we have illustrated, there are many underlying the names of the *Bible* writers, the books of the *Bible*, their order, contents, chronology, division, authorship and others.

These thousands of numerical features of the *Bible*, not found in any other literature, cannot be denied. They are there and every one must accept these facts. The question arises, *How did these features come to be woven into the very structure of the Bible, from the first to the last verse?* We have seen that it was impossible for the human writers to have done it. The only intelligence that could possibly have done it would have to be God unless possibly it might have happened by chance.

One happening of a peculiar feature may very readily be explained as a chance occurrence, but as the number of occurrences increase, the possibility of chance diminishes in a reverse order until it reaches infinity, or for practical purposes, until it approaches appreciably near infinity. This possibility of chance occurring may be illustrated scientifically by means of mathematical calculations.

(The mathematical calculations are on the next page.)

Let the events be represented by letters, a, b, c, d, etc. and the situations by boxes, or positions, numbering 1, 2, 3, 4, etc. Then if we have one event, a, and one position in which it may occur, we have but one chance or one possibility. If we have one event and two situations we have two possibilities. If we increase the number of events to two, we still have two and only two possibilities. The two situations remain the same because the unoccupied position symbolically represents a second event. In our illustration, therefore, we shall not employ extra positions. If we have four events the possibilities are increased to twenty-four. The mathematical formula for finding these possibilities is found thus:

a					
a					
a					
ab					
ba					
abc					
acb					
bac					
bca					
cab					
cba					
abcd	bacd	cabd	dabc		1x1=1 for one event
abdc	badc	cadb	dacb		1x2=2 for two events
acbd	bcad	cbad	dbac		2x3=6 for three events
acdb	bcda	cbda	dbca		6x4=24 for four events
adbc	bdac	cdab	dcab		24x5=120 for five events
adcb	bdca	cdba	dcba		120x6=720 for six events
					720x7=5040 for seven events
					5040x8=40,320 for eight events
					40,320x9=362,880 for nine events
					362,880x10=3,628,800 for ten events
					3,628,800x11=39,916,800 for eleven events
					39,916,800x12=497,001,600 for twelve events
					497,001,600x13=6,227,020,800 for thirteen events

For the 18 numeric features in Matthew 1:1-17, there is only one chance in 6 quadrillion, 475 trillion, 613 billion, 669 million, 8 thousand that it just happened; that is, that it was not so written by God.

In this discussion of the proof of the inspiration of the *Bible*, I will not carry it further, for I am convinced beyond the shadow of a doubt that the *Bible* is inspired word for word by God, every letter, every word, sentence paragraph and book.

For anyone who wishes to pursue the matter further, there is in print a *Numeric Greek New Testament*, an English translation of the *Numeric Greek New Testament*, and a treatise, 'New discoveries in Bible Text,' by Karl G. Sabiers, M.A. At the present time the original notes, vocabularies, concordances and manuscripts are in the possession of the 'Nobell Research Foundation,' Azusa, California, from whom I received my information.

Resolution of the Infinities

By the discovery of the *Numeric Bible*, I obtained a perfect standard to use in the resolution of the indeterminate questions I had encountered during the many years of study and research. Some of these which I have already mentioned we will now take up again.

1. I answered "Yes" to the proposition, "There is a being or beings in some sense higher than or superior to, what we call nature." I now give the reasons why I answered, "Yes."
2. Man is a natural being, descended from his first ancestors who also were natural. Man's body was created from the elements of nature. The origin of life has not been satisfactorily solved by the sciences.
3. Science has shown us that physical nature consists of atoms which in turn are composed of several items, force, matter, and a common quality, attractive or cohesive constituent, not yet named, which holds the parts in such a relationship to one another as to constitute them an atom of a particular element.
4. A being is something which exists. It may be one of several natures.
 - It may be an elemental atomic substance, recognizable by the physical senses of man, such as mass, weight, density, hardness, smoothness, shape and other sensible qualities.
 - It may be a non-atomic property, not recognizable by the physical sense, except in its relationship with, and effect upon, the atomic substances, such as force, motion, attraction, heat, light, transparency, color and others.
 - It may be both non-atomic and non-physical, such as goodness, faith, beauty, harmony, desire, truth, fear, hope, or other attributes which have their existence in the relationship of the mind of man with either the physical or the nonphysical.
 - It may be pre-atomic and pre-physical, pertaining only to the primary essence of the universe, that primary essence consisting of a primary force and primary matter, called by some, 'ether', but which I have called primary spirit.

Nothing can or does exist of itself or alone. Existence includes relationships and or associations. The primary essence of the universe is an association of force and matter; atoms are an association. All qualities of atoms are association and relationships. All combinations of atoms in all their forms are affected by, or

controlled by, association and relationship, reaching back to those of the primary spirit essence.

All beings, of whatever class or kind, primary, pre-atomic, atomic, physical, non-atomic, non-physical, or purely mental are related to, and influenced by, the associations and relationships of the universe.

“There is a being or beings in some sense higher than or superior to what we call nature.” This being may be pre-atomic, physical or mental. Some sense would include any of the associations or relationships possible of existence between any two or more beings, either primary, material or mental. Higher or superior would imply an association or relationship of a being unaffected by the being over which the superiority is affirmed. What we call nature is the physical, material or atomic beings and their association or relationship with other beings, pre-atomic, physical or mental.

Man is such a natural being, as we call nature. He is dual, with a mind and body that we call physical and a mind and body we call spiritual. He has a relationship through both bodies and minds with other beings of like or similar definition, with atomic and pre-atomic beings through the creation of and by his ancestors, with the non-physical through his physiological or material mind, with the pre-atomic spirit beings through his spirit. The statements in this paragraph may be verified in one of two ways, through science or through the *Bible*, which we will not here take time to repeat or verify.

Referring back to, **‘The concept of God’**. “There is a being or beings in some sense higher than, or superior to, what we call nature.” This superior being, which I assert exists, is the God of the *Bible*, which is an inspired revelation to man by God. God tells us of Himself, the only way in which we may learn of Him. Knowing Him, then, we may explore His association and relationship with other beings, primary spirit essence, pre-atomic, physical and mental. In so doing, we shall discover the sense in which God is superior to what we call nature.

We are justified in this concept of God through faith, leading us to examination of evidences, which then pursued changes faith into knowledge, and we come to, *For I know that my Savior lives*, Job 19:25, not just believing. We have already shown that God is a personal, spiritual being through exhaustive references to the matter in the *Bible*. We will not take space to repeat this here.

I John 4:6-8, *But we are of God; he who knows God hears us; he who is not of God does not hear us. By this, we know the spirit of truth and the spirit of error. My beloved, let us love one another; for love is from God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love. God is love; and he who dwells in love abides in God.*

Here is the missing link. Not a figure of speech, but the actual missing link between the primary spirit, pre-atomic beings of the universe of existence, and the atomic, physical, material and organic life. This I have known for many years and have repeatedly attempted to prove it, but lacked a standard of proof. By my discovery of the *Numeric Bible* in which every word and statement of the *Bible* is proven to be the true revelation of God, I have the proof. The missing link has been supplied.

God is love. Love is of God. The only law of God is love. Righteousness is the exercise of love. Sin is the breaking of the Law of Love. God loves man. Man loves God. Man loves man. The eternal trinity. (?) Love is the connecting link between all the parts of the universe. Only in the exercise of love does anything exist except primary essence. God is love, a spiritual intelligence, a personal, spiritual being. Using love, the spiritual power of the universe, God has created everything except the primary essence of spirit that occupies all time-space.

Hebrews 11:3, *For it is through faith we understand that the worlds were framed by the word of God, so that the things which are seen came to be from those which are not seen.* The worlds were framed by the Word of God. The physical worlds of substances were created from the primary spirit of time-space which we cannot see, by the use of love by God. From the elements of the physical world, using love, the universal spiritual power, God has created, 'what we call nature.' In the sense that the Creator is superior to His creation, God is superior to nature, for by the use of His non-atomic or non-physical intelligence He created nature from non-atomic and non-physical primary spirit.

If we include non-atomic and non-physical primary essence of matter and force within the concept of 'what we call nature,' God is still superior, because only through God's intelligence can love transform the primary essence into the physical or even into the pre-atomic elements and beings.

If we include time-space and primary spirit, from which God created the physical world through the use of the spiritual power of love within our conception of 'what we call nature,' then there is another point of determination to consider, for this makes everything natural. In this conception of nature the being of God, a personal spiritual being, would be a part of nature itself and in that sense could not be superior to His creations. A man, who is a natural being, is considered superior to his creations, such as tools, clothing, weapons and shelters. To produce such creations, man uses 'what we call natural' means or powers and his intelligence.

But as God uses the spiritual power of love for His creations, which physical man does not recognize, nor use, nor include in 'what we call nature,' God may still be considered superior to nature. Everything physical is produced from primary spirit through God's exercise of love, the spiritual power. Thus both

primary spirit and love are constituents of 'what we call nature.' In this respect love and spirit are both natural.

Both love and primary spirit are natural, love being the natural spiritual power as exercised by the intelligence of the natural spiritual being, God. He used primary essence, being the natural matter, and force of all elemental or material creations as contained in time-space.

When exercised in associations and relationships by His intelligence, God produced the physical universe which includes life in all its forms. Therefore, it includes man, and accounts for our first ancestors who were created naturally having a dual nature, a physical body and mind, and a spiritual body and mind, from the time of the first man.

The God -nspired, revealed Word of God to man, the *Bible*, makes sense to us when we realize that it reveals God to us as a natural being, of which man is the likeness. God is shown to us as exercising the functions of nature as we experience them in our own personal knowledge and activities: seeing, hearing, walking, loving, creating, begetting a son, exercising a spiritual power similar or like the spiritual power we ourselves experience, but superior to ours, infinitely superior, as God is infinitely superior to all His creations. The *Bible* thus becomes to us the revelation of the person, word, law and will of God.

Conclusion

We have shown that God is in some sense higher than, or superior to, what we call nature, because of His use of the spiritual force, love.

The evolution of the creation of man goes back to his original ancestors and we recognize how God, using love, created them to be the dual spiritual and material beings that we know today.

In the scientific study of the physical elements of the universe, scientists have reduced everything to atoms, composed of parts and functions. This is with the exception of the one part, or function which makes a physical unity of the several parts. We have asserted that this unknown or missing link is love, exercised by God.

In the philosophical concept of being, we have shown that an absurdity exists in the use of concepts of physical matters when compared with and used to prove or disprove non-physical concepts or visa versa. This absurdity exists in the attempts to disprove the existence of spirit, spiritual beings, miracles, revelation and God.

Resolution of the Infinities

We have shown that the *Bible* is inspired; not positively, but negatively, there is not one possibility in any number of chances approaching infinity, and certainty that could be expressed by human methods of substantiation. The love of God is revealed to us in the *Bible* and can be proven in no other manner.

This one basic fact has been established beyond any possible human ability to disprove. We have a point of determination or definition toward which any philosophical, natural, physical, spiritual or mental concept may be directed with a possible finite solution.

C. W. Whipple,
Seattle, Wash.
April 3, 1957.