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Scholar (allegory)

In the quaint town of Solace, nestled between rolling hills and serene lakes, lived a well-respected scholar named Elias. His days were consumed with the study of religious doctrines, ancient texts, and theological debates. Elias believed he was performing divine work, immune to the worldly corruptions that plagued others. His life was a testament to his devotion, or so he thought.

Every morning, Elias would sit in his oak-paneled study, surrounded by stacks of books, the scent of aged paper filling the air. He would pour over manuscripts, meticulously analyzing and correcting religious teachings. To the townsfolk, he was a beacon of wisdom and piety.

However, deep within, Elias harbored a secret struggle. His pride in his knowledge began to overshadow his spiritual humility. He prided himself on his ability to reason, to dissect and reconstruct religious doctrines with an almost surgical precision. But in doing so, he forgot the essence of true spirituality—the love for God and neighbor.

One evening, as the sun dipped below the horizon, casting a warm glow over Solace, a humble traveler named Jacob arrived in town. Jacob was not a scholar, but a man of deep faith. He carried with him the teachings of Jacob Behmen, a religious writer who believed that true wisdom did not come from reason, but from the Spirit.

Intrigued by the traveler's gentle demeanor and profound insights, Elias invited Jacob to his study. Over cups of herbal tea, they discussed the nature of true spirituality. Jacob spoke of the perils of pride, of how selfishness and natural reasoning could cloud one's understanding of the divine. Elias listened intently, his heart stirred by Jacob's words. For the first time in years, he felt a crack in the fortress of his pride. He realized that in his quest for intellectual dominance, he had lost sight of the simple, yet profound truth that lay at the heart of his faith—love.

Inspired by Jacob's wisdom, Elias began to see his work in a new light. He no longer viewed himself as a guardian of religious doctrines, but as a humble servant of the divine. He recognized that true rejection of selfishness meant embodying the Spirit of Christ, seeing heresy and wickedness only in the lack of love.

Elias' transformation was evident to the townsfolk. His teachings became infused with compassion and humility. He reached out to those in need, offering not just theological guidance, but also acts of kindness and love. The town of Solace flourished, not just in knowledge, but in the spirit of community and faith.

And so, Elias learned that true wisdom was not in the intricate analysis of doctrines, but in the simple act of loving others. In his humility, he found the divine truth he had been seeking all along. The end.

Scholar

A scholar may think he's doing divine work by analyzing and fixing religious doctrines. He believes he's free from worldly corruption because he's constantly focused on religious matters. However, he forgets that his own selfishness and natural reasoning are influencing his actions, just like those of a non-believer.

True rejection of selfishness means seeing heresy, schism, or wickedness only in the lack of love for God and neighbor and recognizing truth and salvation in embodying the Spirit of Christ. When a scholar becomes proud of his religious knowledge, he may be more devoted to his own desires rather than true spirituality.

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To accommodate criticism and language learning, scholars declare the ancient way of knowing God, taught by fishermen-apostles, obsolete. They claim divine knowledge came from the Holy Spirit's immediate, continual operation, but only temporarily, until genius and learning entered the church. This can be seen as "the abomination of desolation in the holy place."

When scholars assert that human intellect and learning have the right and power to guide men into divine truth, once solely the Holy Spirit's domain, it's said that the kingdom of God is closed, replaced by a kingdom of scribes, Pharisees, and hypocrites. This doctrine denies the true nature and power of gospel religion more than claiming the pope's infallibility, as the pope claims under the Holy Spirit, while the Protestant scholar relies on his logic and learned reason.

Christ never established an infallible pope nor gave power to logic, learning, or natural human abilities in his kingdom. He never said to these things, "Whatsoever ye shall bind on earth, shall be bound in heaven," or "go ye and teach all nations," any more than he told wolves to "go ye, and feed my sheep."

Christ mentioned that his departure, according to the flesh, was necessary. But he never said, according to the spirit, "It is also necessary for me to go away, so your natural abilities and learned reason can guide you into all truth." Such guidance can't be found in his words, like "Without me ye can do nothing," and, "Lo, I am with you to the end of the world."

"My kingdom is not of this world."

The first key teaching of Christ and his apostles was to tell the Jews that the kingdom of God was near or had arrived. This indicated that their church was not the kingdom of God, even though it was established by God and followed His laws. The reason was that it included human and worldly elements, consisting of rituals and symbols of a future kingdom of God.

Christ said, "My kingdom is not of this world." He added that if it were, his servants would fight for him, showing that his kingdom was fundamentally different and superior to the world, unaffected by worldly power.

Regarding the world where the kingdom of God had come, Christ said, "In the world, you will have trouble, but take comfort, I have overcome the world." Christ's victory was also their victory because he was in them, and they were in him. As he said, "Because I live, you shall live also; in that day, you will know that I am in the Father, and you in me, and I in you."

The teaching "Take no thought for what you shall eat, drink, or wear, but seek first the kingdom of God and His righteousness, and all these things shall be added unto you"_expresses the essence of God's kingdom coming to humanity. This is the privilege of all who are truly part of it—to be freed from their natural human spirit inherited from Adam, the spirit and wisdom of the world, and to only act according to the Spirit of their Father throughout their lives.

However, it feels as if this kingdom has left us. We might feel abandoned if, instead of the Spirit of our Father guiding and working within us, we rely on our own natural abilities, constantly seeking signs of God's kingdom which is nothing but God Himself, manifesting His wisdom and power in our lives.

Wouldn't it have been better to remain under the old ways of types and figures, like sacrificing bulls and goats by divine appointment, than to follow a religion that must be spirit and life but instead is influenced by worldly wisdom and human desires? Where the Spirit of God isn't the constant guide in spiritual matters, nothing good can come from it. This truth is evident in the history and state of libraries and churches in Christendom for many ages.

Reinforcement of every evil and vanity of fallen nature

There's no difference between man's own righteousness and his own light in religion; they both reinforce every evil and vanity of fallen nature. Only what saves a man from his own righteousness can save him from his own light. The Jew who trusted in his righteousness was most resistant to the gospel, like the rich man who found it hard to enter the kingdom of heaven.

Similarly, a Christian who trusts in his own light is like the Jew trusting in his righteousness. Such a Christian, like the Pharisee, ends up further from the kingdom of God than publicans and harlots. Descriptions like "a beast, a scarlet whore, and a horned dragon" have been used by the Spirit of God to describe the Christian church because human wisdom and self-righteousness corrupt its divine essence.

Man's natural light, self-love, and worldly power have distorted the divine mysteries of salvation into a kingdom of strife and contention. This beastly nature governs both private Christians and public churches until they die to self and turn to God, finding Him as the living essence within them.

Our true relation to God is through a birth of His divine nature within us. Only the divine nature in us can seek God's kingdom, cry "Abba Father," or pray "Thy kingdom come." Hence, the apostle says, "The letter kills, but the Spirit gives life."

Even the divine letter of the gospel can kill when it's taken as divine power itself, leading to strife about words and opinions rather than true spiritual life. All written doctrines aim to guide us to Christ, who refreshes our fallen nature, making His Spirit, Body, and Blood alive within us. This new birth is essential for entering the kingdom of God.

All the Law, the prophets, and the gospel are fulfilled when we become new creatures in Christ, with His life in us. True understanding of scripture sees every expression as a call to come to Christ, to be filled with His divine nature. Grammar, logic, and criticism focusing only on the words lead to strife and contention, missing the true spiritual life. he differences between literal knowledge and divine knowledge is illustrated in these words of Jesus: "The kingdom of God is like a treasure in a field." This shows that literal knowledge, like written scripture, can inform us about a valuable treasure (the kingdom of God), its existence, and its location. However, when Jesus adds that a "man goes and sells all that he has, and buys that field," this represents divine knowledge—actually possessing and enjoying the treasure.

This means that to truly understand and partake in the kingdom of God, one must completely commit and sacrifice personal possessions and desires, as highlighted in Jesus' words: "Except a man denies himself and forsakes all that he hath, he cannot be my disciple." In other words, one cannot truly know Christ and be transformed by His mind, Spirit, and nature without fully dedicating oneself to Him.

Thus, literal knowledge, like reading scripture, can guide us on what to do, but it can't accomplish the action itself or provide the spiritual fulfillment. True divine knowledge requires personal sacrifice and commitment, leading to a deeper, transformative relationship with God

People often think that understanding religious concepts is just about knowing ideas from scripture. But true knowledge of good and evil comes from experiencing them internally, like how we see and hear. Just as we can't change our ability to see or hear by thinking about it, our understanding of good and evil isn't influenced by ideas alone. Instead, it's a part of our inner growth and life. Yet, many people only value the intellectual understanding of these concepts, rather than the real, internal experience of them.

When someone thinks they understand God by just thinking about His existence and attributes, they believe they truly know Him. However, the scripture says knowing God means having His power, life, and Spirit within oneself—this is eternal life. "No man knows the Father, but the Son, and those to whom the Son reveals Him." This revelation of the Son is the birth of the Son within one's soul, making this new being in Christ the only true knower of God, His actions, and His works.

Faith is not just about having certain opinions or agreeing with certain ideas. True faith is having Christ, or the divine nature, within us. This divine presence leads to righteousness, peace, and joy through the Holy Spirit. The phrase "by faith you are saved" means "by Christ you are saved." If faith were anything other than Christ or a birth of divine nature within us, it would be powerless. It couldn't help us, give us strength, or help us overcome challenges. Any faith that is not Christ in us is just a dead faith.

In essence, this emphasizes that real faith is not just intellectual or external; it is the internal presence and work of Christ within us that brings true salvation and spiritual power.

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Don't be confused

Does this mean there should be no learning or scholarship in the Christian church? Should we only think about salvation and nothing else from the gospel? Should ministers only focus on self-denial, humility, patience, love, rejecting worldly things, and fully depending on God? Should there be no joy except through the Holy Spirit, no wisdom except from God, and no way of living except as Christ did? Should their only reward be to be found in Christ and be ready for His return, when He comes with the voice of an archangel and the trumpet of God, and the dead in Christ shall rise first?

This passage questions whether the Christian church should focus solely on living a humble, patient, and loving life, fully dependent on God and rejecting worldly pleasures, instead of pursuing scholarly learning or intellectual achievements. It suggests that true wisdom and joy come from God, and that the ultimate reward for a life of faith and love is to be found in Christ and ready for His return.

Regarding the need for knowledge in the Christian church, all that was mentioned earlier is to increase and promote it, so that ignorance and darkness are removed. The church of Christ is the place of the highest knowledge humans can achieve in this life. True knowledge of God or humanity is found in the Law, the prophets, and the gospel. The truly educated person is one in whom these teachings are fulfilled, and who loves God with all their heart, soul, mind, and strength, and loves their neighbor as themselves. This person possesses all wisdom and understanding.

If someone lacks this divine love, even if they are talented or knowledgeable, they may be like great scholars or critics, but they won't have true understanding. To truly understand the mysteries of nature, good and evil, and the connection between the visible and invisible worlds, one must have divine love. Only this love can open the vision of these mysteries.

To understand grace and salvation, and be a true witness of gospel truths, one must let the fire of divine love work within them. Without this love, any knowledge or eloquence one has is lifeless. The heart without divine love is like the dark heart of fallen Adam. True knowledge of God's kingdom requires this love. Without it, a person's actions are driven by pride, envy, hatred, and other negative forces. Only the birth of divine love, which is God's light and Spirit within, can save them from these evil influences.

There is no true knowledge in heaven except what comes from love. The difference between an angel's light and a devil's darkness is made by love. Divine love starts with a divine nature within us. As John says, "We love Him because He first loved us," which means we desire God because He first desired us. We could not turn to God without Him first reaching out to us. This divine love within us is maintained by our creation and redemption.

Just as the Holy Spirit must first be given to us for us to worship God in spirit, love must also be a gift from God. Only then do we have God's love within us to love Him back. This truth is emphasized in the words, "Love is of God, and he that loves is born of God."

This passage emphasizes that true knowledge and light come from love. It explains that we love and desire God because He first loved and reached out to us. This divine love is a gift that allows us to truly know and love God. Without this divine love, we lack true understanding and connection with God.

One follower of Christ asked to go bury his father first, and Jesus replied, "Let the dead bury their dead, follow me." Another asked to say goodbye to his family first, and Jesus said, "No one who looks back is fit for the kingdom of God." Suppose a third person asked to go back for some deep-learned books, fearing they might misunderstand Jesus' teachings without them. This request would seem foolish and absurd, just like the other two requests that Jesus rejected. Scholarly and critical theology is similar to this request, focusing on intellectual understanding rather than following Jesus wholeheartedly. This highlights that following Christ requires wholehearted commitment without looking back or relying on intellectual resources alone. Just as Jesus rejected requests that showed divided priorities, scholarly pursuits should not take precedence over the simple and total dedication to Christ's teachings. True understanding and following of Jesus come from a direct and committed relationship with Him, rather than through academic study alone.

Jesus said, "I am the light of the world, he who follows me will not walk in darkness." This means spiritual light and darkness are as clearly separated as day and night. Jesus Christ is the only true light for both humans and angels. In contrast, human nature, with its selfishness, pride, and cunning, is full of spiritual darkness. Nothing good can come from this darkness. True light is being reborn from above through Christ.

Jesus is the light of the world because He brings heavenly life to fallen souls. Those who seek to enrich their minds with literature, philosophy, and criticism, from those who praise idol gods, are choosing darkness over this divine light. It's like going to a serpent to learn the innocence of a dove or seeking purity from authors known for their indulgences.

This criticizes those who look to pagan literature for wisdom to work in Christ's ministry. It compares them to Peter when Jesus rebuked him with "Get thee behind me, Satan." It suggests that a religious scholar focusing on classical literature is no more walking in Christ's light than someone indulging in worldly pleasures.

Explanation: This booklet contrasts the light of Christ with the darkness of human nature and intellectual pursuits disconnected from divine truth. It emphasizes that true spiritual understanding comes from following Christ and being reborn in His light, rather than seeking wisdom from secular or pagan sources. The critique is directed at those who prioritize intellectual achievements over a genuine, humble relationship with Christ.

More evidence

The fall of a divine Adam under the power of sin, Satan, and hell is the loss of his heavenly fire and Spirit, which was his original union with God and heavenly beings. If Adam never had this divine fire and Spirit but only the earthly spirit, then his fall and redemption mean nothing. Without this divine life, there is nothing to fall from or be redeemed to. If he always had the same spirit of life as animals, then higher spiritual concepts are just imaginary.

Why would a great prophet come with water baptism and the Son of God come with fire baptism if humans didn't need or couldn't receive a higher spiritual life? Why all the religious practices, churches, and sacraments? If the earthly spirit is the highest life, like animals, then we don't need to ask for it and only lose it when we die, just like animals.

This argues that without a divine Spirit and heavenly fire within humans, religious concepts of fall and redemption are meaningless. If humans only have the same spirit as animals, then higher spiritual practices and teachings are unnecessary. The text emphasizes the need for a divine life within us to make sense of spiritual teachings, redemption, and religious practices. Without this, human life is no different from that of animals, and religious efforts become pointless.

Divine joy, Contentment and Love

Embracing this information can transform how you navigate life's challenges. By grounding yourself in the divine joy and love that comes from a deep connection with God, you cultivate resilience and peace. This spiritual anchoring helps you stay centered and strong, regardless of external circumstances. It's about living a life filled with purpose, gratitude, and an unshakeable sense of security in God's eternal promise. This inner strength and joy can be a guiding light, helping you make decisions aligned with your highest good and spiritual wellbeing. Trusting in this divine connection and letting it guide you can lead to a more fulfilled and meaningful life. There are countless testimonies of individuals who have experienced this profound divine joy and spiritual transformation. One well known example is Mother Teresa, whose life was a testament to living out God's love and joy amidst suffering and poverty. Her unwavering faith and dedication to serving others exemplify the joy that comes from deep spiritual connection and purpose. simplify

Sure, here's a simpler version of that passage:

Embracing this divine joy and love can transform your life, helping you handle challenges with resilience and peace. By connecting deeply with God, you gain a strong, centered foundation, allowing you to live with purpose, gratitude, and security in God's promises. This inner strength and joy guide your decisions toward your highest good and spiritual well-being. Trusting in this divine connection leads to a more fulfilling and meaningful life.

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