

The Way

The Promise And The Hope

Essays by Ron Shoemaker

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Table of Content

Table of Content	v
Foreword	vii
Introduction	xi
Dr. Stone and Reverend Gibson	1
Memories	5
A little background on the following two messages	9
Message 1 : Foundation Church of the New Birth	11
Message 2: Jesus Was Constituted In Soul At Birth, To Become The Messiah	13
The Soul and its Love	17
A Momentous Event	21
The Great Soul	25
The Seed	27
The Key	31
The Way	35
Why don't I feel the presence of the Father's Love?	43
A Comment	47
Creator and the Created	51
An Unusual Experience	53
A Thought For the Day	55
The Eyes of the Soul	57
The Nature of Natural Love	63
The Golden Rule	67
The Glass of Water	73
Forgiveness and Freedom: two sides of the same coin	77

<u>The Gift of Forgiveness</u>	83
<u>I would like to make a comment</u>	87
<u>Our Second Heritage</u>	89
<u>Receiving God’s Love – A Divine-Human</u>	95
<u>The Great Possibility</u>	99
<u>For further reading</u>	107

Foreword

I met Ron Shoemaker at the 100th Anniversary Celebration of the Padgett Messages, a Divine Love Retreat in Chevy Chase, Maryland, USA during September 2014. We had much to share and felt an immediate kinship through our service to the poor. Ron lived in villages of Northern India for many years and worked there, and I am involved with San orphans in Namibia.

At this gathering mentioned above, Ron gave a presentation on his acquaintance with Dr Stone, a close friend of James Padgett and keeper of the handwritten original messages (autographs). This story Ron shared touched me deeply and I realized, he provides an important link to the past. You can read this article on page 1.

Since our meeting in 2014 we have been in e-mail exchange and Ron every now and again sends me essays or inspirations of which I wish to publish here. As an introduction I like to share the following e-mail in which he so beautifully describes the soul:

Tue, Jul 7, 2015

Hi! I sent you something earlier that I hope you will find meaningful.

Regarding your question about projecting the Divine Love, let me begin with a picture of one way to look at the soul. In my experience I like to see the human soul as a house with a number of rooms, each room with its purpose and appropriate furnishings. When we pray for the Father's Love to enter our souls, the Divine Love will enter one of the rooms where It can find a place to lodge; a place It can call home ... an environment that will be conducive to Its growth and development. As we learn to pray and to allow the Father's Love to enter our souls in greater and greater amounts, the Divine Love we do possess stays active in our souls. If we do not keep the Divine Love active through prayer, It may become inactive and dormant allowing earth plane motives and desires to flood into our souls. The Prayer speaks of this as "pleasures and allurements of this world". This is one reason the messages speak of never ceasing to pray.

As the room in our soul fills with the Father's Love in answer to our prayers, the Divine Love at some point will become dominate in that room meaning the earth plane influences do not hold sway anymore. Once this

is accomplished, the Divine Love is ready to move into an additional room and when we allow it to do so it will lodge in the new room and begin the process of becoming dominate once again. And so the processes will go on until all of the rooms in our souls are transformed; the Divine Love becoming dominate in each room.

As the Father's Love stays active and becomes dominate, those Divine Qualities that naturally flows from His Love will become our constant companions ... in their purity, flowing without effort into the world where we reside.

I know that it has been said that prayer is the key to Heaven, but it is true. After the murder of Jesus, his followers met at Pentecost and experienced such a presence of the Divine Love that there was no doubt concerning Its existence. For those who were present, the Divine Love became a three dimensional experience.

I hope the above has value for you.

In His Blessings,

Ron.

May the following writings be inspiring and uplifting as we embrace this transforming gift of Divine Love in deep gratitude to our Heavenly Father. We thank Ron for sharing his gift of writing with us and bringing forth through his essays the Good News of God's Love.

I wish to point out to the reader who is not familiar with the Padgett Messages, that if we use the terms "Volume 1" or "Volume 2" etc, we refer to the first publications of the Padgett Messages "True Gospel Revealed Anew By Jesus" (TGRABJ) which appeared in four volumes. You can read them here <https://new-birth.net/padgetts-messages/the-padgett-messages-from-the-true-gospel-revealed-anew-by-jesus/>

Further, you can research the history of the churches that are based on the Padgett Messages here <https://new-birth.net/new-birth-christians/history-divine-love-churches/>

At the end of the book there are listed website-links for further reading.

Sincerely,

Helge Mercker
Swakopmund, Namibia
September 2021.

Introduction

I remember hearing the phrase, "To forgive is Divine". That is about the extent of what I remember hearing as a child regarding the Divine. My mother took me to a Seventh Day Adventist Church for a while. But from the start I found it difficult to accept that a loving God would require the sacrifice of a person or animal or other life form as a form of propitiation. The pain and suffering required of the victim didn't seem to fit with my idea of a loving Deity.

My father leaned toward spiritualism. He took me to several spiritualist meetings and knew a person who had some medium capabilities.

Near the end of my time in High School my father received the Second Volume of the Padgett Messages from his sister. He found it meaningful and passed it on to me to read. I found the messages very engaging. I especially enjoyed the messages from John. I thought Volume 2¹ presented a complete picture of what it meant to be on the Divine Love path. I wondered what insights Volume 1 would have that Volume 2 didn't.

After a few years we were able to receive Volume 1² and eventually Volumes 3 and 4. The Padgett messages pointed to the differences in natural love and the Divine. I came to understand that Divine Love is a self-sustaining Essence that has unlimited possibilities and that its affections are constant. By contrast our natural love is influenced by our ideas and desires that can change. Thus natural love is not self-sustaining or guaranteed to be constant in its affections.

It has been said that prayer is the key to heaven. What I learned is that prayer helps to open my soul to greater inflowings of His Love. Just as importantly, it also helps to keep His Love in my soul active. Divine Love not only needs a place where it can reside, the human soul, but it also

¹ <https://new-birth.net/padgetts-messages/true-gospel-revealed-anew-by-jesus-volume-2/>

² <https://new-birth.net/padgetts-messages/true-gospel-revealed-anew-by-jesus-volume-1/>

needs an environment that allows it to be active and growing. That's why the messages kept encouraging constant prayer.

I now understand that after I am at-one in the quality of His Love, there will lie before me the promise and hope of unlimited growth in its quantity. There is no limit to the quantity of His Love that I can receive. I have the possibility of continually becoming more at-one with the Great Soul in quantity ... always becoming ... always becoming. This is my experience with the hope and promise of our Second Heritage.

Ron.

Essays by Ron

Dr. Stone and Reverend Gibson

I first met Dr. Stone in April, 1960. I found him living in an old wooden apartment building in Washington, D.C. When he opened the door I saw a tall gentleman, thin, with a head of white hair, parted on the side. As I entered his one room abode I saw on my right a tall dresser, about five feet high with a few things sitting on top next to his picture of Mary. He mentioned her picture almost immediately. Next to the tall dresser was a double bed with a head and foot board made of metal. Near the foot of his bed and a bit to the left sat a smaller dresser with a tall, narrow window behind it; the window being typical of an old boarding house. To the left of the smaller dresser, in the corner, he had a place where he could hang a few clothes. There were no cooking facilities. Near the center of the room Dr. Stone had a wooden chair similar to one you might find at a kitchen table. He motioned for me to sit in the chair while he sat on his bed. The bathroom facilities were down the hall and were used by people from several apartments.

Dr. Stone and I had corresponded for several years prior to our first meeting. He was always interested in how things were going. He used the term “welfare” when asking how things were: he would write, “I hope that your welfare is fine”. Whenever we went some place we always walked. Rev. Gibson said that in his last years Dr. Stone would walk for miles every day. When I first met Dr. Stone he was in his eighties and seemed to be living on his social security income. He was not working so there was not a lot for him to do. He had published the first volume of the messages, I suspect, with the money he had saved during his working years as a chiropractor. He mentioned, “two ladies”, who did not want to be named, who provided the money necessary to continue publishing the messages.

During this visit Dr. Stone took me to lunch in a nice restaurant. He mentioned that he liked to have cream sherry to go with his meal. We both had cream sherry that day. As it turned out cream sherry was not my favorite. I thought afterwards that I should have sent him a bottle of his favorite drink from time to time so he could enjoy the cream sherry in his room. He also talked about the times when he would walk down to the Supreme Court to listen to the arguments concerning the important issues of the day. It seems he could just walk in and sit down with no security checks. He found these discussions interesting and

challenging. From time to time he would mention his talks with spirits which, I think, became a more important part of his life in later years. When talking about Rev. Gibson he spoke of how valuable he was in getting the federal government to accept the Church of the New Birth as a religion on an equal footing with other churches. Apparently, there was a certain amount of skepticism on the part of those who would have to make that decision. The fact that it was a new purported view of Christianity raised questions about The Church of the New Birth being a legitimate church and not just a tax shelter. Rev. Gibson kept pushing until the decision was made in the Church's favor.

When Rev. Gibson became the third member of the board he was still living in New Jersey. I did not meet him until he had retired and moved to Washington, D.C. to work more closely with Drs. Stone and Samuels. At that time Dr. Samuels was receiving messages through automatic writing. I do not know how Drs. Stone and Samuels met, but Rev Gibson told me when Dr. Samuels first sat down to see if he could receive messages via automatic writing, nothing happened until Dr. Stone reached over and placed his hand over Dr. Samuels' hand. At that point a connection was made and Dr. Samuels was able to receive messages quite successfully. After Dr. Stone passed on, Dr. Samuels and Rev. Gibson had a parting of the ways which was never explained to me. At the time, I found it hard to understand how that could have happen. Perhaps Dr. Samuels' Jewish background or his family had an influence on what evolved ... maybe both. In any case Dr. Samuels did not receive any more messages; the line had been severed. Rev. Gibson told me that he subsequently wrote two letters to Dr. Samuels in an attempt to have him return ... but to no avail. The letters were never returned or answered.

Rev. Gibson in many ways was the antithesis of Dr. Stone. He was short, partly bald and somewhat plump. He always dressed well. Whenever he needed to leave his apartment, rather than walk, he always drove his Cadillac. His relationship with other people was black and white while Dr. Stone's was more easy going. Rev. Gibson told me that he had a helper for a while who died after falling from a building. He also mentioned that he had done quite well in the stock market but had lost everything in the 1929 crash. By the time I met him in the 1960's he was doing very well again. He was living in a five or six room apartment in a condominium that had a swimming pool in the basement where he could exercise. His apartment was well furnished. It had a nice kitchen

with a small dining area and two bedrooms, one with a walk-in closet that was filled with a variety of clothes. On one of the walls of his living room, there was a beautiful painting of the Last Supper that he said he hoped one day would hang in a church building. In another room, were Padgett's and Samuels' messages filed by author and subject matter in five or six large metal cabinets. When I saw them the messages were safe and organized so that it was easy to find the topic and the author I was interested in. Rev. Gibson said when he met Dr. Stone the messages were all stored in boxes under his bed. There must have been a fifteen-to-twenty-year period when Dr. Stone was the sole guardian of the writings. When Rev. Gibson became their custodian he most likely had help in getting them organized and safely filed in cabinets. The undertaking would have been enormous. It appeared that Rev. Gibson lacked for nothing materially.

During the 1950's or early 1960's, Dr. Stone and Rev. Gibson also attempted to have church services at the Burlington Hotel. They rented a meeting room and planned to have services once a week. Dr. Stone was to run the healing portion of the service and Rev. Gibson the remainder. They were not successful. After Dr. Stone's passing in the late 1960's, Rev. Gibson tried once again to have church services at the Burlington Hotel. Things were going along smoothly until one of the women left her purse in the cloakroom during the church service. When she returned to reclaim her purse she found that items had been taken. She made such a fuss over the incident that it was decided to cancel future services.

Rev. Gibson also attempted to convince the followers of Swedenborg to join in with the Church of the New Birth. But their beliefs regarding Jesus were such that they felt they could not give them up. For them Jesus was God. There were several meetings, but no meeting of the minds. Later, he was to meet with Bishop Pike of the Anglican Church. The Bishop had heard of the Padgett messages and was very interested in learning more. Unfortunately, he died before a meeting could take place.

The last time I was traveling to Washington, D.C. to see Dr. Stone and Rev. Gibson, Dr. Stone died shortly before I arrived. Rev. Gibson and I were going to stay at the Burlington Hotel. When I arrived, the clerk handed me a note. Rev. Gibson was returning to New Jersey to get Dr. Stone's will. Upon returning, Rev. Gibson arranged for the funeral. He

and I were the only ones that attended. A notice had been placed in the newspaper, but on one else came. The ceremony was simple. Rev. Gibson said a few words and commented on the presence of those from the other side. We said The Prayer and then sprinkled rose petals over the casket. Dr. Stone's body was cremated. His few belongings and ashes were returned to relatives in southeastern Canada. After the funeral, we went to an upscale restaurant in downtown Washington to have dinner. It was the same place where Mr. Padgett used to go to enjoy a meal; the same place where he ate large amounts of freshly baked bread the night before he died. It was a German Restaurant in the basement of the building. While we were there, people were enjoying their dinners as violin musicians slowly moved among the tables playing. The restaurant had a very pleasant ambience; it was easy to see why Mr. Padgett enjoyed eating there.

In his last few years, Dr. Stone needed to make two hospital visits for surgeries from which he made successful recoveries. There was no Medicare at that time so I am quite sure that Rev. Gibson paid the medical bills. He also came to visit Dr. Stone once in a while when he was still living in New Jersey.

I never met Rev. Gibson again after that experience. Sometime later he sent us several cardboard boxes filled with automatic writing manuscripts; many of which had not been transcribed. He was hoping to find more messages from a particular writer. Because Francie, my wife, could read the automatic writing manuscripts with relative ease, she was the one who transcribed them. I copied four or five of the messages that I found to be extremely interesting. I kept the copies I made and returned all of the originals. Rev. Gibson claimed his contacts from the next world told him that I had kept some of the originals. The accusations then started to fly and just kept on coming. He seemed to be paranoid about someone using the messages to start another church. I finally understood why he and Dr. Samuels might have separated in this work. I came to question the leadership of the Church; those people who were guiding it into the future. I did not understand why someone from the other side did not attempt to set Rev. Gibson straight, but, far as I know, this did not happen.

Throughout, I did not lose faith in the messages and the beautiful expressions found in the writings of John concerning a love that is Divine.

This is for anybody who is interested:

Memories

When I first met Dr. Stone in April, 1960, he had a positive working relationship with Dr. Samuels and Rev. Gibson. He spoke highly of both. I never had the opportunity to meet Dr. Samuels but subsequently met Rev. Gibson on one of my trips to visit Dr. Stone. At that time Rev. Gibson was still residing in New Jersey and working on an airport construction project. He was also very successful in the stock market during the 1950's after losing everything during the collapse of the late 1920's and early 1930's. During the 1950's and 1960's Rev. Gibson would drive to Washington, D.C. for meetings with Drs. Stone and Samuels to discuss church business and to receive messages via automatic writing. He also became involved with transcribing until Dr. Samuels decided to stop receiving messages.

During his latter years, Dr. Stone had to go to the hospital twice. Rev. Gibson drove from New Jersey to help Dr. Stone through those times. On one of the hospital visits, Rev. Gibson told me the doctors had found additional problems they didn't expect. The medical costs of both visits to the hospital were paid by Rev. Gibson. On each occasion Dr. Stone made good recoveries. Rev. Gibson would also visit with Dr. Stone on his birthday as well as other times.

As I recall, the first time I met Rev. Gibson was when I was traveling to Washington, D.C. to talk with both Dr. Stone and Rev. Gibson. Rev. Gibson had arranged for me to stay at the Burlington Hotel where he also would be staying. When I arrived, the desk clerk handed me a note that informed me that Dr. Stone had passed away and that Rev. Gibson was returning to New Jersey to retrieve Dr. Stone's will.

When Rev. Gibson returned he made arrangements for the funeral. He and I were the only ones that attended. Rev. Gibson gave a short talk, we said the Prayer, then spread red rose petals over Dr. Stone's body. After the funeral we went to a downtown basement restaurant where James Padgett ate on occasion. Rev. Gibson told me it was the same place where Mr. Padgett would order their fresh baked bread, the bread that supposedly was the cause of his demise. Unfortunately, I don't recall the name of the restaurant. It had German decor with a violinist

walking from table to table as he played. The ambiance was very pleasant and relaxing.

In accordance with his will, Dr. Stone's body was cremated. The ashes along with his few belongings were sent to relatives in southeast Canada. When Rev. Gibson went to retrieve Dr. Stone's belongings from his apartment, the landlord had already rented it, removed Dr. Stone's things and piled them in the hallway. His will provided no monetary rewards for relatives. They expressed their disappointment to Rev. Gibson.

While they both were committed to the preservation of the messages and the spread of their gospel, there were differences in their lifestyles. When I first met Dr. Stone he was residing in a one-room apartment in an old wooden boarding house with the bathroom down the hallway. His view overlooked a residential street with old wooden houses from an earlier era. After Rev. Gibson moved to Washington, D.C., he lived in a five-room apartment on the 5th floor of a condominium with a view overlooking the surrounding area. His living quarters included a kitchen with a dining area, two bedrooms, his with a walk-in closet, a bathroom and a large visiting area. In the basement of the condominium was a swimming pool that Rev. Gibson used. He apparently loved to swim.

When I met Dr. Stone and Rev. Gibson neither were married. Each was living alone. Dr. Stone was tall and thin with a white head of hair. He always wore a dark blue suit with a white shirt and tie. His favorite drink was cream sherry which I also had at one of our meals. Rev. Gibson was short and portly with a balding head. He ate well and wore a suit with a white shirt and tie except in moments of relaxation. His walk-in closet was filled with clothes. Dr. Stone, in one corner of his one room apartment, had a few clothes hangers hanging from a stick ... not all of them filled.

Dr. Stone had no car so he walked wherever he went. When I was with him we also walked. Rev. Gibson told me that Dr. Stone walked miles every day after he no longer worked. He had his favorite routes and places he liked to stop for a cup of coffee and a snack. He was careful where he walked as some of the neighborhoods were unsafe. Rev. Gibson on the other hand had a Cadillac and rode everywhere he went. When I was with him we never walked any farther than necessary.

Dr. Stone didn't seem to have many friends. When he wasn't walking, he spent time talking to spirits while in his apartment. With little or no insulation in the walls, other boarders must have found the one-sided conversations interesting. Rev. Gibson had friends and connections and traveled well as he visited them. He served in the United States Coast Guard during the 2nd World War and was still enjoying their reunions when I met him. He also had connections with the Swedenborg Church and Bishop Pike of the Anglican Church.

During the years when Dr. Stone was by himself, he kept the Padgett messages in cardboard boxes stored under his bed in his one room apartment. After Rev. Gibson joined him and Dr. Samuels in this effort, he took possession of the messages, and with some help, no doubt, organized them by author, date and subject. They were filed in five or six large metal cabinets. When I saw them they were stored in a room in Rev. Gibson's apartment. That was the only thing the room was used for. When I looked through the filing cabinets, the messages were clearly marked and easy to identify.

Ron

Correspondence by Ron Shoemaker to several in our Divine Love community on Friday, Jun 19, 2015.

A little background on the following two messages

One of the times I met Dr. Stone in Washington, DC, in the early 1960's, he told me about the California Study Group. He referred to the study group as the Concord Group and in the early 1960's was very pleased with how it was operating and growing in spiritual understanding. As he expressed it, the hope was that study groups would spring up where the printed messages were available; small numbers of people could come together who were interested in studying the messages in a greater effort to experience and understand their meaning. When questions arose that could not be answered from within the study group, the group could then approach the people in Washington for an answer or at least their help; Dr. Stone, Dr. Samuels and Rev. Gibson were the ones that were expected to provide answers and or help with the questions from the various study groups. It was hoped the Study Group in California could be replicated when other study groups were formed.

The California Group met in an individual's house who was a member of the Study Group. One part of the house was set aside for the meetings of the Study Group; they referred to that part of the house as the Lighthouse. Rev. Gibson told me at one point that they had asked him to come out and visit their group. He did go out for a visit and while there he attended one of their study sessions. During their study session people smoked cigarettes to the extent that the Lighthouse filled with smoke. As some of you may know, Rev. Gibson could be blunt; he did not like the atmosphere created by a room filled with smoke. He did not see how this helped with one's spiritual development. As you can imagine, he ruffled a few feathers.

In this same time frame, when the leader of the Study Group became interested in the upcoming election, and started donating more and more time to the election and less and less time in preparation for the Study Group's lessons, the group began to fall into disarray; it became easier to become bogged down with philosophical differences rather

than concentrating on prayer and learning to allow the Divine Love to enter and find a place to lodge in their souls.

I had been exchanging letters with two of the younger members of the California Group prior to this time. In their letters they were positive; it seemed things were going along fine. Suddenly the letters quit. At the time I did not know what had happened.

The above are some of the reasons why the message or messages Dr. Samuels received on May 18, 1963, referred to smoking in the Lighthouse and the deteriorating leadership of the Study Group.

The writer also mentions that when we allow the Divine Love to lie dormant in our souls, earth plane motives will tend to repossess our souls. Prayer helps to keep the Divine Love active; bringing with it humility, forbearance and forgiveness and helping us to eventually become free from suspicion, jealousies and competition.

I hope this will help make a few things clearer if they were not already clear.

In His Love and blessings,
Ron

Message 1 : Foundation Church of the New Birth

May 18th, 1963

I am here, Jesus.

For, as I said in what has been called the Sermon on the Mount, "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?" (Matthew, Chapter 5, verse 13). If you permit the Divine Love within you, in greater or lesser extent, among you, to lie dormant while earth plane motives repossess you, then how will mankind know of the Father's Love, and seek Him unto salvation? For, as I said, you are the light of the world; "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This I said in a sermon, called Sermon on the Mount. It met (meant) that your actions bear witness to have the Love which is, or is not, in your souls. This love gives humility, forbearance, forgiveness, and if you do these things, you show that God's Love is there. Prayer to the Father causes the love to shine in your souls, and become active, it displaces, or causes to displace, in time, suspicion, jealousies, competition. I desire to judge no man, but, he who will, let him come to the Father and pray.

In the clash of personalities among my friends in my day, my parents sought to uphold the religion in force; some apostles wanted me to become king in Judea and wage war on Rome: another sought to force my hand by thinking my healing was done through mysticism; few understood my mission, and even then imperfectly. In our meeting in California, we may ask ourselves if our motives were all for the glory of the Father and His Love. If we can truly confirm this, then let us submerge personality differences, or temperament, in the blessed cause for which I died and now plead.

I impressed Dr. Samuels with some things when he was called by the Rev. Gibson. Those I confirm now. I wish complete informality and no minutes. The Lighthouse should be respected as a holy place, and if you do not smoke in church, should you smoke in a shrine made sacred unto the Father? This is restricted to the Lighthouse itself and does not include the entire house.

I am sorry that our group leader's time is being drawn more and more into earth plane political activities. I would like to see the leader assume more responsibilities as the Lighthouse Group grows in love and understanding and takes upon itself the problem which continued growth will entail. If she cannot meet these developmental obligations because other interests prevent her, she should examine her conscience and, if she so feels to be the right thing, vacate her post so that someone else may be considered in her place. I would like to see Marva continue to be leader of our California Group, for she is doing a very fine work in every respect, but a delegation of group chairmanship is not desirable nor is it hers to bestow. If necessary, I will select a leader. At this time, it would seem logical that the assistant leader, Frances, assume the chair in Marva's absence.

Let us work together for the Church of the New Birth, and grow each of us in grace and in His Love, through earnest prayer to the Father, and may His Love overflow into our souls in abundance unto eternal life. I am

Jesus of the Bible

and

Master of the Celestial Heavens.

(Received May 5th, 1963 by Dr. Daniel G. Samuels)

Message 2: Jesus Was Constituted In Soul At Birth, To Become The Messiah

1962

I am here, Jesus:

Of much interest today is the question of when I became the Messiah ... at the creation of my soul by God in the midst of the ageless eons of the past, or at the moment when I was incarnated as an incarnate soul in the womb of my mother, Mary, or at birth. I have already said that God creates, or has created souls, with His great qualities, in a way only known to His Soul, without the divinity which His qualities possess. The soul is subject to the influences, good or bad, of forebears and the moment of birth is also influential in that Gods laws of time and qualitative efforts are also operative for all.

To show in only one way the workings of God's Laws of time, you may understand that conditions about the time of my birth pointed to the immanence of the Messiah to earth. Daniel, the story of a prophet by this name, worked out through a vision of God that the end time, more precisely, the end time of the Hebrew dispensation and the beginning of the time of the Messiah, was to come about the first preceding my generation and that the Messiah himself, which I had knowledge of through study and revelation, was to begin his teaching of the Divine Love by what you call 26 A.D.. Why was it given to man to be Adam, or Eve? Why was it given unto Abraham, Moses and the prophets to be what they were? They acted as they did because they had human souls ... not divine souls, I must repeat ... which because of their constitution and human heredity, of God's Laws of time and qualitative efforts and because of their use of Free-Will-Choice, also a great law of God, they generated activities in the direction they took and because the circumstances of their day required them to do so in order to fulfill themselves as human personalities and individualities.

Thus, as some incarnate souls become great painters, great scientists (They could not become great scientists before their age of science, even if endowed with the greatest talents) and great philosophers, the prophets became great men of God's Will because their individual souls were equipped through endowment and diverse forces working

through them and their use of Free Will, as the moment of historical circumstances or situation demanding their action.

And thus it was that I, Jesus ben Joseph, became the Messiah. It was not foreordained that I should become the Messiah except that I was constituted in soul at birth for that mission and determined upon that mission by my own free choice, and that the circumstances ... the Roman iron grip on Palestine, the appearance of the New Covenanters of Damascus and the retreat to the Dead Sea among the Essenes, the publication of Enoch, the Testament of the Twelve Patriarchs, the Assumption of Moses, the Psalms of Solomon, the rise of the Chassids following the disasters of Second Temple living, the growth of the Sadduces and Pharisaic party, a member of which my father was, and an admirer of the teachings of Hillel, and realization that the Divine Love would not become a reality to mankind unless I, Jesus, preached it, because the Temple and the people would be eventually destroyed due to Zealotic intransigence in the face of Roman brutality ... the circumstances, I repeat, demanded that I give myself to this mission, even though it result(ed) in my death, which I knew I would have to face and undergo, not because of any mysticism such as now preached in the churches, but because the temper and violence of the times so dictated.

At birth God did not deliberately bestow upon me the Divine Love, but I received small portions of it into my soul because my soul, constituted in a way to understand the meaning of God, as others understand great art, science or literature, experienced longings for the Divine Love without my being aware, as a child, that this was actually taking place, and it was only later, as I continued to study while helping my father Joseph in his carpentry shop, did I have an understanding of what was happening.

No, I did not have the Divine Love in my soul before birth, but my soul, as I said before, was already predisposed to receive it at birth without conscious thought. That is why there are members of orthodox churches who have and are receiving some of the Divine Love without knowing that they have it, simply because their respective churches do not preach Divine Love, and many of them would indignantly reject it as being contrary to doctrine it(if) they were told about it, as I hope that in time they will be so informed, if not on earth then in the spirit life. Yet these people experience an inflowing of the Divine Love when their souls, aroused to emotion perhaps by uplifting church music, seek At-

onement with the farther as an earnest longing. So you see that the Divine Love, as I have stated many times before, enters the soul as the result of a soul longing and not because of any prayer offered merely with the brain ... it must be a sincere prayer that comes from the soul, or to put it another way, an earnest prayer that comes from the heart. Neither does the Father bestow His Love on those who do not seek it ... and that is why I keep repeating "prayer to the Father for His Love." These things are miracles, indeed, but only in the sense that all life is a miracle, all creation a miracle, the human soul and the transformation of that human soul into a Divine Soul, but instead of miracle, a word which is so widely employed and misunderstood by the orthodox churches, let us use an expression that more aptly fits the ineffable workings of the Father's ways ... His Love.

In closing I wish to emphasize two important principles of the Divine Love; that it was never available to mankind before my birth, for it was first given on earth, not in the spirit world, and in fact I preached its availability in the spirit world after the Crucifixion, and secondly, the Father never bestows upon the soul this Divine Love if that soul does not seek it in earnest prayer and that is why, while my soul was predisposed to becoming the Messiah by constitution, it was never preordained that it should be, but I chose to be the Messiah and undertook to preach the "good news" of my free will, because I met the challenge of the historical circumstances that prevailed, and neither was it preordained that I should die on the cross, but neither did I stop preaching when I realized the opposition of the high priests and Roman barbarism made my arrest and death a certainty, because in preaching the "Divine Love" I was true to my mission as the Messiah of God and was, and am, faithful unto Him.

Unto you all who are helping me in my work of bringing the truths of the Father and the Kingdom I want to pour out my sincere appreciative blessings of love, and ask the Father to belss (bless) you with (H)is great Blessing of Divine Love in abundance.

Your elder brother,
Jesus of the Bible
and
Master of the Celestial Heavens.

The Soul and its Love

Not long after I became aware of the Padgett messages I had a dream. I was looking through a pair of binoculars at an object that was in perfect focus. It was crystal clear. I could not imagine anything being more precise. While I continued to peer through the binoculars, someone reached over my shoulder and ever so slightly adjusted the focussing nob. To my astonishment, the object I was looking at became ever more acutely discernible. I would not have believed this possible if I had not experienced it.

What I took from this experience was that my spiritual condition need not be incarcerated by the walls of immutable dogma. My spiritual growth could always be ever expanding and insightful: no matter how clearly I experienced a spiritual truth it would always be possible to engage and discover in greater depth the dimensions of its personal meaning for me.

Printed in volume one, Messages from Jesus and Celestials, pages 40-42, is the Prayer received by Mr. Padgett. In it are the words "All Holy". The meaning of these words for me were unclear and lay hidden in a haze of fog. I was reminded of my earlier dream, when in a moment of epiphany, like the sun breaking the morning horizon, I realized "All Holy" meant the Great Soul was the perfect embodiment of Divine Love, where the infinite number of possibilities seated in the Divine Essence are fully manifested and each infinite possibility, brought to fruition. It is this perfect embodiment of Divine Love that is the template of all other loves. Think of a bouquet that has an unlimited number of different kinds of flowers where the uniqueness of each flower is fully displayed. This is what makes the Deity All Holy; the one perfect Being in reality and the owner of an Original Love whose purity and intense richness is unique. This authentic Love is the pristine Essence of Immortality, a state of Being that cannot experience death or its possibility. It is a love that is self-sustaining and is not constrained by the perimeters of time. It is a Love that has been the same in the past as It is in the present and will be in the future.

When thinking about the time the Creator called forth the human soul and its natural love in His image, I realized it was like a painter who decided to paint a self-portrait. No matter how perfectly the painting

appears to represent the painter, it is still only an image. Like seeing a reflection of yourself in a mirror, no matter how exactly the mirror reflects your appearance, it is only an image of your appearance, not the authentic you.

So I asked myself what some of the differences are when comparing the Deity's Divine Love to our natural love? Both loves can demonstrate similar characteristics such as forbearance, humility, empathy, mercy, forgiveness, compassion and kindness. When the first parents refused the offer of the Father's Divine Love, they must have seen that they already appeared to have a love with many of the same qualities as the Love that God displayed. From their perspective, there would be no great advantage to receiving something they already seemed to possess.

Then I thought about what happened when someone's actions caused me to feel unnecessary pain. My first reaction was to withhold any expression of love toward the perpetrator. I found feelings of anger and resentment coming to the surface. That was when I realized that I was no longer conscious of feelings of kindness toward that individual. Feelings of love had seemingly disappeared. They were not self-sustaining; characteristics of natural love were finite images of the authentic ones found in our Father's Original Love, the template for all other Loves.

I came to realize my natural love and its finite characteristics could be influenced by the temptations of surrounding circumstances. At any one time my natural love might not be strong enough or present enough in my consciousness to withstand or counter the prevailing challenges.

As I thought about this it came to me that the image I saw in the mirror would cease if I left. It would not matter how exact the image was; it had no staying power on its own. My image in the mirror was dependent on my presence. The qualities of natural love, as finite images of the Divine, are not self-sustaining in the same way that the image you see in your mirror is not self-sustaining. These images are not immune from death or the possibility of death; they are dependent on the will of their Originator to continue.

Thus I came to understand that those who have reached the highest spheres in the development of their natural love possess a love that is

finite. This love as an image of that which is Authentic has no more staying power than the reflection you see in the mirror. And so it is with our soul's natural love, an image of the Great Soul's Original Love. Our soul's natural love is not self-sustaining. In its finiteness it is not beyond death or its possibility. As an earthling, Jesus discovered there was a distinct difference between the genuine Love of the Great Soul and the created natural love of the human soul. In the unfolding of his transformational experience Jesus further discovered the "Good News" that His Father's Love was being made available to humankind; that the human soul could become the repository of a Love that is authentic and self-sustaining, sovereign with infinite possibilities.

And so, as I learned to allow His Love to enter my soul, the transformation began. It is a process of becoming more at one with the Great Soul's Essence, an experience of continually becoming, always becoming more at one with the living Repository that is the embodiment of the perfect manifestation of Divine Love.

Ron

A Momentous Event

There are only two places where the Divine Love can lodge; one is in the Great Soul of God wherein the Divine Love exists in its perfection, fully manifested in the past, present and future; where all of the Divine Love's infinite number of possibilities, and the infinite possibilities within each possibility, are realized. This is what makes the Father all Holy.

The second place His Love may lodge is in the most wonderful of all His handiworks created in the image of the Great Soul, the human soul; the human soul can become the repository of the Divine Love and may, over time, provide an environment where the promise embedded in His Love can come to fruition.

After the first parents refused to accept the initial offer of His Divine Love, the Great Soul withdrew His Love ... leaving a vacuum where the Divine Love had been. From then on, they, and the rest of mankind that followed, were obliged to depend on their natural love, a love created in the image of the Divine Love, to help guide and set the direction of their moral compass on their journey through life.

After many years, an unknown period, the Great Soul decided that it was time to re-bestow His Love onto mankind and to give each human soul the privilege of partaking of the Divine.

It has come to me what a grand and momentous event occurred as the Divine Essence flowed in abundance from the Source of every good and perfect gift, a deluge flooding into the universe of mankind, filling the vacuum, seeking out every nook and cranny where the greatest of His creation resided; ubiquitous, surrounding each soul with the presence of His Love ... bathing each in Its shadow ... the twilight of Its glow.

Whether an individual soul finds itself in the ebony trenches of degradation and desolation, mired in seemingly unrelenting despair, surrounded by walls of frigid, unresponsive hopelessness with nary a glimmer of warmth or in the lofty peaks of realized hope: the repository of sublime spiritual truth; the Great Soul's Love is present in all of Its beauty, Its purity, and Its richness. We do not need to travel to special or distant places where His Love is over flowing; His Love is present in teeming abundance wherever a human soul resides. The questions

become, will we choose to allow the Divine Love to enter our souls and to what degree will each of us allow this to take place? As The Prayer states: "only we, ourselves, can prevent Thy Love changing us from the mortal to the immortal."

When the Great Soul sent His Divine Love forth the second time and It inundated the universe of mankind, of all the people on earth at that time, Jesus may have been the only one to have sensed that a monumental change had occurred for humanity. Because of his natural inclination toward spiritual concerns and his purity of soul, he was not distracted by the pleasures and allurements of his world; he became sensitive to the change that had taken place when the re-bestowal occurred. His sensitivity to this great boon helped him to be receptive to the new opportunities on the horizon. Of all the people on earth at that time, Jesus seems to be the only one that chose to pursue the nascent opportunities. In the end when he experienced the complete transformation of his soul, it was an epiphany that was so astounding and unexpected, so unique and unusual that he referred to it as a, "New Birth". It was a fresh beginning with new possibilities founded on a radically different, original and distinct paradigm... one in which the light of eternal hope was realized. This is a hope that does not fade in and out based on surrounding circumstances, but an experience founded on a Love that is steady and constant... a Love that is self-sustaining, one that is not only free from death but also its possibility.

With the experience of these discoveries, Jesus brought im-mortality to light. In the poem, "The Road Not Taken", Robert Frost reminds us in the last few lines:

*"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I --
And I took the one less traveled by,
And that has made all the difference".*

Which road will you choose? Will it be the road the first parents chose as defined by the natural love, a love created in the image of the Divine Love ... a copy?

Or will you choose to travel the road Jesus discovered as defined by the Divine Love, that Love which is genuine and authentic?

Ron Shoemaker
The Ides of March, 2015

The Great Soul

Some time ago it dawned on me that my spiritual condition need not be incarcerated; that my spiritual growth could always be ever expanding and insightful, no matter how clearly I experienced a spiritual truth it would always be possible to engage and discover in greater depth the dimensions of its personal meaning.

For a long while I wondered what the words “We recognize that thou are All Holy, loving and merciful” met as they appeared in the Prayer received through Mr. Padgett. I felt that I grasped the meaning of “loving and merciful” but the meaning of “All Holy” eluded me and seemed shrouded in a haze of fog.

When the dawn broke for me, it was what might be best described as a moment of epiphany. Like the sun breaking the early morning horizon, I realized “All Holy” meant the Great Soul was the repository of the perfect embodiment of Divine Love: the infinite number of possibilities seated in the Divine Essence are fully manifested in all of their purity and richness; each infinite possibility brought to fruition. This is what makes the Deity All Holy; the one perfect Being in all reality, the owner of an authentic Love that is unique and original, a Love that is the template for loves created in Its image. It is this genuine love that is unchanging and free from the constraints of time; it has been the same in the past as it is in the present and will be in the future. This original and unique Love is self-sustaining ... sovereign; it does not experience death and because it embodies the pristine Essence of immortality it is not subject to the possibility of death.

The uniqueness of the soul is that it is a place where love can safely abide and flourish. Far as is known, the Great Soul and the human soul are the only places in reality where the Divine love can call home and come to fruition.

The Seed

I stood under a giant sequoia tree for the first time, staring transfixed, trying to take in its immensity. Nearby, lying on the ground, I noticed a sequoia cone not three inches long. Curious, I bent over and picked it up. Holding it in my hands, surprised at how small it was, I opened it and discovered the tiniest of seeds.

Later in life, at a moment of repose, I recalled my first experience of standing at the foot of this immense wonder of nature. Remembering the awe it engendered and how small and non-descriptive was its beginning, I began to marvel at the potential ensconced in each seed. Residing therein, rested the source of what makes a sequoia tree unique. Thinking further, I realized that if each seed had the right environment of sunlight, moisture, warmth and soil quality, it would germinate and develop into an icon of nature, a fully grown giant sequoia tree.

Further consideration led me to think of the natural love as a seed, a seed planted in the soil of each human soul; a seed that carries the essence of what it means to be human ... the capacity to love one another as you would like to be loved. Like the sequoia seed, the natural love needs an environment that will allow and encourage its manifestation. Without this, those inner qualities residing in the natural love would find it difficult to become evident. When our surrounding conditions are hostile and do not provide a place of safe haven, it can become difficult, if not impossible, to treat others the way you would like to be treated. If our focus becomes centered on our personal survival, characteristics such as self-centeredness, arrogance and vindictiveness will likely find fertile soil.

The sequoia seed seems to be pre-determined in that it will always be destined to produce a sequoia tree when the right conditions are present. Humans appear to have a free will. When young children, we do not have set feelings and thoughts about the uniqueness of our country or family. As we grow to adulthood, we learn to accept the assumptions and traditions that history brings to our time. As these assumptions and traditions become a part of our being we are able to decide how to interpret the events of history; choosing which values to

hold dear. Humankind can participate in choosing its destiny and the path to be taken.

When I first became aware of the Divine Love as distinguished from the natural love and sought to receive it, I wondered why I was not more conscious of its presence. Eventually I came to realize the Divine Love, like the sequoia seed and the natural love, also needs an environment that will allow and encourage its development. The newly arrived ember of Divine Love requires conditions that are compatible to its manifestation. Without the necessary environment it could becoming stagnate and inactive in my soul.

In The Prayer it states: "Let us never cease to realize that Thy love is waiting for each and all of us, and that when we come to Thee, in faith and earnest aspiration, Thy love will never be withholden from us". "Thy love will never be withholden from us". This is what I call the "GREAT PROMISE".

I prefer to liken the human soul to a house with a number of rooms, each room having a purpose; each manifested quality a window into the soul. Assuming I had come in faith and earnest aspiration, at least a tiny ember of Divine Love should have found a room in my soul that was compatible to its existence ... a place it could call home. So why was it that I was not more aware of its presence?

Like the sequoia seed and my natural love, when that small ember of divinity found a room my soul that was harmonious to its needs, it was like the new kid on the block having to deal with the old well established order of presuppositions, feelings and thoughts. Without the necessary conditions, the qualities of this ember of authentic Love, glowing with light and warmth, could become buried under the multitude of desires and needs also seeking to capture my time and energy. In thinking about the complexity of the human being, I realized there were many demands of everyday living demanding resolutions every day. There was the lingering anguish of injustices that caused unnecessary distress.

With my mind's capacity to reason and rationalize I was free to make decisions independently of the needs of the newly arrived ember of Divine Love. I might decide the acquisition of material wealth was a worthwhile goal, or dedicate my time and energy to the pursuit of

intellectual knowledge, or campaign for a political office; then the newly arrived ember of divine essence might be placed on the back burner and, perhaps, becoming inactive. This, in addition to the urges, desires and needs of my physical body, along with other interests and hobbies, could make for a menagerie of incessant demands seeking to influence what priorities I would choose daily and in the long term.

So, it became my problem to make sure that I helped create an environment that would allow and encourage the qualities embedded in this ember of authentic love to flower. When I hiked into the back country to camp, I always gathered wood for a fire. When it was time to start a fire, I would prepare the kindling, strike a match and attempt to light the wood. In my case, there always seemed to be the proverbial ember underneath the kindling that glowed, but never lighted the wood above. To help, I would get low to the ground and gently blow a breath of air towards the glowing ember, watching as it became more and more intense, until suddenly, it would break into a flame and ignite the wood above.

I found that prayer is that gentle breath that helps to keep that ember of Divine Love residing in a room in my soul, active and open to receiving an even greater inflowing of that Divine Gift. Prayer, whether formal or informal, a break in the daily routine for a moment, helps to keep the seed of this genuine love from becoming quiescent. It is the gentle breath of prayer that helps to intensify the ember's glow and warmth. Eventually the strength of the ember's glow will become so intense it will break into a flame of faith, flooding the room it occupies with its light and warmth. As the ember of self-sustaining Love becomes all encompassing, filling every nook and cranny in the room it calls home, it will seek to occupy an additional room. As it becomes dominant in the new room it will then seek to add another room, and another and another until it possesses every portion of the soul.

As the Divine Love becomes paramount in all portions of my soul, the vestiges of my old assumptions, the old guard, are replaced. This authentic, self-sustaining Divine Essence, the once new kid on the block, now becomes preeminent, bringing with it an intensity that is so vibrant that it becomes impossible to create a feeling or thought of ill will toward another. Vindictiveness, arrogance and selfishness are forever obliterated, never again to raise their ugly heads.

Ron

The Key

The transformation of the human soul from a finite condition to one of infinite possibilities requires a radical change. In John, 3:3 in the King James Version of the Bible, Jesus is responding to a question that Nicodemus had asked: "Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God". The same verses in the Revised Standard Version say: "Truly, Truly I say to you, unless one is born anew, he cannot see the kingdom of God". These sayings are not referring to the Golden Rule as a guide to finite moral perfection. Rather, these sayings speak of a vision and transforming experience that journeys one beyond the pinnacle of finite moral perfection and into a New Reality: a transformation into a completely new being with the dimension of unlimited hope. This astounding experience is referred to as a New Birth. The expectations, hopes and experiences embedded in the infinite possibilities of Divine Love are an unimaginable paradigm shift from the world of finite natural love and moral perfection.

In order to help envision the difference between the natural love and the Divine Love, think of your most meaningful experience, your favorite scene that has been made into a two dimensional puzzle. Each of the many pieces that make up the puzzle have length and width. When all of the puzzle's pieces are properly in place, the picture represented will lie flat. Its dimensions will only be length and width. Think of this as our natural love, a love with limits that it can't go beyond. To elucidate ... when someone causes you unnecessary pain you may find it difficult to love that person the way you did before. In this sense, the finiteness of our natural love is exposed. Our love for the perpetrator may fade from our consciousness or perhaps cease. Then, think of a three dimensional puzzle of the same scene, each of its individual pieces having length, width and height. When all of the three dimensional puzzle's pieces are in place, it not only lies flat on a surface, it also occupies the space above. This three dimensional puzzle with its length, width and height is one way to think of the Divine Love. It has a depth that the two dimensional is lacking. It has the possibility of reaching greater heights.

While the two loves may appear to have similar qualities such as empathy, patience and forgiveness, the nature of these two loves is

radically different. The pinnacle of moral perfection is the finiteness that our natural love cannot go beyond. With the transformed soul, the Divine Love never fades or ceases. Imbedded in such a soul is unlimited hope and its continuing manifestation into an unending future. Trying to mesh the pieces of these two radically different realities is not possible. The two dimensional puzzle's pieces are incompatible with the pieces of the three dimensional puzzle.

So, what would happen if a person with only the natural love were able to enter the Celestial Heavens; where the two dimensional world of the natural love enters the three dimensional reality of Divine Love? The two dimensional pieces of the one would not be compatible with the three dimensional pieces of the other. Trying to mesh them would only create dissonance and frustration. Everything would be out of kilter. From the perspective of natural love, it would be a world turned topsy-turvy.

Thinking of another way to view this conundrum, imagine a physically heavy person wanting to buy clothes, going into a clothing store that specializes in sizes for small people. Every article of clothing the customer would try on would be too small. None of the clothes would fulfill the customer's hopes. There would be nothing but disappointment, frustration and unhappiness.

Therefore, there is no place for the natural love soul in the Celestial Spheres. Trying to put the two dimensional and three dimensional puzzles together would not work. They are incompatible. The pieces would never mesh. As such, the aspirations and hopes of a soul conscious of its natural love is at home in the natural love spheres where it is compatible with the surrounding environment.

The key to the Celestial Heavens is the transformed soul; a soul so filled with the Father's Essence that all vestiges of its former natural love have ceased. Only a soul imbued with His Authentic Love can understand and interact with such an environment. It is the Celestial Heavens that are the doorsteps to the Divine where the Essence of Divinity abounds ... providing a transformed soul, a peek at the One perfect embodiment of Immortality.

The destiny of the natural love soul is radically different from that of the Divine Love soul. The aspirations and hopes of each lead to different realities ... and never the twain shall meet.

Ron

The Way

When Jesus appeared on earth, his nation, Israel, was no longer sovereign; it was occupied by a foreign power and had lost control of its destiny. In a message received through Dr. Samuels in 1962, Jesus refers to "The Roman iron grip on Palestine." His country no longer had the power to decide what was best for itself and its people questioned why the God of Israel had allowed this to happen. Rome extended its heavy hand over the Judean and Galilean landscape, spawning an environment within the larger Jewish community that spewed forth disagreement over Israel's future. Jesus, in the same message referred to above, says : "The temple and the people would be eventually destroyed due to zealous intransigence in the face of Roman brutality." Within this milieu of incessant turmoil and conflicting aims, religious and political communities competed for dominance, seeking to achieve hegemony over the status quo. The Jewish Sanhedrin attempted to keep false teachings from gaining a foothold. In Vol. 1, pp 361-364, there is a message from a member of the Sanhedrin that helped to determine Jesus' fate. Eloham writes "I was without prejudice against Jesus as a man and, as I believed, a fanatic: and it was only because I was convinced that he was an assailer of, and dangerous to, our religion and the welfare of my race that I consented to his death." Into this cauldron of animosities and exasperation, a carpenter's son was born and grew to manhood in first century Palestine.

Because of his spirituality and purity of soul and despite the conflicting aims of the times, the carpenter's son was able to sense that a change had taken place regarding mankind's potential relationship to God. He was able to sense that a unique offer had been extended and was available to all. Jesus decided to pursue the offer and in the end he experienced a transformation of his soul that was so unusual, so unnatural and unique, that he referred to it as a New Birth. This New Birth established a radical departure from the normal experience a person has; a manifested paradigm that made possible a oneness with the essence of God's love. It was this oneness in Divine Love that brought to Jesus a conscious feeling of closeness to his God; a oneness in love that ultimately led Jesus to refer to his Mentor as Father.

Because of his experience with the New Birth, Jesus' closeness to his Father enabled him to know his Father as a Being that was all Holy,

loving and merciful. Jesus' New Birth enabled him to know his God as a Being that is the perfect embodiment of Divine Love in all of its purity and richness; that the Deity is the full and complete manifestation of immortality. The Father is a Being wherein the infinite possibilities embedded in the Divine Love are brought to fruition in the present. They are not a condition to be achieved at a future time, but are a state of being in the ever-present now where time and distance do not exist.

As human beings, time and distance are intertwined in all that we do, whether it's learning new things or traveling from point A to point B.

After Jesus' discoveries, he attempted to relate to his people his experience in a manner that was meaningful. In order to help others to become aware of this great boon the Father had offered to mankind, Jesus prepared something like a map called The Prayer, showing what he had discovered and delineating what his experience had been along the way. This Prayer was met to be a guide that others could follow; a map that would illuminate the path Jesus had followed and identify the salient truths that become evident along the way. How do we travel from point A to point B ... from mortality to immortality?

The Prayer begins: "Our Father who art in heaven", establishing that God is located in His heaven; that His Being is not ubiquitous, not omnipresent. He is located in a specific place, although His creative energies may appear to be everywhere present throughout creation. His creative endeavors are separate from who and what He is, much like an inventor is separate from what she or he has invented. The invention is not the inventor, but represents the results of the inventor's efforts and creativeness. Likewise, God as the Creator is different from what He has created. The inventor, Thomas Edison, was different from the light bulb he invented. The light bulb is not who or what Edison was, but the result of his inventiveness, his creativeness. The millions of cars produced in Henry Ford's factories do not define who and what Henry Ford was. They are the result of his creativeness.

The Prayer continues with: "Thou art all Holy, loving and merciful", declaring that God is a Being that is all Holy, a Being in which death does not abide; a Being that is free from the possibility of ever knowing death. God is first and foremost a Being of love and mercy, whose love and forgiveness never fade or die. His Love always shine brightly and

consistently, shedding its illumination abroad with no hint of revenge, anger or vindictiveness.

The first paragraph of The Prayer concludes with "... and that we are Thy children and not the subservient, sinful and depraved creatures our false teacher would have us believe. That we are the greatest of Thy creation and the most wonderful of all Thy handiworks and the objects of Thy great soul's love and tenderest care".

The Prayer suggests that we, as the creations of a loving and merciful God, are basically good and that the results of His efforts brought forth the greatest of His creatures and the most wonderful of His handiworks ... the "apple of His eye". Each of us is unique ... an original. Everyone of us has value, self-worth and purpose. We are all important and necessary in bringing to fruition the creation and the establishment of justice. In the end, our individual uniqueness is what will bring us together to form communities in support of one another.

The second paragraph of The Prayer points out: "That Thy will is, that we become at one with thee, and partake of Thy great love which Thou hast bestowed upon us through Thy mercy and desire that we become, in truth, Thy children, through love, and not through the sacrifice and death of any one of Thy creatures". Because of God's mercy and desire, He has offered mankind the privilege of receiving His love in the hope that people will accept His offer and become, in truth, His children. This was not an offering that the Deity had to make; this is an offer He freely chose to extend to, the "apple of His eye".

By partaking of His Divine Love and experiencing the transformation of soul from the natural to the divine, the New Birth is experienced. Our transformed souls becoming one in essence with the love of the Great Soul. This experience absolutely does not mean that the transformed human soul becomes God. What it does mean is that the quality of love possessed by our transformed souls is such that they will never experience death. Our souls will be beyond the possibility of death. The dimensions of the Divine Love will always be consciously present. Forgiveness, for example, will never wax and wane, but will always be illuminated, never fading. It is through receiving His love that we become His children in truth and not through the sacrifice of any of His creatures. This last point, regarding the sacrifice and death of various life forms not being necessary in a reconciliation with the Jewish God,

was a radical departure from the beliefs of first century Judaism. It is probably the main reason the Jewish Sanhedrin voted to have Jesus removed. To the men who had a seat on the Sanhedrin, the idea that sacrifice was not a necessary part of their religion, was blasphemy. To these men, Jesus appeared as a potential destroyer of Judaism. For a majority of the Sanhedrin, it became necessary to remove him from his sphere of influence in order to protect the religion the Jews had received from their God. Since the Sanhedrin could not legally carry out a death sentence at that time, they sought to have the Roman authorities do it. The Roman government did decide to carry out a death sentence against Jesus. From the Roman perspective, Jesus could be put to death for sedition. The fact that Jesus was attracting large crowds in his travels in Galilee and Jerusalem during Passover was enough to make the government officials in Palestine uneasy. They believed Jesus could lead a riot or a rebellion.

In the third paragraph, The Prayer opens with: "We pray that Thou will open up our souls to the inflowing of Thy love, and that then may come Thy Holy Spirit to bring into our souls this, Thy love in great abundance, until our souls shall be transformed into the very essence of Thyself". Do not forget the soul is unique and is separate from the mind, spirit and physical bodies. That it is the Father's will that our souls will become as a cathedral that will be receptive to the entry of His love. That in each soul the Divine Love will become established. That our souls will become a repository of the truth of His love. To continue on with the paragraph "... and that there may come to us faith – such faith as will cause us to realize that we are truly Thy children and one with Thee in very substance and not in image only". As the Divine Love transform our souls, its emanating illumination assurance us of its reality. The soul is no longer just an image of the Great Soul, but has, in fact, become filled with the substance of the Father's essence.

As an image of the Great Soul, our souls appear to be of the same configuration with the same attributes as the Great Soul. So, as the painter who paints a self portrait, this how it is with the Deity and the human soul. Just as there is a radical difference when comparing the future possibilities of the painter to his or her painting, the same is true when comparing the Deity to the human soul. The painting, the image, is limited to appearing to have a likeness of the painter; the same shapes, proportions, perspective and color tones, never changing. The painter, the Deity, on the other hand, has the option of creating a

plethora of original paintings with myriad subjects and purposes, expressing the author's creativeness in many ways.

The Prayer goes on to say: "Let us have such faith as will cause us to know that Thou art our Father, and the bestower of every good and perfect gift and that only we, ourselves, can prevent Thy love changing us from the mortal to the immortal". Think of the human soul as a boarding house with many apartments and a variety of lodgers. When the Divine Love is able to find a suitable place to reside within the soul, it occupies one of the apartments. As the Divine Love becomes more abundant, it is able to reside in more apartments until it occupies all of the apartments in the boarding house and is the only resident. As the Divine Love becomes more and more dominant, we experience a closeness and atonement with the love of the Father. We are able to visualize the Great Soul as the fountainhead from which flows every good and perfect gift, a consciousness that becomes unquestioned, beyond doubt. And further, it is the mercy and desire of the Great Soul that prompted the offering of this privilege to all humanity. The Deity has extended His love to each human soul, regardless of the state of its being. It is not an offering God needed to make or felt forced to make in order to continue as Deity. It was a free choice decision. The authority and power to decide whether to accept or reject the offering of the Divine Love lies within each individual.

Next, we are reminded: "Let us never cease to realize that Thy love is waiting for each and all of us, and that when we come to Thee, in faith and earnest aspiration, Thy love will never be withheld from us". Whether we are sensitive to it or not, like a sign on a billboard, this is a reminder that the Father's love is surrounding each human soul, regardless of the state of its moral condition. The human soul is capable of providing the Father's love a secure and comfortable environment; a place it can call home and bring to fruition its myriad dimensions. The Father's love is waiting in unlimited abundance to establish its existence in our souls in its full magnitude and scope.

Next, The Prayer says: "Keep us in the shadow of Thy love every hour and moment of our lives, and help us to overcome all temptations of the flesh, and the influence of the powers of the evil ones, which so constantly surround us and endeavor to turn our thoughts away from Thee to the pleasures and allurements of this world". Our web of human relationships is made of people in this world as well as influences from

those that have moved on into the next world. Our world has many demands that have to be met if we are going to survive successfully. So, we are continually making decisions regarding what our priorities should be and what actions we need to take. With so many demands on our time, it is easy to relegate spiritual development to the back burner. With a low priority, spiritual growth may cease all together as we become ensconced in the drive for survival, the attractive pleasures of this world and the power to control and influence others and events. This paragraph of The Prayer is a reminder that the Great Soul's love is present, bringing its influence and guidance wherever human beings exist, if we will be sensitive to its voice, its promptings.

Then The Prayer goes on to say: "We thank Thee for Thy love and the privilege of receiving it, and we believe that Thou art our Father---the loving Father who smiles upon us in our weakness, and is always ready to help us and take us to Thy arms of love". God did not have to extend to us the privilege of receiving His love; it neither adds to nor subtracts from His Being. It was a choice He made. The Prayer again reiterates that God is not some all powerful entity, totally uninvolved with the day to day experiences of His creatures. Rather, it reminds us the Deity is a loving Being who very much cares for His creatures and is concerned for their welfare as much or more than an earthly father and mother would be for their children. As Jesus discovered this, he realized that God is not a vindictive being who condemns us for our weaknesses, our failings. Rather, He is a Being who is loving and merciful. It is the experience of this discovery, this insight that prompted Jesus to refer to the Great Soul as his Father, one who is intensely interested in His creatures' well-being.

The Prayer concludes with: "We pray thus with all of the earnestness and longings of our souls, and trusting in Thy love, give Thee all of the glory, honor and love that our finite souls can give". So the question arises, what does it mean to be finite? Think of the motor in your car. It has definite limits beyond which it cannot go in terms of speed, power and endurance. The motor is not capable of going beyond these boundaries because it lacks the resources to do so. Likewise, your soul, with its natural love, has limits, boundaries beyond which it cannot go because of its finite capacity. If your natural love is an image of the Divine Love, the image, the natural love, is like a reflection you see of yourself in a mirror. As an image, your reflection is like a painting that depicts a beautiful scene. The painting and the setting are radically

different. Likewise, the Divine Love and its image, the natural love, are distinctly dissimilar as regards their possibilities. The painting may be pleasant to observe, but the possibilities inherent in the painting, are limited. While the painting is static, the scene it represents is anything but static; rather, it is dynamic, constantly evolving into a multitude of possibilities, establishing new relationships. The love, honor and glory that our finite souls can give are merely images, reflections, of the love, honor and glory that a soul filled with the Divine Love is capable of offering. Keeping in mind that water will rise no higher than its source, will our soul's source be the Divine Love or will it be the image of the Divine Love, the natural love?

And so we find ourselves circulating back to that part of the Prayer that expresses the Father's hope that we will choose to become, in truth, His children, through love, and that the resulting consciousness will cause us to understand that we are one with the Father in the essence of His love and not in image only.

So The Prayer is like a map, pointing to the path that will enable each human soul to become free from its finite condition and experience an at-onement with the love of the Father. As a shining beacon, The Prayer points each of us to the path that can enable us to discover "The Way".

Ron

Why don't I feel the presence of the Father's Love?

In the Padgett messages The Prayer on pp 40-42 of Vol.1 states that "Thy will is that we become at one with thee and partake of Thy great love." A little further on it continues "... let us never cease to realize that Thy love is waiting for each and all of us, and that when we come to Thee in faith and earnest aspiration, Thy love will never be withholden from us."

To me it sounds like, first, the Great Soul wants us to receive His love and secondly, that when we come to Him in faith and earnest aspiration, His love in all of its purity and richness will come ... not, it might come but that it will come. This is the great promise, our second heritage. Then someone messed this up by asking, "If the Great soul wants me to partake of His Love and I respond by asking for it in faith and earnest aspiration, why am I not conscious of the presence of His love in my soul?"

I wondered about this. Why don't we always feel the presence of His love? In mulling this question over, my thoughts wandered to Matt. 18:3 and then onto Mark 10:14 and Luke 18:16. In Luke, people are bringing their little children to Jesus so that he can touch them. The disciples seeing this try to turn them away. Jesus then calls the little children to him and says, "Let the little children come to me, and do not stop them; for it is too such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it; for it is such as these little children that the kingdom of God belongs." He goes on to say ... "anyone who does not welcome the kingdom of God like a little child will never enter it."

So what is it about little children that gives them an advantage in reaching the kingdom of God? For one thing their minds are more open and accepting. Little children haven't been influenced by traditions and customs that history brings to the present. Their world view has not yet become cluttered with myriad tried and true biases and notions that define who and what ought to be included and or excluded. They are naturally freer to accept the kingdom of God. As an adult the ideas and opinions we have can be deeply entrenched ... things we sincerely believe.

On page 15 Vol. 1 Jesus writes that God created man with free will ".....the most wonderful of man's natural gifts." With free will, man can also become a creator, creating conditions, some which may be in harmony with the Creator's will, some not. Through which glasses will we choose to view the world? Will it be a German mindset, an Indian or another? Each mindset has different limits. Who will be excluded? What will be acceptable? Will a person's skin color become important in judging another's humanity? Will we judge a person by their speech or dress, their position in society, or their physical attractiveness?

In vol.1 of the Padgett messages p.14 Jesus also writes "The love with which man was endowed, as the perfect man, enables him, to love God and to love his fellow-man as himself, for this natural love is one that in its perfection and nature is universal, and in its exercise every man is his neighbor's brother. If undefiled natural love was the only influence on our free will we would always treat others as we would want to be treated.

But natural love is not the only influence on our free will. When we are incarnated, to our soul and its natural love are added a mind, [with its capacity to reason and rationalize], a physical body [with its needs and appetites] and a spirit body. As a potential creator we can pick and choose through which glasses we will look. We can determine the criteria for making sense of our world.

Keep in mind that little children's natural love is undefiled. With its universal quality, natural love's proclivity will normally seek to flow unrestricted to all people ... to treat others as it would want to be treated. So what happens when the little children grow to adulthood? There is now a possible conflict between what a person's natural love and mindset, hope for. They may not be on the same track or going in the same direction. If I come to accept that people with dark skin are inferior to lighter toned people, that creates a barrier for my soul's natural love's desire to treat others the way I would want to be treated. When I choose to allow my mindset to develop these biases and notions that exclude certain people because of where they come from, their nationality, their gender or sexual orientation, it makes it more difficult for my natural love to flower and express its universality. These claimed insights into the workings of human nature that history brings to the present can become barriers that captivate my natural love and keep it hidden not only from others but also myself.

So as adults we must establish a new paradigm and banish the old guard and give up the feelings and thoughts that have become barriers ... walls that obstruct and restrict. We need to become like little children who are free from the barriers that inhibit our fully accepting our Father's Love and the second heritage

When we have asked for the Father's Love in faith and earnest aspiration, it comes. But remember, think of it as the new kid on the block who has moved into a well-established neighborhood. At first the new kid will not have much influence when compared to the established old guard who will seek to maintain its ascendancy.

Thinking of the new kid as Divine Love, our second heritage, as its quantity expands and becomes more active, it will become more influential and dominant while the hold of the old guard becomes less, becoming less influential as it recedes into the background ... where it will finally vanish into oblivion.

Little children can be thought of as coming with a soul free of defilement and a mindset not yet cluttered by myriad biases founded on earth plain perceptions. Little children are more open and better able to receive the Gospel in its fullness.

Ron

A Comment

I would like to make a comment to the dear Sisters and Brothers within the Divine Love community. The question that is asked from time to time is, when will the privilege of receiving the Divine Love be withdrawn from mankind a second time ... when will God decide it's time to close the Celestial Heavens, allowing no one else to enter?

It seems to me the thing to keep in mind when thinking about this is that the opportunity to receive the Divine Love is a privilege, not a right. As the Creator, God is like the author of many books. The author decides the setting of each book, its plot, who the characters are and the relationships of each. Mankind is but one part of one of His numerous endeavors.

The other point I keep in mind is that the author, the Creator, has the right to determine the purpose of each of His efforts. It is the Creator who has the big picture of how the individual parts of each of His projects are meant to relate. I, as a small part of one of His projects, at most, have only a finite glimpse of what He sees. What may be an unjust situation to me, may appear quite differently to the One who sees the larger view. The pain I feel when I pick up a hot item may appear unjust, but in the larger view it teaches me to check the condition of an item before I pick it up so I won't burn myself.

So, if I believe in a God that is all Holy, loving and merciful, I have to believe in a Being that is the source of all that is Good and Perfect, One that is Just. I have to trust that all of His many efforts do not entail, or end in unnecessary pain and suffering; but rather, the Creator always makes possible the manifestation of His highest hope for each of His endeavors.

For many of our questions we don't have a satisfactory answer because of our limited view. It is like looking at one of the planets of our solar system through a telescope and wondering why we can't answer all of our questions concerning the universe.

One of my earliest experiences after becoming aware that there was a difference in God's Divine Love and our natural love was a vision I had. In the vision I was looking through binoculars. The colorful object I was

gazing at was crystal clear. I thought it couldn't be in better focus. As I peered through the binoculars, someone reached over my shoulder and ever so slightly adjusted the focusing knob. To my complete surprise the object that I thought was perfectly in focus became clearer and more precise. What I took from this experience was, no matter how clearly I thought I understood a spiritual truth, there would always be the possibility to perceive it more completely. This is what the infinity of God's Divine Love means: to have the opportunity to continually grasp the meaning of His Love for each of us in ever greater detail.

So, in our search for truth and certainty we rely on our experience and the insights that others may have. During the beginning period of the 20th Century, the mediumship of James Padgett made possible the opening of a new view regarding mankind's finite human nature and God's infinite Divinity. The message: it is possible for mankind's finiteness to experience a transformation to the infinite nature of Divinity. So the question of how long this privilege would be available became important ... for some, critical.

In volume three of the James Padgett messages on page 111, Ann Rollins writes that there will be a time when God's Divine Love will be withdrawn from mankind a second time and "As to those who are born after the Kingdom is shut forever, He will not let enter because they are not included in His plan of salvation to this supreme and Celestial Heaven." This seems to answer the question in black and white terms. She goes on to say, "After the gates are closed the Holy Ghost or Spirit will return to God and dwell in the Kingdom."

Some thirty years later, from the middle 1950's to the early 1960's, Jesus and Celestials were writing through Dr. Daniel Samuels. Some of the messages he received are published in the New Testament Revelations. In Revelation 3 Jesus writes, "For in the age in which you and the Doctor live, and for a certain number of centuries to come, the gift will continue to flow from the source of the Father's Being." And he goes on to write, "When it does cease it does not necessarily mean that the privilege will be withdrawn for all eternity." He further states that the Divine Love may flow for a time, cease, and then be re-bestowed in a series of ebbs and flows, "as the Father desires." Jesus reiterates, "I cannot believe that God in His Great Goodness and Mercy does not have a plan of salvation which will permit all of His Created Souls the opportunity to seek Atonement with Him." While the present Celestial

Heavens will be closed after the second withdrawal, Jesus, in what seems like a moment of speculation writes, “this does not mean that there will not be created another Celestial Heaven in God’s realms” ... another and another ...

And so, while we may all be on the Divine Love path, we will not necessarily be at the same place, viewing the same thing. As we learn to receive the great Soul’s Essence in ever growing volume, our perception of the meaning of Divinity will change. As we continue to progress spiritually, what seems crystal clear at one point will later become clearer ... more definite and precise. This process will go on for eternity. When writing through James Padgett, Ann Rollins expressed her view from her vantage point regarding the finality of the second withdrawal of God’s Love. From his place, Jesus portrayed a different vista. The degree of his atonement with the Father’s nature led him to proclaim that the Great Soul’s Goodness and Mercy would extend the privilege of possible atonement to all humankind.

Our growth spiritually is not unlike the experience we have going through the various grades in school. A child who is introduced to algebra in the first grade will have the opportunity to have a limited understanding. Passing through the succeeding grades, algebra will be presented in ever greater complexity. By the time the student graduates, her understanding and ability to use algebra will far surpass what she learned and accomplished earlier.

Keeping us in the shadow of His Love and protection, let us love one another as Jesus loved his disciples.

Ron

Creator and the Created

When God decided to create the human being, He brought forth a soul in the image of His Soul. To make the soul operational the Deity created a love in the image of His Divine Love and poured one unit of his created love, the natural love, into each human soul. While the human soul and its love has the appearance and feel of the Great Soul and Its Divine Love, yet they are as different as a painting is from the scene it depicts. A painting is only an imitation of what it attempts to emulate. A sculptor may be exact to the last detail in sculpting a statue, but there will always be a fundamental difference between the statue and the being the statue resembles. The statue at most will be a copy: a facsimile. So it is between the Creator and the created. The former exists because of what it is, independent of the surrounding environment. The latter is totally dependent on encompassing conditions for its continuance and viability. The intrinsic distinction between the Creator and the created is so basic that the latter can never replace the former. The painting can only imitate the scene that it depicts. The statue will never supplant the individual it resembles.

In The Ballad of East and West, Rudyard Kipling writes, “Oh, East is East, and West is West, and never the twain shall meet”. Likewise, the Creator is the Creator and the created is the created, “And never the twain shall meet”. The primary distinction between the two ensures their separation.

Ron Shoemaker

An Unusual Experience

One morning at work, I had a vision that must have lasted a fraction of a second, but seemed in duration, a life time. I found myself standing in a house viewing a large picture that covered the biggest part of a wall. The picture was an image of a beautiful natural setting. It depicted deer grazing in a meadow, a small stream flowing from the meadow into a pool of water. Deciduous and evergreen trees were present along with a few flowers. Birds appeared to be flying while others were sitting on branches, watching. In the distance rose beautiful snow-capped mountains.

As I was enjoying this picturesque scene, I discovered to my surprise, that I could step into the picture. As I did so it transformed into a three dimensional setting. I was no longer standing on the outside, looking at a two dimensional still life image; I found that I was now on the inside and one of the participants. I realized I had become part of a three dimensional animated experience. Life was happening all around me. The stream which was previously silent and fixed in place, I could now see and hear as it gurgled its way from the meadow, splashing over and around rocks, tumbling into a quiet pool before continuing its journey; placing my hand in the water I could now feel it's refreshing coolness as it flowed between my fingers. The birds were no longer stationary but were active, singing, flying here and there in anticipation, while others sat on branches or silently perched on high, watching from an old snag. I now sensed the touch and fragrance of a calm breeze and heard the soothing hushed whisper of the evergreens and the quiet rustling of leaves. Deer grazing in the meadow were raising their heads as if to canvass their surroundings. Beyond this peaceful tranquility rose majestic snow-capped mountains, glistening in the sunlight, standing vigilant as white tinted clouds with fluffy peaks and deep canyons sailed seemingly suspended, silhouetted against a cerulean sky.

At the conclusion of this experience, I wondered what it all meant? As I began to give this some thought the meaning of this experience started to unfold, like a fresh nascent flower of immense beauty.

I saw the still life picture on the wall as representing natural love. It was beautiful and the perfect image of a natural setting. But it was not an authentic scene. It was only an image of that which was genuine ... like

the reflection you would see in a mirror. It is only temporary at best. No matter how perfectly the picture replicates the authentic scene, it is still an image.

As I stepped into the picture and it became animated, for me, this represented Divine Love. No longer were the animals stationary. They were alive with energy. I could feel the gentle breeze and taste the cool water. Life was happening everywhere.

This is one way to view the transformation. We go from an inanimate setting, the natural love, to one that is authentic, one that is animated ... the Divine Love. Think of knowing only a two-dimensional world. Then think of moving to a three-dimensional world. The change would be unimaginable beyond our capacity to comprehend.

Ron

A Thought For the Day

In the Prayer that James Padgett received, on p. 40-42 of TGRABJ, Jesus chooses to refer to his God as Father, indicating a personal relationship. For Jesus, the Deity is not a distant, all-knowing and all-powerful God that has no personal interest in the welfare of the greatest of His creation. Rather, His concern for us is intimate and personal. Also, Jesus discovers that His Father is all Holy, loving and merciful and we, as the greatest and most wonderful of His creation, are the objects of His love and tenderest care. We are the apple of His eye. How could things get any better than that?

But in the second paragraph of the Prayer something changes. Not only are we the greatest and most wonderful of all His handiworks, but Jesus also discovers that his Father is offering humankind the privilege to move beyond His creation's limited possibilities. He is inviting each human soul to step from the security and finiteness of the creation into the unknown and receive His love: the original self-sustaining love that is the very essence of His Being; a love that is authentic, not an image, and is the template for all other loves. It is because of his Father's mercy and desire that we are allowed, through love, to become in truth, His children.

And so we are left to decide. Will we choose to stay as the greatest of His creation and the most wonderful of His handiworks or will we grasp the opportunity to partake of the very essence of the Great Soul, and through Love, become in truth His children?

Jesus was the first to recognise and accept his Father's offer. As he stepped into the unknown, not sure what he would find, he discovered the Pearl of Great Price. In doing so, he revealed the hope and promise of our Second Heritage and his Father's love for humankind.

Ron

The Eyes of the Soul

When a human soul possesses natural love in its pure form, it will naturally seek to display its qualities uninhibitedly. It is the soul's possession of this state of being that is the foundation of a person's humanity: the capacity and ability to treat one another the same way we would want to be treated. This is the way it would be in an ideal world.

We don't live in an ideal world. People don't always treat one another the way they would want to be treated. Individuals with varying ambitions go through life sowing different seeds. Job 4:8 JB observes "I speak of what I know: those who plough iniquity and sow the seeds of grief reap a harvest of the same kind." Isaiah 3:10 JB says "Tell them, Happy is the virtuous man, for he will feed on the fruit of his deeds;" and in verse 11 "woe to the wicked, evil is on him, he will be treated as his actions deserve". So, there seems to be an understanding in the Old Testament that each person is morally responsible for the consequences of their actions ... what a person sows, that shall he or she reap.

But I wondered why the Old Testament presents such di-vergent views on the nature of The Jewish God? What do its authors teach about God's love? Lamentations 3:22-23 JB proclaims "The favors of Yahweh are not all past, His kindnesses are not exhausted; every morning they are renewed; great is His faithfulness." In Joel 2:13 JB people are encouraged to "turn to Yahweh your God again, for He is all tenderness and compassion, slow to anger, rich in graciousness, and ready to relent."

On the other hand, The Law of Moses designates the death penalty for certain violations. Exodus 22:20 JB required death if a person was caught sacrificing to a god other than Yahweh, and the same was true when a person was caught working on the Sabbath, Exodus 35:2 JB. Leviticus 21:9 JB goes so far as to demand that a priest burn his daughter alive if she becomes a prostitute. What happened to the compassionate and gracious Yahweh?

In 2 Samuel 24:15, King David decides to take a census of his men that are of fighting age. The prophet Gad announces God's displeasure with

the King's actions, "It was the time of the wheat harvest. Yahweh sent a pestilence on Israel from the morning till the time appointed and the plague ravaged the people, and from Dan to Beersheba seventy thousand men died." I wondered what happened to the moral responsibility of individuals. The Jewish God apparently ignored that.

But what seems most cruel and harsh, when the Israelites are ready to move into the Promised Land, their God instructed them to kill every man, woman and child among the Canaanites. Deuteronomy 20:16 JB proclaims "But as regards the towns of those peoples which Yahweh your God gives you as your own inheritance, you must not spare the life of any living thing." The next verse goes on to mention that the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites are to all be annihilated.

In some of these cases it seems a person's morality doesn't count. As you sow so shall you reap. An individual's morality becomes moot. What happened to individual justice? Is the Jewish God of the Old Testament even interested in personal justice? I wondered why the various authors would express such divergent views? In order to help me understand how the historical Jewish God could be viewed so differently at various times and places, I began to recall some of the instances in my life, hoping that would provide some useful insight.

In a science high school class, I remember my teacher showing the class an experiment regarding light. When she had everything in place, sunlight passed through a prism. As it did, the sunlight was split into its various individual colors that could easily be identified. I discovered that sunlight harbored many colors. Later, as I thought about the experiment, I tried to imagine what it would be like if I could pass natural love through a prism. What would I see? What characteristic would natural love display? So I thought about things that could fit under the canopy of Love: empathy, kindness, wisdom, patience, hope and forgiveness among others came to mind. It seemed to me, causing pure natural love to pass through a prism should manifest clearly these various characteristics in their unadulterated form.

In giving this some consideration, I realized that my natural love's characteristics could act as my Northstar. Each characteristic an avenue, a set of eyes, through which I might view the world; each a key through which I would express myself and make known to others who

I am. It is through these conscious natural love qualities that I would be able to relate to other people and their communities.

In their unblemished condition, the compassion, empathy and kindness of my natural love would always encourage me to treat others the way that I would want to be treated. But if I became attached to the material attractions of the earth plane and the status and power they offer, my priorities might well be rearranged according to my newly acquired ambitions.

So if I pursued worldly ambitions, compassion and other characteristics of natural love would seemingly fade and maybe disappear ... no longer a part of my consciousness. In quest of my acquired ambitions I would create something new. Instead of the attribute of empathy lighting the way, becoming an avenue through which I could engage the world, I might well become self-centered, concerned only with what I wanted. To treat others the way I would want to be treated might not make as much sense any longer. If for others I became the cause of unnecessary pain and suffering, that would be too bad. My greed would tell me I needed more and more. I would never have enough. Would I find myself becoming jealous because I didn't have what others had and envious of those with more material success? With all this frustration I would most likely feel anger and resentment when thinking how others had kept me from achieving my goals. With my desire to be vindictive becoming real, I would work to make others pay.

In this condition, when gazing into the mirror of my conscience I most assuredly would come to the realization that I was the originator of attributes that were foreign to the unblemished natural love I once harbored. Forgiveness and kindness were to be found nowhere. No more would empathy, compassion and individual justice reign. Pondering this I realized that my untarnished natural love had given me attributes of empathy, mercy and hope in the basic goodness of humankind. Now, I saw a new creature ... one that I had created. The soul attributes I had created would become my Northstar.

As I mulled this over, I started to understand how important my soul qualities were in helping me to understand and explain the world. Each of my soul attributes, such as forgiveness and patience, are avenues through which I judge and engage others. Whether my soul

characteristics are the result of an unblemished natural love or the results of my created ambitions, they are the eyes through which I see.

In Isaiah 63:7, the prophet could proclaim “Let me sing the praises of Yahweh’s goodness, and of his marvelous deeds, in return for all that he has done for us and for the great kindness he has shown us in his mercy and in his boundless goodness”. Then when the Israelite army was ready to enter Jericho, according to Joshua 6:20b-21 “at once the people stormed the town, every man going straight ahead; and they captured the town. They enforced the ban on everything in the town: men and women, young and old, even the oxen and sheep and donkeys, massacring them all.” The Jewish God appears human as He swings from one extreme to the other. On the one hand, the Deity is full of goodness and kindness, the other, He rejects personal morality as He seeks to destroy all life.

When their natural love became polluted, the writers of the Old Testament didn’t always see through the qualities of their unblemished natural love. Some at times became blind to the attributes of forgiveness, compassion and individual justice. With their natural love’s deterioration, some of the author’s created soul qualities that were foreign to their pristine natural love. And so it became possible for them to create soul qualities that enabled them to see their world through the avenues of unforgiveness, harshness, vindictiveness and sometimes violence. For some of these writers it was an easy step to assign these foreign attachments to their God. So for the Old Testament writers, Yahweh did seem to be gracious at times and on occasions, unforgiving. Jesus’ God on the other hand is constant in His orientation. He doesn’t swing back and forth from one extreme to another the way the Old Testament authors portrayed Yahweh.

When Jesus experienced the transformation of his soul, he no longer was limited by looking through the finiteness of his natural love’s attributes. Peering through the divine qualities of the New Birth, Jesus was able to see the divineness of the Deity that the Hebrew writers weren’t. In The Prayer received by James Padgett on pps.40-42 in the TGRABJ, Vol.1, Jesus recognises God as his Father, indicating he felt a personal close relationship. He recognises that His Father is all Holy, not partially, but all Holy. From His state of Holiness flows the qualities of His loving and merciful nature, the source of every good and perfect gift. It is from the Holiness of the Great Soul that His self-sustaining

universal love for all and His special love for each is manifested as the object of his great soul's love and tenderest care. It is from the Holiness of his Being that he is not condemning, but rather, smiling upon us in our weakness, always ready to help us and take each to His arms of love. You will notice that Jesus doesn't use the word sometimes or if He feels like it when describing who and what his Father is. While our natural love can respond to others, it isn't self-sustaining; it is finite and has limits beyond which it cannot go. The distinctive love we feel for our immediate family may not be the same as the love we feel for our extended family, friends and those we have never met. But with the infinite capacity of the self-sustaining Divine Love, there are no limits; it's universal for all humankind equally, while at the same time, possessing the uniqueness of His special love for each individual.

Ron

The Nature of Natural Love

I was perusing Vol. 3 of the Padgett messages when I came across this one that referred to natural love in a different way. As an image of God's Divine Love, I understood that both mankind's natural love and God's Divine Love embodied similarities such as forgiveness, kindness, patience, empathy, mercy and hope. I also understood that this image is the basis of our humanity and that through it we can get a glimpse of the nature of Divinity. As an example, imagine a glass of water and its identical photo sitting side by side. They may appear to be the same when viewed from a distance, yet, they are not the same. As we approach we can see that the three dimensional glass of water is different from the two dimensional picture. And when we seek to quench our thirst the one that is authentic will become obvious. But I had not thought much beyond that point. Jesus, in Vol. 3, pp 74-76, TGRABJ, explains his insights into the nature of natural love. He points out that "This love is one that is not understood by humanity in its most important particular. This love is of a nature that changes with the change in the desires and ideas of man; and has no stability that will serve to keep him constant in his affections. "He continues, "I do not wish to be understood as in any way implying that this love is not a great boon and blessing to mankind, for it is, and without it there would not be the harmony that exists on earth."

What could Jesus have meant when he said that natural love "has no stability that will serve to keep him constant in his affections"? Looking back, I realized that my desires and ideas had changed over time. What I considered important didn't always remain constant, sometimes altering during the day as my priorities changed. When these changed, a new sense of direction influenced me. New and meaningful objectives came into focus propelling me on.

As a child my desires and ideas led me to certain friends and the games we played and enjoyed. Later, when my desires and ideas changed, my natural love reacted to these changes and I sought fresh relationships and new activities. Tennis, camping and hiking, mountain climbing, music, photography, all became a few of the many objects of my natural love. At one point I was interested in helping people but later my desire to acquire material possessions became undeniable and I devoted my energy and time toward that end. When I discovered a natural setting that satisfied my desire for beauty and peacefulness, the attraction was

over-whelming. I had and have many interests. My natural love always reacted to the changes in my desires and ideas. It soon dawned on me that my natural love was not guaranteed to be reliable or stable in its affections. Such is the nature of natural love.

Regarding my desires for the safety and wellbeing of my immediate family and close friends, my feelings were intense. This concern was always present in my consciousness. But for my extended family and beyond, my desires were not so vivid. My feelings concerning distant cousins, some of whom I had never met or even knew if I liked, were considerably less, vanishing from my consciousness. As Jesus mentions on p 74, Vol.3, there is always the danger accompanying natural love "that at some time, in some way, it may cease to exist". Such is the nature of natural love.

But what convinced me most that the affections of my natural love could react to a change in my desires and ideas was when a dear friend caused me to experience unnecessary pain. I couldn't understand why my friend would do that. My ideas toward what I thought was going to be a companion that I could chum around with for life began to change. Feelings of hurt and revenge surfaced. I found it hard to forgive ... to treat my now former friend the way I would have wanted to be treated. As I wavered, no longer was there a sincere concern for my friend's welfare. When help was needed, I was busy. As the circumstances around me changed, so did my desires and ideas. The affection I once thought I cherished had evaporated. Such is the nature of natural love.

Because of this proclivity for a person's natural love to be influenced by changing desires and ideas, Jesus appears to be suggesting that man's natural love is not self-sustaining. It may not be constant in its affections, nor is it independent of surrounding circumstances. There's no guarantee how long the present affections of an individual will continue before refocusing on another. As Jesus points out on p 74, an individual's natural love may last a long time and apparently never grow less, but its nature has not that quality that will ensure it prevailing longer than the present. Such is the nature of natural love.

Jesus goes on to mention that this heritage of natural love is the greatest gift that the Father has bestowed on humankind. It is a great boon and blessing to all people and is that which unites men and women and enables them to approach nearer to a life of happiness than does any

other human quality. Without this love mankind would find themselves in an unhappy situation. He further writes that this is not the great love that each individual may receive ... a possible second heritage that Jesus brought to light. To paraphrase Jesus on p 75, there's no necessity for mankind to have only natural love if they will seek God's Divine Love, the greatest love. In Vol. 1, p106, TGRABJ, Jesus' main mission was to teach the re-bestowal of the Divine Love for all peoples and the way they can obtain it. On p 101, this New Birth can be accomplished only by the in-flowing into the soul of man the Divine Love of the Father. Whatever man's image to the Father may have been now becomes the real substance.

When we experience the New Birth there is literally the formation of a new being, a new creature we have never met. This is a new beginning, a heritage founded on the promise and hope formulated on the paradigm of Christ. The New Birth experience is the transition from the natural to the divine. With this change the divine person becomes the possessor and owner of the original Love, a self-existing reality that is constant in its affections, one that never fades, never dies. This Divine Substance is a Love that is authentic and infinite in its richness, where limitations are removed and immortality is a thing of knowledge. It is a soul filled with this genuine love's unblemished purity. Its attributes are always proactive, not reactive as in the case of natural love. Soul qualities are everlasting and always true to themselves. It is these everlasting soul qualities that provide the New Birth recipient an internal sense of direction, making the transformed soul independent of the surrounding and changing circumstances. The permanence of the transformed soul is the basis for an affection that is constant; one that provides a constancy in its affections that is lacking in the natural love.

Ron

The Golden Rule

Part of Jesus' mission was to discover and proclaim the availability of God's infinite Divine Love for all humanity, the other, to point the way where mankind could experience the hope and promise of his finite natural love.

In the realm of the soul, the uniqueness and self-worth of each soul and its natural love flourishes without impediment. This uniqueness and self-worth is the foundation of our humanity. The natural inclination of natural love is to treat others the same way you would want to be treated. What can one do on the trek across bridge Earth, to the land of spirit, to insure that natural love doesn't fade from our consciousness or perhaps cease?

As we begin our journey, many new influences come onto play that didn't exist in the realm of soul, possibilities that can bring into question the promise of each soul and its natural love. As each soul becomes individualized, the mind, with its capacity to reason and rationalize, the spirit body and the physical body with its multitude of appetites accompany the soul on its crossing. With these new additions traveling with the soul, choices become possible that may challenge the soul's dominance and its desire to treat one another as it would like to be treated. For example, my mind may reason that it is more rewarding to acquire material goods and services, providing me a sense of security and status. In order to gain material riches and maintain a certain standard of living, I may employ others in my business for the purpose of helping me become wealthy.

Recognising that others are unique and having self-worth may have no bearing on what I do or want. It is a question of allegiance. What will I decide is important? Where will I devote my time and energy? Will I seek to use others only for my personal benefit or will I seek to create an environment that allows and encourages the expression of their uniqueness and self-worth?

When I asked others what the Golden Rule meant to them, I received a variety of replies. Some thought it applied only to their immediate family, others thought friends should be included. A number believed it was mainly meant for their religious community. A few felt the Golden Rule ought to guide our behavior toward all humanity.

We all build our mindsets from our childhood experiences, our formal and informal education, our ethnicity, and suppositions. As we grow, we develop a world view and decide what belief and thoughts are coherent for us. One common belief, The Golden Rule, is a cross-cultural, world view or ethic found in most religions of the world.

Around 500 B.C.E. Buddhism advocated: "Hurt not others in ways that you yourself would find hurtful." [Udana-Varga 5:18]. In Hinduism, "This is the sum duty: Do naught unto others which would cause you pain if done to you" [Mahabharata 5:1517]. For the Jewish sage Hillel: "What is hateful to you, do not to your fellow neighbor. This is the whole law, all the rest is commentary" [Talmud, Shabbat 31a]. And in the Sermon on the Mount, Matthew 7:12 proclaims: "Do unto others as you would have others do unto you." These expressions of The Golden Rule, teach us the way we ought to feel, think and behave. They are founded on the premise that each human soul and its natural love is unique and has self-worth; in this sense, we are all equal in the Creator's eyes. Aligning ourselves to this code, in its universal application and its purest sense, will allow and encourage the manifestation of our soul's specialness. The soul's extraordinary promise is the hope and expectation of God's natural love economy. As an image of God's infinite authentic Divine Love, the natural love has a beginning and may have an ending. Our commitment to this finite natural love, the basis of our humanity, is what separates us from other life forms, and may separates us from each other.

For example, the orientation of a white supremacist assumes that the white race is inherently superior to other races. Those belonging to other communities are deemed inferior. Because the others are not on par with the white race, they ought not to be treated as equals. To the sincere white supremacist, it makes perfect sense to exclude those that are seen as inferior. To treat them as equals would take away the white supremacist's reason for their need to be in control. The master and the slave are forever separate and unequal. These beliefs can be used to legitimize the exclusion of other communities from social, economic and political benefits. For the white supremacist it only makes sense to treat others the way you would like to be treated if they are your equal. "Others" will only apply to those who are deemed "superior".

On the other hand, Hinduism says that each individual is born into one of five castes, each caste defining what its lifelong members can hope for and expect. Within Hinduism, people aren't required to treat a member of another caste as they would like to be treated. They are required to treat one another according to the rules of that caste. For example, an untouchable, an out-caste who is on the bottom rung, is viewed as being outside the caste system and is seen as ritually unclean. They do the jobs that society considers unclean such as handling dead animals. If they touch or their shadow falls on a person of a higher caste, the higher ranked person becomes ritually unclean and must follow a procedure that will restore their ritual cleanliness.

Let me give you an example of how this works. I worked in the villages of north central India for almost two years. One day I was visiting a friend who owned a photography shop. I noticed an Untouchable, an out-caste, coming down the street asking for donations. When he reached my friend's shop, standing in the middle of the street as he faced my friend, he waited silently until my friend acknowledged him. Then he asked for a donation. My friend said "yes" and removed change from one of his pant's pockets, stepped forward to the edge of the street, stooped and put a coin down, then returned to his shop. The Untouchable who had not moved, then silently came forward and picked up the coin, verbally thanked my friend, bowed briefly with his open hands clasped together near his chest and moved on. Both were acting according to rules required by their preassigned places in the caste system. Each knew the rules and acted accordingly. Both were left with their dignity intact.

The above makes sense when the Hindu saying: "Do naught unto others which would cause you pain if done to you" is viewed through the glasses of the caste system. As a Hindu I would be conscious of my caste rules and how I ought to relate to others. What do I need to do to not cause pain to the other which would cause me pain?

Keeping in mind that both participants accepted the rules of their castes, if the Untouchable, in his excitement, had thanked the business owner by hugging him, not only would it have been embarrassing, the owner would have become ritually unclean, causing a painful situation for both of them. Until the owner performed the necessary rite to restore his ritual cleanliness, everyone he touched would have become infected. By following the rules and keeping their physical distance

during this exchange, there was no danger of causing ritual uncleanness to spread, causing disruption within daily life.

So our allegiance to a particular worldview can make a difference on how the Golden Rule is applied. It will define the limits and hopes of our expectations. Those with differing priorities may not apply the Golden Rule in the same way. What makes sense to one may not to another.

It is possible that on my trip across bridge Earth, my chosen orientation may change as I go through life. I may commit to a mindset that widely differs from my soul's desire to treat one another as I would like to be treated. I may become so ensconced in the drive to acquire material wealth, status and power, that my allegiance to my soul's natural love may wane or be pushed to the periphery, perhaps beyond my consciousness. My need to satisfy my body appetites may encourage me to reorient my priorities. Or, my allegiance to a nation may cause me to reevaluate my soul's desire when I am told that my country's safety is threatened and I may be required to take the life of an enemy. As my loyalties change, so will my understanding and application of the meaning of "to treat one another as you would like to be treated." As I switch allegiance, what can seem reasonable and necessary to my mindset may be at odds with the desire of my soul's natural love.

And so as we step off bridge Earth into the land of spirit we bring with us all of our thoughts and feelings, our acquired needs and wants, our hopes and expectations. The things that were important and seemed so necessary still are. The dominance of our mindset, or lack thereof, will still be. A person's desire for chocolate cake, still there. The feelings about the last general election are still present, and the last heart break, still painful.

But after a shorter or longer period, perhaps months, years, decades or even centuries, an opportunity for change comes along as a person begins to see that many of the things that seemed so important in bridge Earth's environment, no longer are. As the grip of the physical body's appetites lessens and the desire for owning things recedes, an opening to rethink and reorient one's self occurs. Status and power within a community becomes less attractive as the icy grip of one's mindset over the soul's natural love begins to thaw, losing its dominance.

When natural love is able to reassert itself an allegiance to a new orientation becomes feasible. The need to treat one another as you would like to be treated becomes possible, becomes viable, then becomes necessary. A person's view of the world changes. Others aren't only to be used as a means toward an end, but become the end.

Like the Rosetta Stone that helped to make the Egyptian hieroglyphics intelligible, the Golden Rule is the Rosetta Stone that can help unlock the hope and promise embedded in natural love. Those living in the natural love spheres will have the opportunity to grow and mature in their understanding of what it means to treat one another as they would like to be treated. An individual's soul condition and where they reside go hand in hand. A person living in the third natural love sphere will not have the same insight and understanding of the Golden Rule as someone residing in the highest planes of the sixth. As we learn to allow and encourage the seed of natural love to flourish in the sacred soil of our souls, we will be able to experience its hope and promise ... the freedom to love one another as we would want others to love us.

Ron

The Glass of Water

The Divine Love is self-sustaining and universal in its inclusiveness. It flows unrestricted to all people. The natural love all humans are born with is an image of the Divine Love our Father possesses. This image is the pure and sublime expression which embodies the essence of what it means to be human ... the capacity to love one another the way you would like to be loved. As a being that has free will, my soul filled with natural love provides me with a sense of direction as to how I ought to feel, think and behave. If I accept my natural love's desire, my soul becomes my compass, my pole star, seeking to influence my choices. Unlike the Divine Love, though, the natural love as an image of the Divine is not self-sustaining. It is finite. Its qualities such as hope, empathy, kindness and wisdom are finite. Natural love and its characteristics are like the reflection I see in the mirror. The only reason the image in the mirror continues is because I am there. If I leave, the reflection disappears. Like the reflection in the mirror, the natural love as an image of the Divine Love is not self-sustaining.

When we step onto this bridge called earth, in addition to a soul filled with natural love, we acquire a mind, with its capacity to reason and rationalize, a spirit body and a physical body. This bridge takes us from the realm of soul to the world of spirit. In a longer or shorter time, we all complete this crossing. While my soul, filled with natural love, may perceive the world in terms of treating others the way I would like to be treated, my mind with its capacity to reason and rationalize may choose other criteria. My home, formal and informal education and general experience all helped to form my mindset. On what presuppositions, values and attitudes will my frame of mind be founded? Depending on these assumptions, what my mind decides is in my best interest may be at odds with what my soul desires. If the flowering of my natural love says I need to treat others the way I would want to be treated, and my mind decides it is important to acquire material wealth or power over others, a potential conflict is in the making. Both will seek to influence my free will. Will my decision be to compromise or go with one or the other? My mind's ability to reason and rationalize may show me that my soul's aspiration of treating others the way I would like to be treated will not enable me to accumulate much material wealth. If I choose to make my mind's objective dominant, then the desire of my soul's natural love will be

pushed to the periphery. My energy and time will become devoted to gaining material wealth. As this happens, my soul's desires may become less and less influential until the wishes of my soul's natural love become completely subservient to my mind. When my soul and its natural love seemingly die and no longer seek to influence my free will, my mind will then become dominant. As I thought about this, it dawned on me that the natural love in a terrorist's soul had become incarcerated to the reasoning and rationalizing of the terrorist mindset to the point that it seems logical and justifiable to explode a bomb, knowing innocent people will be killed.

Like everybody else, I had to deal with what civilization bequeathed. There was the possibility for intellectual pursuit, the pressure to gain material wealth and other numerous problems that always seem to need attention; what to have for dinner, do the kids need a ride home from after school activities, on and on. There was this constant competition for my time and energy. Each part of my life was seeking my commitment. There was little time for contemplation.

With the discovery of the Padgett messages came the intellectual awareness there was a distinct difference between the natural love I was born with and the Divine Love God possesses. It eventually dawned on me that the relationship of the two loves was like comparing a glass of water and a photograph of the glass of water. If a glass of water and its photograph are near one another on a table, from a distance they may appear to be the same. It is only when I approach, I notice that the glass of water is three dimensional, the photograph two. Coming closer, I can see that both the glass of water and its photograph are real, but when I seek to quench my thirst by drinking from the photograph, I realize it is only an image and not authentic. It doesn't matter how perfectly the photograph represents the glass of water; it is still just an image. When I drink from the glass of water, I feel the touch and taste of its authenticity. It is the glass of water that is genuine and can quench my thirst ... not its image ... even its perfect image.

And so, I realized, like the glass of water, the Divine Love is authentic. Natural love, like the photograph, is a finite image of Divine Love. The natural love's empathy and hope are finite. What it can imagine and create is limited. Beyond the natural love's hope is the unimagined ... a frontier beyond which the natural love cannot venture. God's offer of

His authentic Love makes it possible for mankind to venture beyond the limits the natural love imposes.

When the first parents became conscious of their presences within the grand scheme of nature, they were not encumbered by the trappings of civilization. There were none of the amenities we take for granted: no electricity, no cars, no computers, no nations that claim ownership of land, no communities claiming they were special, no social or educational organizations, taxes or supermarkets. Their life was simple and close to nature. The qualities of their natural love provided them with a limited insight into the nature of their Creator. When the Deity offered the first parents His Authentic Love, there was every reason to expect and hope they would welcome His offer. When comparing their Deity's Love to their own, they saw that His Love and theirs both had similar qualities such as hope, kindness, empathy and wisdom. What the first parents didn't realize was the finiteness of their love. It was this condition of their love and its hope that made it impossible for them to grasp the immortality of God's Love. It restricted what the first parents were able to visualize. In the wisdom and hope of their natural love lay the unimagined. They could not see the infinite possibilities in their God's Love. Not being able to see beyond their finite hope, God's love and theirs appeared to be much the same. From the first parent's perspective there was nothing their God could add to their natural love, so they refused His offer ... and the offer was withdrawn.

Why would our God offer us the same love we already possessed? That was a question the first parents could have asked. As their Creator, He knew them better than they knew themselves. In seeking to answer that question the first parents may have reasoned that God would not offer them the same love they already possessed but that He had the capacity to offer them a Love beyond their fondest dreams with entirely new dimensions, new possibilities. Then they would have had a reason to accept their God's offer.

At a later period, God re-offered His Love to mankind. Rather than just two people on earth, there were now multitudes. A large number had already crossed the bridge. In addition, mankind had created numerous civilizations, each with varied demands and expectations. With people seeking to succeed in their respective communities, would anybody be sensitive to the re-bestowal of God's Love? Would anyone care? Who would be interested?

With the re-bestowal of God's Love, His Divine Essence once again flooded the habitations of humankind, casting its shadow overall, from the most sublimed heavens to the abyss of degradation. At the first bestowal, the purity of the first parent's natural love enabled them to be sensitive to God's offer. But they chose to continue with their finite natural love. At the re-bestowal, it was the purity of Jesus' soul that enabled him to sense that something new was in the offing. Because his soul wasn't infected with the need to acquire material wealth and power, he was free to follow his spiritual inclinations. Because of his curiosity and the inner voice he chose to listen to, Jesus resolved to travel the path the first parents had not. He chose to explore the unknown and stepped into an area beyond the imagination of finite hope. As he delved into what the first parents didn't imagine, he discovered and experienced the meaning of God's hope for mankind.

As he passed by the table with the glass of water and its photograph, Jesus chose to drink from the authentic glass of water. During his journey, Jesus discovered the difference between God's genuine infinite Love and its image, mankind's finite natural love. In doing so, he uncovered the meaning of the New Heart ... and experienced a New Birth into an unending vista of infinite possibilities. With the New Heart, the finiteness of Jesus' natural love was no more. The oneness of the qualities of Jesus' love with God's Love established a special relationship, one of Father and child. Jesus was now able to refer to his God as Father.

Ron

Forgiveness and Freedom: two sides of the same coin

I am writing this mainly from the standpoint of natural love.

In the first paragraph of the Prayer in Vol. 1 of the TGRABJ, pp. 40-42, God is referred to as Father, the One who is all Holy. To me, all Holy means that He is the perfect embodiment and manifestation of Divine Love and that he is loving and merciful. As His children, we are not subservient, sinful and depraved creatures, rather, we are the greatest of His creations and the most wonderful of all His handiworks. We are the objects of His great soul's love and tenderest care. Thinking of this as a resume for humankind, how much better can it get? The expectations for humanity must have been high. We all ought to remember this as we begin each day.

The Prayer goes on to claim that God is the bestower of every good and perfect gift and that He is a forgiving Father who smiles upon us in our weakness, always keeping us in the shadow of His love and never hesitating to help, always ready to take us into His arms of love.

But when our souls incarnate and we become denizens on earth, something seems to change. I wondered how we, once thought of as the greatest of His creations and the most wonderful of His handiworks, could become the cause of so much of the unnecessary pain and suffering that humankind experiences?

In the TGRABJ, Vol.1, p. 125, Ann Rollins writes that the law of compensation states "that what a man sows that shall he reap" and on p. 127 she continues "man of himself has no way of escaping this law except by his long expiation which removes these memories and satisfies the law"; no one can avoid the inexorable demands of the law and must pay to the last farthing.

Until the scourges of a person's conscience are removed, he or she will suffer. Forgiveness will only be experienced when the causes of these memories are eliminated.

In Vol. 2 of "Messages from Jesus and Celestial" pp. 312-314, Abraham Lincoln writes a message on how man can regain harmony with the laws that govern him as the created man without obtaining the Divine Love. He says that the perfect man is still in existence but must renounce and get rid of those foreign attachments that interfere with the harmony of God's creation. It is only by a process of renunciation that these unnatural additions can be gotten rid of. A person needs to renounce the idea that he is a vile being not worthy of the Father's favor and that he himself by the course of his thinking and living, remove those things that cause him to appear to himself and others as an outcast.

In Genesis 1: 26-27, of the Jerusalem Bible, God says, "Let us make man in our own image". "Male and female He created them". I wondered what the word "image" meant in this context and at some point it dawned on me that it was not unlike an artist who decides to paint a self-portrait. When completed, the artist is pleased with his efforts. The similarities are astounding. Paraphrasing Genesis, God is pleased and pronounces His work not only good, but very good. As I thought about this I realized it was the artist who was authentic and that the self portrait was an image. While the artist could continue being creative with new projects ad infinitum the human soul and its attributes, no matter how perfect, are like the reflection you see in a mirror. The reflection has no staying power of its own and is limited in its possibilities; it is finite.

I came to realize that our humanity is founded on the purity and richness of the human soul's natural love and its attributes such as compassion, empathy and forgiveness. Normally the natural love's influence would be to treat others as we would want to be treated. But what happens when to the incarnate soul is added the influences of a rationalizing mind and the needs and appetites of a physical body and the spirit body? While my soul and its natural love might continue to desire to treat others the way it would like to be treated, my physical body with its needs and appetites will also seek to influence my will. I might choose to become attracted to things of the material, such as money, land and possessions. As my mind's thought patterns develop I may relish in the prestige of gaining power or of the pursuit of intellectual knowledge. Political parties and their candidates can come to seem important. The food and clothing of my culture could become the standard upon which I judge others, and skin color and ethnicity an

indicator of superiority. At some point, with my desire to maintain and protect my standard of living or my ambition to gain greater material wealth, it is possible I may choose to treat others as a means toward an end, thereby causing unnecessary pain and suffering. As I acquire the beliefs, attitudes and biases of the earth plane, my ambition for greater power and material wealth may settle on any number of possibilities. With my physical body's desires demanding satisfaction and my mind's capacity to reason and rationalize, the values and priorities I choose to make dominant may be at odds with my soul's penchant to treat others as it would want to be treated. The question is, which set of aspirations will I choose and to what cause or causes will I devote my time and energy?

With any group, the world views that people choose to make dominant can vary enormously. Where individuals choose to devote their time and energy may be at odds with others. As each person or community works to achieve their aims, their endeavors may hinder the efforts of another. For example, in its purity, our natural love's desire to treat others the way we would like to be treated may appear impractical. As our commitment to earth plane values becomes dominant our soul's desires may be pushed to the periphery of our consciousness, perhaps beyond.

When a dear friend caused me to experience unnecessary pain my first instinct was to build a barrier that would protect me from further onslaughts. As I did, the compassion I once felt faded. Sometimes it didn't seem to exist at all and I discovered that my natural love was not self-sustaining. It could change, apparently deteriorate and become inactive. I had been so successful at building a protective barrier, my love for my former friend was no longer a part of my consciousness. No more did I think positive thoughts or have positive feelings toward the one who had caused my suffering. There was a time when I sought his company and valuable advice. But no more. Recalling what Ann Rollins had written earlier through James Padgett, I remember thinking, the one who had become my antagonist was in need of forgiveness.

As I gave this some thought, I soon realized that despite the unnecessary pain my acquaintance initiated, if I had possessed the self-sustaining Divine love to the extent that it was dominant in my soul, the love for my perpetrator wouldn't have deteriorated or ceased but would have remained a part of my consciousness. With the self-existing

Essence of God's Love in my soul I would have been able to recognise, as Lincoln wrote above, the perfect man that still existed in my perpetrator, minus the foreign attachments. But without the Divine Love my natural love was dominant, a love that isn't self-sustaining and is subject to the winds of change. Despite this, I still could have chosen to treat him the way I would have liked him to treat me. But I didn't. As I tried to make him pay for his actions, I no longer saw him as a confidant, someone I could trust. My once cordial relationship was no longer pure and undefiled. A feeling of compassion and kindness toward him was not a part of my consciousness. As I started down this dark, murky trail, I am not sure exactly when, but, to my surprise I came to understand that not only did my perpetrator need to experience forgiveness, but so did I. I too needed to experience forgiveness? What is this? Later I realized it was the pain I had experienced as my love seemed to vanish that caused my positive feelings for my former companion to fade and seemingly die. The decline of my positive feelings gave meaning to the painful memories I harbored. During a period of expiation I experienced feelings and thoughts of regret and remorse as the burning memories of my conscience became vivid. My conscience was like a mirror. It showed exactly who and what I was. I could see what I had been and what I could have been. It was the difference between what I was and what I could have been that was excruciating.

At some point the troubling memories began to slowly fade and I was able to reorient myself remembering the better times, times that were happier. It was then that I was able to reactivate positive feelings that had become stagnant. As I once again became conscious of my love, the feelings of compassion and forgiveness slowly replaced the burning, stinging memories. As the bad memories dissipated and finally disappeared I was able to treat my friend as I would want him to treat me.

I learned that forgiveness and freedom are two sides of the same coin and that it is in forgiveness, that the demise of the protective barriers I built would come down and that I could become free from the burning memories of my conscience. Without forgiveness there can be no freedom; the freedom to treat others the way you would like to be treated.

To paraphrase, Ann Rollins and A. Lincoln, a man of himself has no way of escaping the burning memories of conscience except by his own expiation which removes the causes of these memories. Going back to the time when the Great Soul created the human soul and its natural love, one might posit that humankind was created in a state of forgiveness and freedom -- the original and natural condition of each soul and its love.

Ron

The Gift of Forgiveness

The Father's Soul is a repository of a Love that is Divine. Man's soul is a repository of a love that is an image of the Divine ... a natural love. Embedded in each love are numerous characteristics such as forbearance, humility, empathy, mercy and forgiveness. When these characteristics are active and dominant in our souls, they will help determine the structure, or paradigm, of our conscience, and whether we can behave humanely or not.

When comparing the Divine Love to your natural love, there are several distinguishing qualities. One is, the Divine Love is genuine and authentic while the structure founded on the natural love is an image of that. Think of a light bulb that gives off light; it is genuine and authentic and is a three dimensional object. Then think of a picture, an image of the light bulb, near the authentic light bulb. The light bulb and its image may appear to be exactly alike, yet the possibilities embedded in each are vastly different. The photograph of the light bulb will never be a source of light; the light bulb will. Another distinguishing dimension is the Divine Love's capacity to be self-sustaining. As the Divine becomes dominate in your soul, the expression of its characteristics do not depend on surrounding circumstances. They are constant, always consciously with you, illuminating the way ... never fading in or fading out. When the Divine Love has transformed your soul, it is as though you have entered a three dimensional world for the first time. The Divine love and It's dimensions are real; they have size, shape and depth; they cannot be denied.

Within the natural love paradigm are images of the characteristics found in the Divine Love. Depending on surroundding circumstances, these characteristics seated in the natural love may not always be a part of your consciousness; they may wax and wane. When an incursion of an unjust act by another causes you to feel pain and suffering, such as when someone steals from you, you have a choice of how you will react. Will you choose to act according to the characteristics of your natural love: "do unto others as you would have others do unto you" ? Or will you choose some other set of characteristics? If you allow the consciousness of your love for the perpetrator to recede or perhaps cease, a vacuum is created where your love had been, an emptiness waiting to be filled. If your desired behavior is no longer determined by

the characteristics of your natural love, the question becomes, what characteristics will you choose to occupy the created void? Will you allow your natural love to reappear and become a part of your consciousness again? Or, will you create in the absence of your latent natural love a conscious need to make the perpetrator fill the same pain, remorse and regret his actions caused you. Will you acquiesce to the demands of jealousy or animosity or anger? If you allow your need for revenge to become the basis of your newly created conscience, you may find yourself being swept into a caldron of ever deepening resentment as the need to take vengeance becomes paramount ... filling the vacuum left by the love you denied as it slumbers in a state of quiescence.

As you establish a new paradigm, tension will develop between the view based on your natural love and your newly sanctioned characteristics. If you allow the latter to become dominant, the new guidelines you have chosen can become a fortress of your incarceration by the ever tightening grip of your own making. It is easy to become imprisoned by the walls of vindictiveness and the desire to make the other pay for his actions. When you permit this situation to develop, the perpetrator who has caused you such anguish is still very much alive in your life, continuing to influence your feelings and thoughts.

Just as you may allow yourself to create a construct based on revenge and malice you can choose to concentrate on creating an environment where the characteristics of your latent love can re-emerge and become dominate once again.

When speaking of forgiveness, it is not about releasing the one who has wronged you of any moral obligations. The perpetrator is still accountable and will be until he has satisfied the scales of universal justice. Your capacity to forgive is about you. This gift of forgiveness is about a freedom that empowers you to re-establish patterns of behavior founded on the characteristics of your natural love. It is about liberating you from your need for some form of restitution. This great gift is concerned with the freedom that allows the healing process of your soul's wound to begin at the point of your pain. With the conscious re-emergence of your natural love, no longer will you be obliged to carry a grudge or to be subservient to the demands of vindictiveness and maliciousness.

As a creator you can choose your priorities; what goals will you choose to guide you? Will owning land, gaining political power, making money, or getting even become the focus of your life? Will jealousy or vindictiveness become the bases of your behavior? You have the choice to conform to a construct of your making or you can choose the model founded on the characteristics of your soul's natural love. In the end you are responsible for who you are and how you will react to the changing circumstances of your life.

Forgiveness and freedom are the two opposite sides to the same coin. The Gift of Forgiveness is the Freedom to allow, at the point of the incursion that wounded your soul, the re-emergence of your natural love in all its beauty, purity and richness. It is freedom from the shackles founded on characteristics foreign to your natural love. No longer in your consciousness will you feel compelled to pursue some form of restitution to its conclusion.

As the flowering of the characteristics of your natural love unfolds, the healing of your wound at the point of your suffering will follow; new insights into the nature of your natural love will give you a new vision, enabling you to see the value, self-worth and uniqueness in yourself and others ... even in the one who has been your nemesis.

Ron

I would like to make a comment

As more people accept the content and viability of the Padgett and Samuels' messages, there will be those joining the Divine Love Community that come from around the globe and have a wide variety of backgrounds. Each individual will have his or her particular frame of mind ... the glasses through which they will view the messages. At the beginning, most of us will be intellectual Christians. The truths the messages proclaim will somehow make sense within the puzzle of our mindsets. As we trek the Divine Love trail, the experience of the Divine Love will add substance and meaning to our intellectual knowledge ... adding ever greater depth to our insights.

As more people with a variety of backgrounds choose to join the Divine Love Community, we may not always intellectually agree on the way the messages ought to be interpreted. When this occurs, let us remember that we all belong to the Divine Love Community and that we are all seeking the Truth and striving to experience its reality. It is good to remember that while we may all be walking on the same path, we will not all be at the same point along the way. The view that one person has may not be the same as another. What seems clear to one may not be so to another.

With this in mind, we should take note to remember that each one of us will bring our unique way of understanding these messages. It is the flowering of the Divine Love in each soul that will reveal the meaning of Its Truth, if we allow it. These revelations do not come all at once, but gradually reveal a mosaic of unimagined beauty.

So let us not set ourselves up as judges, condemning others for their views or actions in this work. Rather, let us be patient, ready to help and guide when possible, knowing that the Divine Love in our souls is working constantly to make known Its mysteries, recognizing that each of us is in the shadow of His Love.

In closing, it is the Divine Love that ought to unite us, not whether we agree intellectually. Let us not forget the Eleventh Commandment that Jesus referred to in the 23rd Revelation received through Dr. Samuels and found in John 13: 34-35: "I give you a new commandment: love one another; just as I have loved you, you also must love one another. By

this love you have for one another, everyone will know that you are my disciples”.

Ron

Our Second Heritage

My understanding of who and what God is has been revolutionized since I first opened Vol. 2 of the Padgett messages. When I was quite young my mother took me to a protestant church where I attended Saturday services. For whatever reason, I rebelled at the idea that a God of love would require a painful sacrifice and death of any of His creatures as a form of propitiation.

What do I think now? I think that the Great Soul is the one unique Being in all reality; the one entity that is authentic. There is no duplicate! The essence of this unique Being is Divine Love, a substance that is self-sustaining. His Love never loses its purity or richness. It is a Love that is always true to itself and not subject to surrounding circumstances. It is the Great Soul's essence of Divine Love that embodies the vitality of eternity and its infinite number of possibilities. The potential embodied in each soul attribute is without limit.

In His uniqueness, the Great Soul possesses and manifests His Divineness in its perfection. When this unique love becomes dominant in the human soul, that soul can experience the hope and promise of immortality and the capacity for unlimited growth. This is our second heritage.

I have also come to understand that as I learn to allow the Great Soul to open my soul to the inflowing of His Love, my soul can become filled with the essence of His Divineness. As this takes place, all the possibilities founded on my finite natural love, the first heritage, will be replaced. The hope and promise of my natural love, my humanness, will be transformed into that which is authentic, everlasting and no more only an image.

I like to imagine my soul as a house that has several rooms. When I allow my soul to be opened to the inflowing of His Love, I imagine a small, warm, glowing ember of His Divinity entering and finding a place to lodge in one of the rooms. In the Prayer from Jesus, Vol. 1, p 42 of the Padgett messages, he writes "...that when we come to thee in faith and earnest aspirations, Thy love will never be withholden from us." Notice that it doesn't promise that we will feel very time when His Love enters, but it also doesn't promise we won't. What it does promise is that when

we “in faith and earnest aspiration” seek the in-flowing of His Love, it will arrive. Let us not forget that. His Love will arrive.

If we allow this process to continue, at some point, these glowing embers of Divinity will fill a room in our souls and become the controlling influence. Permitting this process to move forward in each room, the Divine Essence will become dominant and we will experience our transformation from our humanness to the Great Soul’s Divineness.

Ann Rollins comments on this experience in Vol. 2, p 81 of the Padgett messages. She writes, “Until we reach the first Celestial Spheres we have not a sufficient quantity of this love to make us partakers of this divine nature of the Father, in that degree so that all the natural loves are absorbed by the Divine Love.” With this transformation, the divineness of our souls will become at-one in quality with the Father’s self-sustaining essence.

Thinking about this I imagined myself with a glass contain-er. Dipping it into Earth’s ocean and raising it up, I could see that the ocean water in the glass container was the same color and had the same cloudiness as the water in the ocean. When I tasted the water from my glass container, it not only tasted like ocean water, it also had the same smell. The characteristics of my container of ocean water were the same as that of the water in the ocean. They were the same in quality.

While the at-onement in quality of my container of ocean water and the water in the ocean can be verified, it cannot be said that they are at-one in quantity. The volume of ocean water in my glass container is insignificant when compared to the immense capacity of Earth’s oceans. Likewise, when we are able to enter the first Celestial Heaven, the quality of our soul’s love is at-one with the quality of the Father’s Love. However, a denizen of the First Celestial Sphere possesses finite amounts of Divine Love. There’s no comparison between the infinite vastness of God’s quantity of Divine Love and our soul’s possession of Divine Love in the First Celestial Heaven.

In Vol. 1, p 9 in the TGRABJ, Jesus writes “I was not, when on earth, so filled with the love of the Father as I am now, and had not the power to make men feel that this love is the only thing that will reconcile them to the Father and make them at one with Him, as I now have.”

So, regarding the Divine Love, we need to keep in mind not only quality but just as important, quantity. Continuing on, Jesus writes "I was not then as perfect as I am now, and my knowledge of the truths of the Father was not so great as it is now."

While the quality of Jesus' love may be in perfect at-onement with the quality of his Father's everlasting Love, the quantity of his eternal love is not at one with his Father's. In quantity there is room for continued soul development and growth: for an unending progress toward obtaining a greater volume of Divine Love.

Jesus offers the following insight in Vol. 4, p 193 of TGRABJ. "I am but a mere spirit - a child of God praying for an increased bestowal of His Love and for a complete unity with Him, and with the longings to progress eternally in the development of my soul." Since his time on earth, Jesus' quantity of the Divine Love has been growing. That's over 2000 years of growth with regard to his increased possession of the Great Soul's Essence and the truths embedded therein.

I wondered what it would mean to receive a greater quantity of the Heavenly Father's Love. If my love is at one in quality with the Father's Love, according to Ann Rollins, I would be in the first Celestial Sphere: like entering kindergarten of the second heritage. So, what changes as I progress to the higher heavens, as I receive greater quantities of His Love?

Thinking of an analogy, I thought of music. When I began to take piano lessons I knew almost nothing about music except that I could sing a few simple tunes. About the piano, I knew even less. As I reluctantly made the effort to practice the scales and chords I began to gain confidence. I was also learning to read music and what the names of the notes were on the piano keyboard. As I learned about the piano I became more and more aware of the hope and promise that the piano offered me. I started off with simple tunes such as "Mary Had A Little Lamb." As I progressed, the music I could express with the piano became more complex. I began delving into different genres such as dixieland, ragtime, ballads and some classical music. The challenge to play with greater sensitivity and beauty was always before me. I kept reaching for greater perfection and searching for that which was unique.

When we progress above the First Celestial Sphere and receive greater quantities of His Love, the divine truths that His Love brings become ours. We are then able to manifest that love more perfectly with greater assurance. As we receive more of our Father's Love, the truths of His Divineness will no longer be hidden from us, they will be revealed. In this way we will be able to come closer to Him one truth at a time as we experience a more complete unity with Him in the quantity of His Love.

In Vol. 4, p 193 of the Padgett messages, Jesus writes, I am "...praying for an increased bestowal of His Love and a complete unity with Him...", understanding that the uniqueness of the Heavenly Father was the capacity to fully possess and manifest perfectly the hope and promise embedded in His Divine Love. And so, the stage is set for humankind to receive the second heritage: that each of us may grasp the opportunity to continually grow and progress in the ownership of the myriad truths that His Divine Love embodies.

Once we reach the first Celestial Heaven and our soul's love becomes transformed to the same quality as the Father's, it is in the area of quantity that we have the opportunity to grow and progress.

In Vol. 3, p 208, of the TGRABJ, Jesus wrote to Padgett "Just here I want to say that while the great vital truth of the new birth is already known to you and can be made known to men, yet, you, in your day, will not receive all the truths of the infinite." As we learn to allow our souls to be opened to a more complete in-flowing of greater quantities of His Love the revelation of truths that lay hidden therein will become ours.

Continuing on, Jesus further comments "Always new ones will come to the knowledge of man, and the revelations of truth will never have a finality" - adding "and no man or spirit can ever be able to say that his knowledge is complete." And then we learn that "Progress is the one law of the universe that exists always, and man, when he gets in condition, will always be the object and subject of that law."

After a soul reaches the first celestial sphere and is one in quality with the Father's Love, the opportunity for receiving unlimited quantities of His self-sustaining Essence is the future. With each increase in the quantity of His Love will come revelations of the truths embedded therein, truths that before had been hidden. With each increase will come the ability to understand and express the Divineness of the Father

more perfectly, always more fully, moving ever nearer to a more complete unity in quantity with the Great Soul one truth at a time.

Ron

Receiving God's Love – A Divine-Human

In the “Prayer Perfect” (TGRABJ, Vol. 1, pp. 40 – 42) Jesus refers to God as his Father who resides in heaven. As one who claims intimate knowledge, Jesus declares that his Father is all holy, loving and merciful and that humankind is the greatest of His creation and the most wonderful of all His handiworks. Mankind is the object of their Father's great soul's love and tenderest care. The Father's love for humanity is without cost and unconditional.

In the second paragraph, Jesus reveals that in addition to being the greatest and most wonderful of all his Father's handiworks, humanity has been offered a new heritage. We are given the opportunity to experience more than just the hope and promise embedded in God's creation. Jesus discloses that we have been given the privilege of stepping beyond God's finite creation and into the unknown ... to an undreamt-of promise and hope beyond our imagination.

While the human soul and its natural love are the greatest and most wonderful of God's creation, there is a limit beyond which they cannot venture. Regardless of the natural love's perfection, when we look at God's Divine Love through the prism of our natural love, it is not possible to visualize beyond its finiteness or to recognize the divineness in the Great Soul's Love. Water can rise no higher than its source.

When the first parents became aware that their God was offering them the boon of His Divine Love, they could see the goodness of their natural love in God's Love but not the divine nature of His Love. They were blind to their God's divineness. From their viewpoint, there was no advantage in accepting something they already possessed.

Like the first parents, when Jesus came to earth, because of the purity of his soul's aspirations and sensitivity to the spiritual, he became aware that God was bestowing something special on humankind. But his natural love had a barrier beyond which it could not penetrate. His limited view precluded recognizing the divineness of his Father's nature. But unlike the first parents, I think it was Jesus' humbleness and willingness to listen to his inner voice and accepting his Father's guidance that encouraged his stepping into the unknown.

The boon his Father was offering was not discernible at first. There was always the question: Why would the Great Soul offer humanity the same thing they already possessed? It would seem reasonable that if God was offering something, it would be new and different ... something humanity didn't already possess ... a surprise that was unique and special. But what?

Was his Father offering a new heritage, one that existed beyond the hope and promise made possible within the finite creation? As a being within the creation, Jesus could not open his soul to the foreign land that lay beyond. The way to receive the boon was not clear. He was going to need help and guidance if he hoped to transcend the limits of his being ... to access the unknown that lie beyond his grasp. In due course, Jesus discovered there were two keys necessary to escape from his finite condition. His Father held one key and Jesus held the other.

In the third paragraph of the Prayer, Jesus writes: "We pray that Thou will open up our souls to the in-flowing of Thy love and that then may come Thy Holy Spirit to bring into our souls this, Thy love in great abundance, until our souls shall be transformed into the very essence of Thyself". The Father could perform the miracle of opening up Jesus' finite soul so that it would become receptive to the unknown, the divineness of his Father's nature. Was this the new heritage ... one founded on a totally new paradigm and completely separate from the creation?

With the power of free will Jesus had the final say over his soul's destiny. It was up to him whether he would allow his Father to perform the miracle of freeing him from his finite condition, thus enabling his soul to become receptive to the essence of divine nature ... now capable of receiving and harboring that first glowing ember of Divinity and beginning his finite soul's transformation from the mortal to the immortal.

The transformation of the mortal human soul to the immortal is a joint project. Both partners, the Great Soul and the human soul, must work together. The human soul's earnest prayer is like the passport that allows you to travel into foreign lands. With it we allow our Father to perform the miracle of opening the finiteness of the human soul unto the blessings of our Father's Divineness. The more we do this, the greater will be the in-flowing of His love. It is like traveling from a world

of images to a reality that is authentic and, in every respect, genuine. To reach this unknown heritage is to experience the original love of all reality, the template of all other loves, and the very essence of our Father's nature. This love of the Father is self-sustaining and independent of surrounding circumstances, and always seeking to include, never to exclude.

So Jesus discovered that there was a difference in the love His Father naturally possesses and the love the greatest and most wonderful of His creation are born with. Jesus further revealed that it was his Father's desire that His handiwork should have the opportunity and privilege to receive and experience the hope and promise embedded in His divineness. Later in the Prayer we are reminded "that only we, ourselves, can prevent Thy love changing us from the mortal to the immortal". It is through earnest prayer, our passport to the unknown, that the Great Soul can and will perform the miracle of opening the finiteness of our souls to the inflowing of His infinite nature.

The miracle from the standpoint of humanity is that God is willing to open our finite souls so that each may receive and possess the very essence of divineness. The other miracle is that Jesus, as an earthling, didn't become distracted, as many of us do, by the attractions and possibilities the earth plane provides. With the purity of his soul and his humbleness, Jesus was willing to listen to the quiet voice that spoke to him. In the solitude of his soul Jesus heard the voice of his Father. He stayed the course and his soul became one with his Father's. He then became the way shower so that we can all choose to follow in his footsteps into the great beyond of our Father's Celestial Kingdom.

Ron

The Great Possibility

In the Padgett messages, there are three from our first parents, Amon and Aman. [V.2, 120-123] I found their comments about their experiences enlightening. They've provided insights into what they were feeling and thinking as the development of their mindsets formed. All of the following quotes will be from pp. 120-123 of Vol. 2 unless otherwise noted.

To help understand the first parent's situation, Jesus writes about God: "When He created man, He gave Him a free will - the most wonderful of the natural gifts to man - and He will not by the exercise of His power arbitrarily control the direction of that will, but as to it leaves man supreme." [V.1-15]

On the previous page, he points out that: "The love with which man was endowed, as the perfect man, enables him to love God and to love his fellow-man as himself, for this natural love is one that in its perfection and nature is universal, and in its exercise every man is his neighbor's brother." [V.1-14]

And then again referring to natural love, Jesus adds: "...it is of a nature that changes with the change in the ideas and desires of man and has no stability that will serve to keep him constant in his affections." [V.2-21]

Try to imagine the first parents as they become conscious beings on earth. They are the first humans - no others are present. As adults, Amon and Aman didn't have the experience of being children, guided by an older generation as they grew to maturity. There was no human history to bring traditions and customs to their moment ... no bodies of knowledge, such as religion, science or the arts to help them make sense of their world. There were no languages or books to present stories from the ancient past ... no human organizations demanding allegiance. In this sense, they were truly pioneers. The first!

When reading the three messages, I had the impression there was some form of communication between the first parents and their God, for as Aman writes: "We were like Him in our possession of souls and also in

the possibility of obtaining the Divine Love ... that would make us like Him in substance as well as in image."

With their undefiled natural love intact, Aman writes: "I and my soulmate lived in a paradise which God has given us, and were very happy until the great fall."

Amon adds: "Before our fall, we were very happy in our conjugal love, and knew not troubles or worries of any kind, and never had anything to make us afraid or draw us apart from each other or from God."

It seems to me the above two quotes are a working definition of paradise. It appears that the first parents' situation was perfect. There was a feeling of closeness to their God and to each other. In addition to living in a paradise, there was also the added hope and promise before them of the possibility of receiving His Love, the Divine Love. What could go wrong?

As Jesus points out: "The soul is subject to the will of man" [V.1-111], and Ann Rollins writes: "the relationship and nearness of God to man depends, to a very large extent, upon the will and desires of man, himself." [V.1-64]

When Amon and Aman peered through the lens of their natural love, an image of the Great Soul's Divine Love, they could see in their Creator's Love the qualities their natural love possessed, such as compassion, empathy, patience and wisdom. Being limited to the possibilities of their natural love, they could not see beyond its finiteness. Because Amon and Aman didn't possess their Creator's Divine Love, they couldn't see the divinity in God's Love. It must have been similar to a person that is blind to the color red. They are not capable of seeing red in their environment. It doesn't mean that the color red isn't present, it's just not seen. Keeping in mind that water can rise no higher than its source, from the first parents' perspective, their natural love and God's Divine Love must have appeared to be much the same.

The frame of mind that the first parents developed comes into better focus when Aman comments how powerful and wise they thought they were: "We disobeyed Him in that we tried to make ourselves believe that we were as He was and need not submit further to His decrees. We were so filled with the thought that we were all powerful and wise, that

we concluded that the obedience, which God required of us, was not necessary for us to observe. If we only exercised our powers, we would be as great as He is great, and would be able to obtain that immortality which He possessed.”

What immortality means to the natural love soul is not the same as it would be to a soul transformed by Divine Love. Our finite natural love is like a box that we live within. Because of our natural love’s limits, we cannot know the meaning of anything beyond its confines. Apparently, Amon and Aman didn’t realize their limits. Following along with this line of thinking, Aman goes on to say: “I thought that if I could obtain these qualities, I would become a God and co-equal with my Creator and, hence, the possessor of all the universe, and of all power and knowledge that He had. My effort to realize my ambition in these particulars was a part of my great sin of disobedience.”

The mindset of Amon was similar. She explains: “I was as much to blame as was Aman, but I did not entice him after I had the ambition to become immortal without waiting till that time came when God would give us that quality of His own nature; our ambition grew together and we discussed the matter of making the great effort between us, and acted as one in trying to obtain this great immortality.”

Theirs was a joint effort. It seems as though the first parents thought of immortality as a package that their God had promised. When He was ready, He would hand this package to them and they would become immortal. From Amon’s and Aman’s perspective, as their impatience came into play, could it be that a gradual change from the mortal to the immortal was not in their line of vision? Perhaps, they are the forerunners of the now-generation ... It must not be later, but now.

After their fall, with the demise of the possibility of receiving the Divine Love, Aman points out: “... we had to live without the possibility of our spiritual natures reasserting themselves over the physical and subdue [subduing] it.”

He goes on to add: “And so we became mere mortals, deprived of the potentiality of obtaining this Divine Love and we had thereafter to become subject to all the appetites of the natural man and to work to satisfy these natural appetites.”

Explaining further, Aman says: “We continued to live in the same place as formerly, but no more could we be satisfied with the spiritual food that had supplied our wants and enabled us to subdue the appetites which formed a part of our physical being. We became as mortals now are and had to find our substance in mother earth. We had to work in order to make the earth supply us with food for our physical wants.”

By the appearance of Jesus and the re-bestowal of the possibility of receiving God’s Divine Love, conditions on earth had greatly changed. No longer was there the paradise that Amon and Aman first knew. Now, human history stretched back many generations and had numerous ancient traditions and customs to bequeath to the present. Instead of only two people, there were now multitudes. People had spread over much of the habitable earth, forming a variety of communities that spoke myriad languages. Civilizations with unique ways of understanding and explaining their world were present, many seeking to become dominant and demanding allegiance. The distractions and attractions were numerous.

Now that it was possible for mankind to have Divine Love, there was again the same hope and promise that enabled Amon and Aman to subdue their appetite for the physical, before their fall. This time around would there be anyone sensitive to these changes ... would anyone take notice?

The worldview that the first parents chose was quite different from the one Jesus did. While both the first parents and Jesus were able to communicate with the Great Soul, what they heard and experienced was not the same. Jesus had a childhood. He had those who helped him make sense of the ancient stories from the past. He had the experience of growing to adulthood. In a message received in 1962 through Dr. Samuels, [Jesus Was Constituted In Soul At Birth, To Become The Messiah], he notes: “At birth, God did not bestow upon me the Divine Love, but I received small portions of it into my soul.”

He continues that my soul was: “... constituted in a way to understand the meaning of God, as others understand great art, science or literature.”

His soul experienced: “... longings for Divine Love without being aware, as a child, that this was actually taking place.”

He continues: "While my soul was predisposed to becoming the Messiah by constitution, it was never preordained that it should be."

He reiterates: "I did not have the Divine Love in my soul before birth, but my soul, as I said before, was already predisposed to receive it at birth without conscious thought."

Wouldn't it be nice if we all were so predisposed? Amon and Aman were apparently not so oriented.

Jesus further comments: "... and it was later, as I continued to study, while helping my father Joseph in his carpentry shop, did I have an understanding of what was happening."

Jesus explains: "... in my communions with the Father, there came to me not only the Divine Love, which transformed my soul into the substance of the Father in its love qualities, but also the knowledge by which the Divine Love might be acquired and the certain way to the Celestial Kingdom." [V.1-18]

Notice that Jesus mentions only that his soul was transformed into the substance of the Father in its love qualities. Nothing is said about being omnipotent, omniscient or a co-creator of the universe.

In the mindset of the first parents, they saw themselves as being all powerful and wise. Consequently, Amon and Aman thought all they had to do was exercise their power and they would be as great as He was great. Seems as though they thought they could acquire the quality of immortality and at the same time join God as Chairman of the Board.

Jesus'soul, on the other hand, was predisposed to receiving God's Love from early childhood. The influence of the promise and hope the re-bestowal of Divine Love brought was with him as he grew to adulthood. Not only was the shadow of the Great Soul's Love with him, but also the actual presence of His Love was in Jesus'soul. While the first parents seemed to be impatient and demanding, Jesus appears to be one that was patient, curious and willing to learn what the Father had to offer. His mindset must have been one with an element of humility and an eagerness to know just what his communions with his God would lead

to. His outlook was more like that of a student, who was curious and eager to learn. What did the re-bestowal mean? Where would this path lead? No doubt, the spiritual food that the hope and promise of Divine Love brought helped to spur him on.

When Jesus became open in his soul to greater in-flowings of the Divine Love, the knowledge embedded therein became his. As his communions with the Great Soul progressed, I would think he would have come to realize that his reception of Divine Love had been gradual ... that his soul's transformation was experienced over time. Amon and Aman were apparently not predisposed in the same way that Jesus was in receiving Divine Love. There is no indication that the first parents ever had the experience of receiving small portions of Divine Love over a period of time. This experience, no doubt, was beneficial for Jesus's spiritual growth. But he points out that there are people who have received the Divine Love into their souls even though they are not conscious of that fact.

Jesus writes in a 1962 message through Dr. Samuels: "There are members of the orthodox churches who have and are receiving some of the Divine Love without knowing that they have it."

He further comments that while people may not have an intellectual awareness of the Divine Love: "... these people experience an inflowing of the Divine Love when their souls, aroused to emotion, perhaps, by uplifting church music, seek At-onement with the farther[Father] as an earnest longing."

He adds: "The Divine Love, as I have stated many times before, enters the soul as the result of a soul longing and not because of a prayer offered merely with the brain ... it must be a sincere prayer that comes from the soul, any earnest prayer that comes from the heart."

While it seems that Amon and Aman were not predisposed to receive the Divine Love, they were capable of receiving it - if their souls' longings and aspirations to the Father had been sincere and in earnest. But within the framework of what they came to believe, they saw themselves as being powerful and wise. As their ambition grew to become immortal, now, so did their impatience. They believed that if they exercised their powers, they could become as He was. Within this

frame of mind, there was no need for soul longings or earnest aspirations.

It appears that Amon and Aman saw their power and wisdom as a key to acquiring immortality. They could've decided to wait for their God to bestow it, but they didn't. When Amon and Aman made the effort to become immortal on their own, the hope and promise embodied in Divine Love, immortality, was withdrawn.

The cast of Jesus' mindset was such that he didn't become enamored with his personal power or wisdom. Curious and eager to learn, he chose to listen to the promptings of his inner voice and the teachings of the Great Soul during their communions. As the Divine Love path was laid out before him, he chose to follow it. Jesus was eventually able to step outside of the box of natural love and into the unknown, where he discovered the meaning of immortality.

In the end, Jesus had experienced such a close relationship with his mentor that he chose to refer to his benefactor as "Father," ... something the first parents apparently never considered. And thus, Jesus wrote in his message through Dr. Samuels in 1962: "I chose to be the Messiah and undertook to preach the "Good News" of my free will.

For further reading

[Foundation Church of the New Birth](http://www.divinelove.org)

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[New Birth website](http://www.new-birth.net)

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