



The UNVEILING

J J Dewey

The Path of the Disciple
The Hidden Message of the Book of Revelation

The Unveiling

By

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The Unveiling The Hidden Meaning of the Apocalypse Revealed

PREFACE

I have been a student of the Book of Revelation for over 40 years, but it is only recently that I have come to understand it. In fact, probably 90% of my understanding has come through the process of writing this treatise.

About 47 years ago, about the age of 20, I had completed a fairly extensive study of the scriptures and came to a conclusion, which was this. The Book of Revelation is indeed the deepest, most profound writing, in the entire Bible and perhaps the planet. I thought within myself that if I could understand the meaning of this book, I would then have access to great mysteries that would lead to greater understanding of the mind and purpose of God.

The next question was how was I to go about understanding this great book? My church was of little assistance, for it discouraged its members from “delving” into mysteries and basically let us know that no one could understand it unless it was first revealed to church leaders.

I therefore went outside my church and studied commentaries and expositions of the Book. I found these interesting, for they presented some stimulating ideas. Chapter 13 in the Book of Revelation about the Beast was commented on much more than any other and the diversity of interpretation was mind-boggling.

Every once in a while something I read spoke to my soul, but overall the book remained sealed to me, even as it also seemed to be sealed to even the greatest scholars.

Finally, I decided that if I really wanted to understand it I needed to imbed it upon my psyche. I realized that the best way to do this was to memorize the book word for word. I thus began this project and continued working on it for some time – a year or two. I concentrated on the vision beginning with chapter four and memorized the book to the last chapter. By the end of my project I was fairly successful at being able to recite entire chapters of the book from memory.

There were two major benefits from the memorization.

First, I had the book in my mind so I had verses crossing my mind at times in quiet moments providing seed thoughts for reflection.

The second thing that came to me was the realization that every word had meaning and no line should be ignored. This was important

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because I noticed that every person who wrote about the book would comment on part of the words and then ignore others. No doubt they felt that if they could not understand something it was best to say nothing.

That said, even after this great effort, my understanding was still sadly lacking. I received a few insights from the memorization, but the basic keys to understanding eluded me.

Over the years I lost the ability to recite chapters word for word but found the basic idea of imbedding the principles of it in my psyche through memorization was a good step, as the book was never far from my mind.

Finally, over forty years later, my soul confirmed to me that the time of my understanding was at hand, and I was to write about an important level of meaning for this era in time and space.

I thus began to write, but, despite of my long study and reflection on the Book, I did not know most of the meaning of it until I wrote it down in this treatise. I probably enjoyed learning the symbolism as much or more than my readers.

I began the project with the vision in chapter four and proceeded toward the end. As I neared the end I considered wrapping up the book and not including the first three chapters. Then the inner voice said, "Not so fast. You are not done yet. The letters in the first three chapters are more than letters to churches; but they are instructions to aspirants of differing ray divisions and places upon the path of liberation. You must write again and finish the work."

When this realization came I saw in an instant the wholeness of the book and kicked myself for not seeing it earlier.

I now see that the Book of Revelation, which mystified me for over 40 years, is really simple once its language and purpose is understood.

To have a correct overview of the Book one must realize it is divided into three sections.

(1) The first section is chapters 1-3. These contain instructions to those who have experienced the birth of the Christ within and seek to become sons of God, disciples and initiates.

(2) The second section is chapters 4-13. These are instructions to the disciple or initiate who has been successful in holding his mind steady in the light to the extent that he is dedicated to becoming like his Master, the Christ.

(3) The third section is found in chapters 14-22. This tells what happens after the initiate becomes as his Master. He has begun a great work that will change many people and gather many followers. This tells us the destiny of the work

and the disciples involved. This not only applies to the work that the Christ initiated 2000 years ago, but will apply to an increasing number of high initiates and their assistants that will manifest for some time to come.

PART I

The Unveiling Begins

Chapter One

Unveiling the Christ

The great unveiling begins with these words:

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”
Rev 1:1-3

There are several interesting statements here that are ignored by many commentators.

(1) The book is a *“Revelation of Jesus Christ.”*

“Revelation” here comes from the Greek APOKALUPSIS. Does this Greek word look a little familiar? It should, for it is the word from which “Apocalypse” is derived. The book is sometimes called “The Book of Revelation” and other times “The Apocalypse,” but in reality the name is the same. “Apocalypse” is the Greek rendition but “Revelation” is the English of the same original word.

Let us examine the Greek word a little more carefully. APOKALUPSIS is translated in a variety of ways including, “revelation, be revealed, to lighten, manifestation, coming and appearing.” It is derived from the Greek APOKALUPTO which means “to take off the cover.”

This is perhaps the reason the Concordant Version translates the word as “unveiling.” In fact, their translation does not name the book Revelation, or the Apocalypse, but “The Unveiling Of Jesus Christ.”

“Unveiling” has a deeper meaning than the word “revelation.” A revelation of Jesus Christ could occur by having a brief vision and seeing his image. But an unveiling is a different story. A brief vision could not do this. To unveil Jesus Christ would imply the revealing of His mystery, layer after layer until there is a full understanding of the Master Himself.

I, therefore, submit that the purpose of the Book is much more than a mere revelation that there is such a being as the Christ. There is also an unfolding of a mystery like the unfolding of a flower by the power of the light of the sun. Keep this thought in mind as we proceed.

(2) John was shown things “which must shortly come to pass.”

This seems to be an odd statement indeed when almost 2000 years has passed since it was written and most believe that the events have still not come to pass. Where is the great comet striking the earth? Where is the antichrist and where are the waters that are turned to blood, etc? 2000 years is not a short time by any standard, yet the scripture says these things would shortly come to pass.

Now note the end of verse three: “the time is at hand.”

Not only is the time short, but the time is at hand. Is it possible that all predictions within the book have already happened, or perhaps they repeat themselves on a cyclic nature? This is a good question to keep in mind as we examine the Book.

(3) *“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”* Verse 3

This is a very interesting statement. Why?

Because most people who read the book do not feel blessed. Many feel almost cursed with fear instead because of all the calamities predicted there. How can you feel blessed when you feel that a good portion of the earth may be destroyed and many loved ones will suffer great calamities?

Is it possible the book is misunderstood, that the real purpose is to unveil Jesus Christ and such an unveiling will bring a blessing and not a curse?

This is more than a possibility. This is the reality we will explore.

The Creative Seven

“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.” Rev 1:4

Let us first examine the phrase “seven churches which are in Asia.”

Asia, in the days of John, was not the same Asia of today. Back then it was a Roman province, which included part of Asia Minor bordering the shores of the Mediterranean Sea.

The word “church” comes from the Greek EKKLESIA which means “called, or gathered out.” The word Asia is thought to come from the Semitic root ASU which is believed to mean “sunrise or light.”

We therefore see the subtle meaning hidden in word origins in that John is writing to the groups gathered out from darkness with an eye toward a greater light.

It is interesting that seven is John’s favorite number to use in his book as it is repeated 59 times. Quite often in his writings the number seven corresponds to the seven chakras or energy centers in the body, but the number in reference to the churches refers to something even more fundamental. Each of the seven churches is under the influence of one of the seven creative rays.

John talks in this verse about the seven spirits before the throne who represent the seven great beings manifesting seven creative energies or rays that permeate and create all things in our reality. They manifest as the seven colors of the rainbow as well as the seven notes in the musical scale.

There has been much written on the seven rays as they manifest through humanity. Each of them has a different influence on individuals and groups. Each individual has some influence from all the rays, but there will be one in particular that will dominate within that person.

Let us give a brief rundown of them:

First, we have the three major rays corresponding to the Holy Trinity.

Ray One is often called the Ray of Power and is associated with God the Father. It is sometimes divided into Will, Power and Purpose.

Those who gravitate to government, leadership and positions of power are often under the influence of this ray.

Ray Two is called the Teaching Ray and represents the Son of the Father. It is also called the ray of Love-Wisdom.

Christ was the perfect manifestation of this ray and demonstrated it through his love, understanding and wisdom.

Ray Three is representative of the third member of the Godhead, the Holy Spirit. It is usually called the Ray of Active Intelligence and governs the earth itself and brings us into a mysterious relationship with Saturn, which is also governed by this ray.

Many of the intellectuals of the world as well as abstract thinkers, philosophers and mathematicians are influenced by Ray Three.

2) Second, we have the remaining 4 rays, which have less influence

Ray Four is called the Ray of Harmony through Conflict, which stimulates creative energies in us.

Ray Five is often called the Ray of Science or Concrete Knowledge. This ray influences people to search for solid provable answers to their questions.

Ray Six is the Ray of Devotion or Idealism and has been the dominant ray among humanity over the past two thousand years which has been ruled by Pisces. This governs our lower emotions and feeling nature. Those strong in ray six will have significant emotional power and often have what we call emotional intelligence. They love to devote themselves to an ideal and are often religious, but not always.

Ray Seven governs ceremonial law and order, or organizations. This governs the Age of Aquarius that we are now entering.

The person influenced by this ray will take an interest in ceremony, not only of a religious nature, but in his family and in the various organizations of which he is a member. He will gravitate to groups or form his own, and will seek to accomplish by making the complex simple through an ordered mind.

The next phrase reads: *"Grace be unto you, and peace, from him which is, and which was, and which is to come;"*

This refers to the One God who is always found within the deepest recesses of our consciousness. God is not only in us now, but he "was" in us in the past, even when we could not perceive him. His presence will be with us in the future. All of us are forever linked to God. We can only attempt to ignore that link, but no matter what we do it was with us in our past, is with us in our present and shall be in our future.

The last phrase of the verse reads: *"and from the seven Spirits which are before his throne;"*

The seven spirits represents seven entities, which represent the seven creative rays.

There are seven great entities who are masters of these rays upon this earth. There are also seven even greater entities who represent the

seven rays as manifested through seven sacred planets in our solar system, of which the earth is not one.

Then there are seven greater entities still representing seven solar systems, of which the sun and the planets represent the Ray of Love Wisdom verifying that our God is indeed Love.

The Power of the Inner Christ

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.” Rev 1:5-6

Let us start with the first phrase: *“And from Jesus Christ, who is the faithful witness...”*

Just as seven repeats many times in this book so does the number three, symbolic of the Trinity.

We are told that the letters to the seven churches in Revelation are from three sources. The first was John, the second was from “him which is, and which was, and which is to come.” Finally, the third source is Jesus Christ.

John represents the third aspect of the Trinity, the voice of the Holy Spirit as speaking through a prophet or holy messenger. He “which is, and which was, and which is to come” represents God the Father the source of all power, the first aspect. Jesus Christ represents the love of God, the soul, the mediator between heaven and earth, the second aspect.

The name Jesus Christ means “anointed to save, or deliver.” Jesus did not intend to keep the name just for himself, but advised all of his followers to take the name upon themselves. All enlightened souls are anointed to deliver those behind them on the path. When we have been lifted up by someone above us, then it is our mission to lift or deliver others to higher ground also. There is a universal rule which tells us that we cannot go higher until we have given out what we have learned and assisted in lifting our brethren to where we are. When we have done this, then another will come along and lift us to higher ground. This is the principle behind the name of Jesus Christ. To believe on His name is to believe on this principle, that there are higher lives in the Universe waiting to help, deliver, or “save” us when we are ready.

This salvation is a mutual effort of the student and teacher. The teacher does not actually do the saving, but provides the tools, example

and the knowledge to the student. The student then has the choice to use those tools to take the next step or to stay where he is for a while longer. If he takes the next step, he is “saved” from his past error and moves into a bold new future.

The presence of Christ involves a group of disciples wherein the Christ within them will be manifest on a large scale. These disciples will try to fulfill the commandment given by Paul:

“Let this mind BE IN YOU, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God.” Phil 2:5

In speaking of himself and faithful disciples he said: “*But we have the mind of Christ.*” I Cor 2:16

Many people quote these scriptures, but few believe them. If we really have the mind of Christ then we will find that all of the scriptures that apply to Jesus also apply to us. For instance, Jesus said:

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:13, 15-16.

Not only should we believe the words and works of Jesus, but we must believe in and have faith in the Son of God that dwells within us. If we do this we can have everlasting life and life at the end of the age or in the age of peace. The Son of God that can be lifted up within every man forms a part of Christ, the Son, and God the Father, and the Holy Spirit.

Paul tried to teach the real Christ when he said:

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: SO ALSO IS CHRIST...Now ye are the body of Christ and members in particular.” I Cor 12:12&27.

The entity who is Christ is called the “head” of the body thus making him an essential “door” and savior of us all, for without the head the body cannot live. On the other hand, the head cannot live without the body, making the Master as dependent on us as we are Him.

Notice the verse calls Jesus Christ the “faithful witness.” Of what is he a witness? The Christ in us, the soul, is a witness to the truth and a faithful one at that. This is the first phrase describing Christ.

The second part of the phrase is “*and the first begotten of the dead.*” Most of us are aware of the standard interpretation that Jesus was the first to rise from the dead, thus making him “the first begotten of the dead.” The question for us is what is the interpretation as it refers to the inner Christ in the aspiring disciple?

The answer is this: the pilgrim is dead to the life of God and the Spirit until the time that the Christ is born within the cave of his own heart. From that point on he is begotten from the dead. How, then, is he FIRST begotten?

“First begotten” comes from the Greek PROTOKOS. This can be translated with two slants: the first refers to a literal first-born child, but the second is first in order of importance. In other words, a first-born could be the most important child and thus be called PROTOKOS.

He who is born of the spirit and begins to tread the path of Christ consciousness takes the most important step in his progression and is thus the firstborn from the dead.

The third descriptive phrase is “*and the prince of the kings of the earth.*”

Christ was offered, by the Adversary, all the kingdoms of the world and refused. He tread the path of the humble servant and became greater than any earthly ruler.

The same applies to all disciples who follow in his footsteps. The seeker contacts the Christ within and finds this to be the true king. He discovers that ruling the inner world is more important than having all the kingdoms of the outer world. He thus becomes a prince with power beyond that had by the kings of the earth.

The fourth phrase reads: “*Unto him that loved us, and washed us from our sins in his own blood.*”

Scholars admit this is a mistranslation. It should read:

“*Unto him that loved us, and SET US FREE from our sins by his own blood.*”

The word “sin” comes from the Greek word HAMARTANO, which means “to miss the mark.” In other words, when the Greeks 2000 years ago shot at a target with an arrow and missed they “sinned” (HAMARTANO), or missed the target.

The man who was Jesus Christ set us free from the error of missing the mark through his service and sacrifice. Even so, when the seeker contacts the inner Christ (which bears witness to the truth) he will be “set free” from error.

What is the symbol of the blood as it refers to the inner Christ?

Blood in the scriptures is often a symbol of life. When the disciple communes with the inner Christ, the life of God (blood) flows through him and sets him free. *“And hath made us kings and priests unto God and his Father.”*

In ancient times only a very small number could become kings and wield great power. Even so, in Israel only a few could become priests and enter the inner holy court of the temple. It is different for those who tread the path of Christ. All who commune with the inner Christ become kings and priests in the inner kingdom of heaven. *“...to him be glory and dominion for ever and ever. Amen.”*

All this comes to us not by the power of the outer carnal man, but the inner God to whom we must give the glory.

The Hidden Christ

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Rev 1:7

“Clouds”, as indicated in the scriptures, represent a veil between the carnal person and the spirit, or the higher and the lower. (More details will be given later in this book on this subject.) When Christ comes he will be veiled or hidden from those in the lower nature so they will not recognize him. This is true collectively and individually.

When the seeker first feels the glimmer of the still small voice of the Christ consciousness he will dismiss it. There is a veil as a cloud of resistant energy between him and his soul, which causes him to not recognize the Christ within for some time after the first quiet contact.

The same will be true when the Master comes again and walks among us. He will eventually capture the attention of the public and every eye will see him on television (“in the air”) but the cloud of unbelief will cause the vast majority to not recognize him with their souls, even though their physical eyes see and their ears will hear his words.

It is interesting that it tells us even those who pierced him will see him. Those who pierced him died almost 2000 years ago, so how could they see the Christ at his Second Coming which is still in the future?

One way this could happen is through reincarnation. It is fitting indeed that those who crucified the Christ (for whom he prayed to the Father to forgive) would be here a second time to confront him. They did not recognize him last time. Will they this time? Perhaps some will and obtain peace to their souls and others will stubbornly not see the glory of God obscured through clouds.

What does this scripture mean in relation to the individual and the Christ within? The answer is obvious when seen. In his past, before he accepted the inner Christ as well as the outer, the seeker had a cloud between him and his soul. This caused him to reject the spiritual message in favor of the deceptive temptations of the lower self. When centered in the lower nature the pilgrim becomes an enemy to Christ and seeks to destroy anything associated with Him. In one life he may have just fought against the truth, but in another he may have assisted in putting holy and just men and women to death to get them out of the way. In this way the individual has, in the past, pierced the Christ, for *“whatsoever we do unto the least of the brethren we do to Christ.”*

The verse ends with *“and all kindreds of the earth shall wail because of him. Even so, Amen.”*

This has a number of interpretations that can apply, but in relation to the outer and inner Christ it means that all of us in our past (either in this or previous lives), even “all kindreds of the earth,” have rejected truth spoken by inner and outer voices. These voices spoke the truth as clearly as Jesus would if he were standing in front of us. After eons of rejection, a day finally comes when the seeker will listen to the inner voice. When this day arrives he will “wail” within himself and realize what a fool he has been in his past. The fortunate thing, however, is that the wailing is not the end. Soon the seeker finds the joys of the spirit and is “born again” into a higher life and consciousness wherein joy awaits.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Rev 1:8

When the life of God is contacted, the seeker is born again into a new beginning (Alpha), but it is also the end of the dominion of his lower nature (Omega). “The Almighty” (mentioned in the verse) created all these things for us: the good and the bad, the beginnings and the endings.

The Joint Participants

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” Rev 1:9

It is interesting that John identifies himself with the reader as a *“brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ.”* The word “companion” comes from the Greek SUGKOINONOS, which is more accurately translated as “joint participant.”

This statement makes little sense when going by the orthodox interpretation because few who read the Book of Revelation could really describe themselves as a “joint participant” in the tribulations and patience that John and the early apostles had to endure.

It makes more sense when we recall who John addressed in the first part of the Book. He said he was writing to those who were “servants” and would “hear” and “keep” the words of the book in their very being. He was writing to those joint participants who would be “blessed” by the book.

In other words, the joint participants with John are not those who just read the Book, and have the dickens scared out of them by the literal language, but those who read, understand and follow its precepts. These are they who are at first seekers, then disciples, and eventually sons of God as is the Christ himself. These are they who are joint participants with him in the “kingdom” as presented by Christ.

The verse ends telling us that he “was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

Patmos was an island of rock surrounded by water. A rock is a symbol of Christ and the foundation of eternal truth that comes through the soul. Water symbolizes the emotional nature.

This symbolizes the first major step taken by the seeker in that he must rise above emotional influence and solidify his standing upon truth as it is witnessed by the inner voice of the soul or the Christ within.

**“I was in the Spirit on the Lord’s day, and heard
behind me a great voice, as of a trumpet.” Rev 1:10**

The “Lord’s day” is a topic of great dispute among the literalists. Some say it is the Jewish Sabbath, or Saturday, but most say it is Sunday because this is said to be the day of the resurrection.

A third alternative few have considered is that it could be the day that Christ comes in the future. After all, John was “in the Spirit” and saw the future.

Actually, for those who seek the inner meaning it is no specific day of the week, for they are all days of the Lord. The true Lord’s day is that day that the seeker becomes a disciple and dedicates his time, talents and means to the will of God. This he does “in the Spirit”; and it is the first day of his existence that belongs to God and not the lower self of carnal

man. All his days from that point on are the Lord's days.

On his first Lord's day he heard "behind" him "a great voice, as of a trumpet."

On this day that he is born to the Spirit, his first major discovery is that he has been looking for truth in the wrong direction. The true voice of God is not in front of him or the direction he has been looking, but "behind" him - in the opposite direction. When he turns his attention forward he hears a "great voice" that wakes him up as "a trumpet" would wake one who is heavy with sleep. He "repents," which means to change direction, and commences on the path of discipleship.

One Like the Son of Man

"Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev 1:11

"Alpha and Omega", which are the first and last letters of the Greek alphabet, is deep with symbolism in relation to Christ. Here are several:

(1) He is first in the eyes of those who are focused on the spirit, but last in the eyes of those who look to the lower nature. He makes them so angry they want to crucify him.

(2) He is the first to serve, and the last to receive a reward.

(3) He is the first in intelligence, but the last to have his ideas accepted.

(4) He was the first to overcome death, but the last to cease laboring in assisting others to do the same.

(5) We were all with the one God in Christ at the first before the beginning of time, and we shall be with him in the end.

"What thou seest, write in a book, and send it unto the seven churches..."

These are teachings that will assist the various disciples of the world who are esoterically divided into seven groups and are working under the influence of the seven rays.

The number seven also shows up in the seven chakras and their

symbolism will be discussed. Each of the seven chakras is governed by one of the rays.

“...which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

These are the names of the seven churches but they stand for much more than seven churches. They represent the seven divisions of humanity as governed by the seven rays, as well as the seven steps the seeker must take to become an accepted disciple of Christ.

We will not analyze the seven churches at this point, but interpret them as they come up soon in John's writing.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.” Rev 1:12-13

Most everyone assumes that this is Jesus Christ speaking, but that is not what it says. Instead we are told that John saw “one like unto the Son of man.” The word “like” comes from the Greek HOMOIOS, which means “resembling or corresponding to a thing.”

Jesus used this word over and over when he gave his parables and said, “*the kingdom of heaven is like...*”

Some of the things Jesus likened the kingdom to were a mustard seed, leaven, a net, a treasure, an employer, a merchant, etc. Does this mean that a mustard seed is the kingdom of heaven? No, but it has within it a correspondence to it.

Similarly, John witnessed a presence that caused him to make a correspondence to Jesus. It was like listening to his Master, but he was not saying it was the man Jesus.

If it was not the man Jesus that John saw and heard, then who or what was it?

John had his revelation after a long period of meditation in isolation on an island. After much contemplation we are told he entered into “the spirit”, and in that spirit his mind penetrated into the mind of God, and from that mind merged with other minds. This resulted in bringing down to regular waking consciousness images and words that could describe in symbolic language the path of the disciple on the road to divine sonship.

Through the Oneness Principle, John contacted the higher spiritual

realms, and the voice he heard was his own merged with God. Jesus said "I and my Father are one." In this case, John and God were one, and the voice was John merged with the Divine.

John proceeds with the revelation describing the Son of man.

He was "clothed with a garment down to the foot, and girt about the paps (breast) with a golden girdle."

John's description of the garment symbolizes the fact that this being's identity is covered and is a mystery to John. He knows he is from God, but not sure who he is. All he knows for sure is he is "like" the Son of man.

About his breast area was a "golden girdle." Gold is a symbol of purification and the breast a symbol of the heart and the love of God. This tells us that John felt tremendous heart energies coming from this being which emanated pure unselfish love.

The description continues:

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;" Rev. 1:14

Many also see white as a symbol of purity, but it is not a quintessential symbol of this as is gold, which is basically one color. White is created from the seven colors synthesized into one. This corresponds to the John's effort to give messages to the seven churches or groups, and synthesize them into one.

Hair is symbolic of strength and virility as exemplified by Samson. The fact that it is white shows that the strength of Gods lies in synthesizing the seven types or groups of people into one. In the past, this synthesis has only happened on the tiniest of scale; but when the day comes that the differing and quarreling groups of the earth can unite under one banner of truth, the true glory of God will become manifest.

What is the meaning of his eyes being as "a flame of fire"?

A flame penetrates into the deepest recesses, and nothing can withstand a flame if the intensity is high enough. This tells us that John contacted a presence who can see into the heart of all things, from whom nothing can hide, and within whom no deception can be present.

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Rev. 1:15

Feet symbolize power to subdue all that hinders the path taken. They are also the foundation of the strength of the body.

Brass in the scriptures was found in the vision of Daniel, which is identified with Greece and was to “bear rule over all the earth” (Dan. 2:39). This power was epitomized by Alexander the Great, who conquered most of the known world by the age of 33. Just as Alexander conquered the physical world, the Christ subdues the greater kingdom within and places it in alignment with the will of God.

The feet of fine brass tells us that the Christ within has complete domination over all things, from the spiritual world to the passions and feelings of the lower self.

The statement that the feet burned as if they were in a furnace tells us that nothing can resist the eventual domination of the God or Christ within.

“...and his voice as the sound of many waters.”

The sound of the many waters of a waterfall drowns out all other sounds. Even so, the voice of God is so engulfing that all else is drowned out. The voice is all there is.

The Sword of God

“And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.” Rev 1:16

“And he had in his right hand seven stars:”

We are told in verse twenty that the seven stars are “the angels of the seven churches,” and that the seven candlesticks “are the seven churches.” We’ll discuss them in more detail when we examine that verse.

“out of his mouth went a sharp two edged sword:”

The sword, though often a symbol of war, is also a symbol of divine power. Here are a couple of scriptures that enhance the meaning:

“And take the helmet of salvation, and the sword of the Spirit, which is the word of God:” Eph 6:17

“For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” Heb. 4:12

The sword in this sense is *“the word of God.”* What exactly does this mean? One may answer that the word of God is merely the truth, but is that all there is to it?

Not quite. An algebra teacher can give students a lot of truth, but he has no power to divide “asunder of soul and spirit.”

What, then, is the word of God and why is it so powerful?

The answer is that the word of God is the highest authority of which the mind of man can conceive. This great authority speaks when the soul of man registers his connection with the God Within and feels the affirmation of that truth within his innermost being. What he will register at this point will be true, but with something else added... the seeker feels the great importance and impact of that truth. Whereas the truths in his math class may put him to sleep, the truth from internal revelation awakens him to a level of consciousness never experienced before.

This impact has power to completely change his life and direction. The Dark Agents realize this great power and do all in their means to substitute their outer voice for the inner voice of God, thus creating a Beast to control the sons and daughters of men.

This sword goes out of the mouth of this one-like-Christ, who is a symbol of the soul within. The word of God is thus found through soul contact. It has two edges, meaning that in whatever direction the disciple wields the truth discovered, it will cut to the heart of those who receive. Both the conservatives and liberals, the left and the right, are powerfully affected. Those who are ready will rejoice at the truth. Those who are not will draw their own single-edged sword in anger.

“and his countenance was as the sun shineth in his strength.”

When the truth is seen, all darkness around the subject disappears and the source of truth, the Christ within, becomes to the seeker as an internal sun, always sending forth the radiation of light to the mind, causing spiritual vision to increase.

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Rev 1:17-18

When the disciple contacts the inner Christ and receives his first real sword of truth, he does nothing but bask in the greatness of the experience. The interesting thing is that even though he has reached a new plateau, he is doing nothing with the knowledge. He is afraid to do anything because of what people may think and what some may do to him. He is no more used to the spiritual plan than are those who are spiritually dead. He might as well play dead himself if that is all he is going to do with his knowledge.

The inner voice does not give up on the fledgling seeker, but lays

his right hand upon him and tells him not to fear.

The right hand is a symbol of labor, and this symbolizes a call to action that finally comes to the consciousness of the seeker. When he does act he overcomes fear.

When he agrees to act he hears further revelation:

"I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

This inner voice, though new, seems oddly familiar and the aspirant knows internally he can trust it completely. He knows that if he is injured he will be healed. If he is killed he will rise again, and if he is threatened with hell he will turn it into heaven.

After an eternity of progression from time immemorial, he has finally taken the first great step that will lead him to his true home.

The Seven

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Rev 1:19

It is interesting that John was told to write "the things which are, and the things which shall be hereafter." In other words, the book is not just predictions of the future, but has teachings applicable in the both the present and future.

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Rev 1:20

Here, we are told plainly that the seven stars are the seven angels of the seven churches, and the candlesticks are the seven churches. Nothing, however, is as simplistic as it may seem in this book.

In orthodox interpretation the candlesticks are merely the seven churches, and no additional layers of meaning are normally seen. There is not universal agreement on the seven stars, which are the "angels" of the churches.

The word "angel" comes from the Greek AGGELOS, which means "messenger." This can refer to a mortal person or a divine being who is acting as a messenger. Some scholars believe the seven angels were seven Bishops of the churches, and others think it is referring to seven

angels who work with the churches from the world of Spirit.

Because all scripture can have multiple layers of interpretation and can all be correct, both interpretations have merit.

Let us bypass orthodoxy and go below the surface. What is the inner meaning of the seven churches?

As noted earlier, the word “church” comes from the Greek EKKLESIA, which means “called, or gathered out.” The seven churches represent seven natural divisions among humanity according to their ray qualities, as well as seven stages of progress on the path to discipleship. The seven stars represent leaders who are over these groups. There are leaders such as the Bishops and invisible angels, but also leaders on a higher level who represent Masters working with the Christ and creative lives much higher than any found on this little planet.

Chapter Two

Beginning the Journey

Next, we will examine the seven churches, and seek to discover which ray each represents and the inner message to the aspiring disciple. Let us first list them with their equivalent meaning from the Greek.

(1) Ephesus comes from the Greek EPHESINOS, which in turn is derived from EPHESOS and means “permitted or permission.”

(2) Smyrna is derived from the Greek SMURNA, which is the herb myrrh. This is an antiseptic and was used for embalming, an ingredient of oil used for anointing. Myrrh was one of the gifts of the three wise men to the infant Jesus.

(3) Pergamos is unchanged from the Greek spelling and is derived from PERGOS, which means a “tower” or fortification “rising to a considerable height, to repel a hostile attack or to enable a watchman to see in every direction.”

(4) Thyatira comes from THUATEIRA, which is thought to be associated with affliction.

(5) Sardis comes from SARDIES, and means “red ones.” Sardis was a particularly luxurious city.

(6) Philadelphia in the Greek means “brotherly love.” This was sometimes called “the white city.”

(7) The seventh church was the Laodiceans from the Greek LAODIKEUS and means “justice of the people.”

We shall examine these one at a time.

The letters to the seven churches represent instructions to the seeker as he undertakes seven different stages on the path to initiation where he reaches the point that he can hold his mind “steady in the light” and not be moved out of his place. In addition, the churches represent seven groups of people. Those in the groups are loosely attracted to each other

due to reaching a similar point on the path and similar ray qualities.

Notice that to each group the Master gives both compliments as well as stern criticism. This fits the paradigm because, until the disciple learns to keep his mind steady in the light and overcome illusion, his actions will waver in and out of his spiritual center. In some areas he will be focused and follow the inner voice, but in other areas he will ignore the inner voice in favor of preconceived notions and lower desires.

Let us look at the first set of instructions:

Ephesus: Gaining Permission

“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;” Rev 2:1

Ephesus basically means “given permission.” Why is permission an important word as the seeker begins his path to discipleship?

It is indeed of extreme importance, much more than has been realized in the past. Throughout his long struggle the pilgrim has only acted when given permission from some earthly authority. That authority may be a priest, prophet, king, teacher, book, belief system, political party, group etc. Because the average person can only act under the permission of earthly authorities the inner voice is muffled. Why? Because the inner voice gives permission that overrides all outer authorities.

A great problem then arises when the inner voice is recognized. The authority of the inner voice conflicts with the authority of the outer. Which is the seeker to follow? At first he has many fears of defying the outer authorities and hesitates. Later, after he takes the initial plunge, he goes to the other extreme and defies all authority almost mindlessly. He makes many mistakes until he learns the true lessons of harmonizing the inner voice with the outer world.

To help the seeker put things in perspective he is told that the voice holds “*the seven stars in his right hand, (and) walketh in the midst of the seven golden candlesticks.*”

The seeker is reminded that he is only lighting the first candlestick on the path to discipleship. He has six more great obstacles to hurdle and six more teachers and belief systems to transcend before he becomes a disciple. He must eventually realize that all seven stages are under the guidance of the inner Christ. Even though there are many perils, the path is a part of a grand design.

Praise from the Master's Voice

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:" Rev 2:2

Nothing can be hidden from the inner God. He knows all thoughts and intents of the heart. The works of the newly aspiring disciple are seen and known. Three things are known about the aspirant by the Observer within:

(1) His works

Working for a spiritual ideal that goes beyond serving the lower self must take place before the seeker begins to tread the path of liberation. If a person thinks he is on the path but has no works, then he only has passing interest and has not yet gotten serious about moving forward. Nothing important happens, even for the spiritual seeker until actual work is done. The pilgrim will try every avenue possible to avoid work and take shortcuts until, after lifetimes of frustration, he finally realizes that there is much work to do and he must do his part.

(2) Labor

It would seem that there is not much difference between labor and work until we examine the Greek and realize that this is an incomplete translation. The word used for labor is KOPOS, which is more accurately translated as "strenuous and painstaking labor."

When the seeker begins a work he often thinks it will be painless and fun. He begins with an attitude that he is going to have a good time as he proceeds in the work. Even though there are always good times to be had (and one should make the best of all situations) all is not fun and games in the spiritual work. It is not long before storm clouds arise and troubles come. That which seemed to be easy becomes difficult and that which was fun becomes tedious and challenging.

(3) Patience/Endurance

Patience comes from the Greek HUPOMONE; "endurance", or more specifically "steadfast endurance", is a more accurate translation.

This translation makes more sense and adds depth to the work of the aspirant. Many times the seeker begins an unselfish work but then quits after a few obstacles get in the way. When it looks as if the work will not bring immediate results he loses faith. Finally, after numerous cycles of labor and quitting he realizes that he must attain the added quality of endurance, an endurance that can carry the seeker through pain, grief and disappointment until results are obtained.

He must obtain a living witness of the words of the Master:

"But he that shall endure unto the end, the same shall be saved."

Matt 24:13

He who endures until the work is done takes the first step in his own salvation or deliverance.

Notice that the seeker is being praised for having achieved these three qualities in the first stage of discipleship, but the voice of the Master does not stop there. He gives additional praise: *"thou canst not bear them which are evil."*

This is awkward to interpret in isolation. Many people have different definitions of what is "evil." We are clearly told though that the aspiring disciple does not embrace that which he sees as evil or destructive, but is repulsed by it. Apparently, he sees true evil, for the inner voice acknowledges his intolerance as a good thing.

The next part of the verse identifies a particular evil that must be confronted: *"...and thou hast tried them which say they are apostles, and are not, and hast found them liars."*

A particular evil faced by the aspiring disciple are those who say they are apostles and are not. Who are such people? The word "apostle" is generally linked with the twelve disciples of Jesus, but many people surfaced with the claim of being the true successors of the original twelve or apostles in their own right.

"Apostle" comes from the Greek APOSTOLOS and means "one sent forth with orders." This implies that such a person has strong external authority.

Now let us look again with whom the aspirant is dealing. These are they "which SAY they are apostles." In other words, as the seeker begins the path of liberation one of the first great evils he must confront and overcome are those who seek authority over him to give him marching orders. Where do they get their authority? They only seem to have it because they (or their followers) "say" so.

In order to make his first step of granting himself "permission" to listen to the inner voice, he must free himself from false unearned outer authorities. But note that he does not mindlessly reject an outer authority just because it is there and attempting to instruct or order him about. What does he do?

The Master gives him praise for testing such people, and John himself, in another scripture, talks about the importance of such tests:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" I John 4:1

Now the question arises as to how the seeker is to test such people. The next verse seems to give a simplistic answer:

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” I John 4:2-3

So is that all there is to the test? If they confess that Jesus came in the flesh then we know they are of God, right?

Not quite. First we know this is not correct based on observation alone. Many tyrants and people of great evil have confessed the coming of Jesus. Cortez and other Conquistadors confessed the coming of Jesus in the flesh and forced thousands of Native Americans to also make such a confession or die.

If this common interpretation is not correct, then what is? To understand, let us examine the verse more carefully. The key to the meaning is found in the phrase: “Jesus Christ is come in the flesh.” We covered in the beginning of this treatise that the name Jesus Christ means “anointed to deliver”, and applies not only to the Master in Galilee, but to all who successfully follow in his footsteps and seek to assist those who tread the path of deliverance.

“Is come” is from the Greek ERCHOMAI and is the middle voice of a primary verb used only in the present and imperfect tenses. Here it is used in the imperfect tense which implies a thing that is in the state of progress or happening in the now, whenever that now is occurring. If we take this into consideration, then what is the verse really telling us? Who are those that pass the test?

The orthodox version reads: *“Every spirit that confesseth that Jesus Christ is come in the flesh is of God.”*

A more accurate rendering as far as the meaning is concerned would be:

Everyone who confesses in spirit that (the name of) Jesus Christ is manifesting in (their own) flesh is of God.

This agrees with another scripture written by John:

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his **Father’s name written in their foreheads.**” Rev 14:1

The name given of the Father is Jesus Christ and is written in the

minds and hearts of all true followers.

What then is the test of the true apostle? The seeker must search him out and discover this one thing: does he see himself as a representative of Jesus Christ in a way that you are not or could not be if you so chose? Or does he see you and himself as equals in the opportunity of manifesting the Christ within our fleshly tabernacles? Does he allow you to speak the words of your innermost soul and allow you to follow them without trying to place his outer authority over you, above your own inner authority?

If he respects your inner voice as he does his own, and if he allows you to manifest Christ with the same authority that he does for himself, then he is of God. But if he seeks authority over you for the sake of glorifying his ego, then he is not of God – no matter what words of support he gives to Jesus.

The seeker at this stage is thus praised by the Master's voice. He has seen the deceit behind those who sought to control and direct him toward their own ideal rather than that of the inner Christ.

The next verse reads:

“And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.” Rev 2:3

This reinforces the praise for the seeker's endurance. Endurance is reiterated because successful endurance in keeping the mind steady on the Inner Light is much rarer than the performance of a labor. Many labor for a while and give up in the heat of the day, but those who have securely entered the path of liberation must be able to “endure all things” and continue until the work manifests the desired fruit – even if that end seems far away.

Freedom Without Responsibility

The Master follows the praise with some criticism:

“Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Rev 2:4-5

Scholars are somewhat mystified as to what was the “first love” of

the church at Ephesus. Some think that it was the original enthusiasm, brotherhood or ideals of the members that just wore off and they were being admonished to get themselves recharged.

A closer examination will reveal that this was not the problem. To understand what the first love is we need to return to the key word which is "permission."

As written earlier, the first real step toward enlightenment and movement on the path occur when the seeker gives himself permission to follow his internal authority rather than the outward. To discover the first love we must ask ourselves what the seeker was attracted to that caused him to take the steps to find the path in the first place - before he followed his internal self. In other words, what virtue did he have before he was enlightened that made him move toward Spirit to begin with?

The answer leads us to his first love.

Before he was ruled by internal permission, his life was governed by external authorities who gave him permission. These external authorities were seen as representing the voice of God. As such, the seeker took these outer commands and instructions very seriously. He felt that if he disobeyed the prophet, priest, guru or book it was the same thing as disobeying God. He was thus very assiduous about honoring that voice and being a good servant for God, as he understood the concept. This was his first love.

Then, at the start of his new journey, he discovered that the authorities representing the voice of God knew no more about the truth than he did - that his internal voice was what he needed to follow.

The problem is that there are two internal voices. One is the voice of the Spirit and the other is the voice of the lower self, expressing lower desire. When the seeker first begins his journey on the path it is true that he does indeed contact the real voice, but neither is he perfect nor has he overcome selfishness. The lower voice is much easier to hear and requires no meditation or concentration of attention to get its message. Thus, when the aspirant begins his spiritual journey, he hears the lower voice much more than he hears the higher.

In the past he had some protection from following the lower nature because he followed his "first love," his teachers and the voice of God they represented. Despite their faults, these outer authorities admonished him to exercise self-control over his passions and lower nature. They encouraged him to have self-discipline.

When the seeker discovers his inner authority and gives himself permission to ignore the outer, he (for a period of time) goes from one extreme to the other. He goes from obeying every external word that seems to come from God to ignoring all he has learned in the past.

What does he do now? Now that he has released himself from outer

authority he follows the inner, but the trouble is that the spiritual voice does not lay down the law in detail, as did the outer. If he has a decision to make and does not receive clear instruction from the Spirit, he falls back on lower desire. When he makes this mistake he is left with a choice between lower desire and outer authorities... BUT he has rejected outer authorities, so in all areas where he has no clear communication through the soul (or perhaps ignores that communication), he is left with following lower desire.

The net effect of this situation can be summarized as follows:

(1) The seeker makes the breakthrough and clearly hears and follows the still small voice.

(2) He releases himself from the bondage of outer authorities.

(3) He feels free and this freedom seems to be what enlightenment is all about. He now goes overboard and follows every desire that comes to him, ignoring the discipline he learned in the past.

This explains a popular criticism that many who consider themselves “enlightened” receive from the rank and file religious people. With some justification they will accuse them of being carnal, undisciplined, licentious, rebellious, etc. The seeker will often laugh such criticism off as being somewhat primitive and unenlightened, and continue to follow any impulse that feels good to him. This takes him away from the soul for a period of time. He will find that he will need a wake-up call from the Master’s voice to set him back on track.

In a moment of sanity, when he sees that the lower impulses lead to disaster after disaster, he hears the higher voice:

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

Upon hearing this message he realizes that he has discarded many principles from his past that harmonize with the voice of the Spirit. He has merely used his new freedom as an excuse to follow his lower nature. He sees that if he continues on the current course he will lose contact with the true inner voice and the light (candlestick) will no longer shine within. He must “repent,” or change course. He must honor those things from the past which were good and lead him toward Spirit, and follow the voice of the soul to yet higher realms of understanding.

The Nicolaitans

“But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” Rev 2:6

The voice of the Master gives another word of praise, and a somewhat odd one at that. The disciple is complimented for hating the same thing that God hates. But wait! We are not supposed to hate anything, are we? And yet a voice representing Christ or God speaks of his own hate.

Now one could argue that Christ would never hate and perhaps this is merely John’s interpretation of the mind of God, putting a thought of God in language to which the seeker can relate.

Yes, it may be true that in the higher spiritual spheres hate may not exist and the reason is that it is not a necessary means of communication there; but when any intelligence, whether man or god, descends to the earthly sphere, the language of emotion applies to all.

I think, then, we can agree that the voice of God clearly states that it disapproves of the Nicolaitans in a way that we would interpret as hate – that is, if such a God were a human being speaking with us.

So what is it about the Nicolaitans that cause the emotion of hate to come not only from the aspirant, but from the voice of God itself?

Scholars have difficulty with this because there is little written about this group. Most of them, however, believe they were either founded or inspired by the disciple Nicolas who is mentioned once in the Bible. In Acts 6:5 his name is given as one of seven called to assist the Twelve Apostles.

It is thought by some that he apostatized from the teachings of Christ and must have started a reprobate group after his name. Actually, the few writings we have from the early church fathers tell a different story. Here is an interesting account recorded by Eusebius giving a story told by Clement of Alexandria about Nicolas:

This man (Nicolaus), it is said, had a young and lovely wife. And when he was reproached by the apostles, after the ascension of the Saviour, for jealousy, he brought her into their midst and bade anyone marry her who wished. For this action, it is said, was in accordance with that saying (of his), ‘One ought to abuse the flesh;’ and, as a matter of fact, the members of his sect have followed both example and precept absolutely and without question, and commit fornication freely. But for my part, I understand that Nicolaus had intercourse with no woman except his wife; and that, as regards

his children, the daughters grew old in a state of virginity, while his son preserved his chastity. Such being the case, when he brought the wife, whom he jealously loved, publicly into the midst of the apostles, it was to renounce his passion; and it was self-control, in the face of pleasures men eagerly seek, that taught him to say ‘abuse the flesh.’ For, I imagine, in accordance with the Saviour’s command, he did not wish to serve two masters, pleasure and the Lord.

The Nicolaitans then pursued the unrestricted license to pleasure and gratification in food, sex or whatever they fancied. To justify their actions they cited the story of Nicolas and his willingness to give up his wife to marry, or pleasure, any who wanted her. Since no one condemned him for this, then they reasoned it must be okay to share sexual favors, have group sex or whatever.

The interesting thing is the Nicolaitans confiscated the name of a man who was doing his best to control passion and corrupted his teaching to give them license to have no self-control whatever.

In the above quote we are told that in deed Nicolas was a very ascetic man who believed in sexual purity. He only had sex with his wife and his children were virgins and chaste.

So it turns out that those who used his name to promote their doctrine of licentiousness were claiming to be followers of Nicolas, but were not. Indeed they were the opposite of Nicolas, or anti-Nicolas.

This point sounds familiar, does it not? It does indeed when we go back a couple verses to these words spoken to Ephesus:

“...thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.” Rev 2:2

This makes sense when we realize that the true seeker cannot bear false apostles, but neither can he tolerate those who falsely use the name of Nicolas, an assistant to the apostles.

While it is true that the Master doesn’t approve of either extreme - asceticism or promiscuity - neither was offensive enough for him to use the word hate. Jesus did not show hate toward the prostitutes of his time. What offends the Spirit much more than indulging in the pleasures of the flesh is taking the teachings of a just man, corrupting them, and leading the people in the opposite direction. We are told that this happened with false apostles, and that there are those who corrupt the teachings of Christ and are antichrist. Finally, there are those who corrupt teachings of lesser saints such as Nicolas and hypocritically use his name.

Another hint as to what is so disturbing to the voice of the Spirit is found in the name itself. Nicolaitans, derived from Nicolas, comes from two Greek words. The first is NIKAN, which means “victory or conquest.” The second is LAOS, which means “the people.” This implies one who is such a powerful personality or of such powerful authority that he dominates the people. Common people can easily accept the word of a powerful leader above their own inner voice.

It is quite possible then that the meaning of the name of the Nicolaitans reveals that God is disgusted with the fact that men often set themselves up as an authority over the people and in doing so claim to be spokesmen for God. This causes them to replace the inner voice of God among the people with their own voice and ideas, thus deceiving the people out of their own inner contact and free will.

We can conclude we are on the right track in identifying the things that God hates because they are the same two things that Jesus hated, which were:

(1) Those who were in charge of the temple claimed to be the rightful heirs to administering its services. Instead of keeping with the original intent set forth by Moses, David and Solomon, they corrupted it to their own ends.

Jesus hated this and called them a “den of thieves” and made a whip and chased them out.

(2) Jesus hated the hypocrisy of the leaders who would not let the people think for themselves. These leaders claimed to speak for God and that they should be followed without question.

To them Jesus said:

“But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”
Matt 23:13-14

Jesus never expressed disgust toward the typical sinner, but had compassion toward them. But he did express very negative feelings toward unjust leaders.

The hate expressed by the voice of the Master toward the Nicolaitans was merely a reiteration of the disgust Jesus had toward the leaders

in his day.

It makes sense that the aspiring disciple, who has gained a sense of spiritual freedom, would hate the doctrine of the Nicolaitans who would seek to corrupt past teachings and force followers to conform to that corruption.

It is interesting that misplaced hate still runs rampant in the churches today. They will tolerate that which God hates – corruption and unjust authority – while hating any type of sexual talk or indiscretion. Promiscuity is not the way of the disciple, but it is a much lesser wrong than that which is committed by those who seek to control the minds of men and take away their free agency.

The Spiritual Connection

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Rev 2:7

The Spirit gives an important message to the seven churches, or seven groups of aspiring disciples.

The message is one of extreme importance:

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

The first thing to note is that one must “overcome” to partake of the tree of life. So many spiritual teachers are promising shortcuts and an easy path if we just follow them, but there is no shortcut for anything worth having. Instead, the seeker must make a strenuous effort to achieve the goal.

It is interesting that Jesus compared himself to a vine connected to a tree, which gives life:

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” John 15:4-8

The idea presented here by the Master is a branch needs to be connected to a vine to stay alive. If it is not connected it does not receive the life-giving fluid and becomes “withered” and dies. Even so, the comparison fits the aspiring disciple. He connects with soul energy and feels spiritually alive more than any other time in his history. The problem is that he will often abuse the feeling of freedom that comes with this new life and, for a period of time, he will sever himself from the vine. When this happens he will be lead by the lower desire energies and his spiritual life will wither and die. He must awaken to his terrible situation and reconnect to the spiritual flow so he can continue his journey upon the path.

The tree of life is *“in the midst of the paradise of God.”*

True paradise is found in the center of our own being where the voice of God speaks to us. The seeker must center himself in the light at the core of his being so he can connect to the spiritual flow.

Yes, we can die and go to paradise, but first we must live and go there.

Just as there are many leaves, branches, limbs, and larger limbs in a tree, even so are there many states of consciousness to be attained after a permanent link is established.

The Ray of Ephesus

Ephesus represents stage one for the seeker after the birth of Christ occurs in the heart. He or she uses the power of Ray Three to discern the true from the false. This represents the aspect of light and is called The Ray of Active Intelligence.

In Ephesus the aspirant learns to use the light and active intelligence of Ray Three to discern the false teachers, break off from them and begin a journey on the great path of liberation.

Smyrna: The First and the Last

**“And unto the angel of the church in Smyrna write;
These things saith the first and the last, which was dead,
and is alive;” Rev 2:8**

As noted earlier, Smyrna is derived from the Greek SMURNA, which is the herb myrrh.

Just as the voice of Christ identified himself as the first and the last, myrrh made its appearance in the first and last part of the life of Jesus.

The Magi, at the first, brought it to the baby Jesus as one of their

gifts, and at the last, at his burial, he was given it again. It is written:

“And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.” John 19:39-40

Myrrh is an antiseptic and was used for embalming, and an oil for anointing. It is also a spice to enhance the taste of wine and other foods. Overall, it was quite costly in that day and often reserved for use by royalty and people of importance. The use of a hundred pounds of myrrh and aloe in his burial was an acknowledgement of the kingly nature of Jesus.

The voice says he “was dead, and is alive.” Smyrna also corresponds to this. The city was destroyed (died) around 700 BC and for 400 years it seemed to be gone forever. Then Lysimachus, one of Alexander the Great’s generals, rebuilt Smyrna as a new Hellenistic city. It then grew in population to around 100,000 people in the days of John.

It was rebuilt as one of the few planned cities in the ancient world as well as one of the most beautiful. Indeed, it died and was resurrected with much more beauty than it had before.

So how does this apply to the life of the aspiring disciple?

Through Ephesus he discovered the path and the freedom it gives, and for a time misused that freedom. He moved back to his Christ center, focussed and moved to the second stage represented by Smyrna. Here, for a time, he is focussed solidly in the light, for the voice of the Master gives no rebuke or correction, but only advice and encouragement to move forward.

The reason the seeker does not go off the path in this state is because he has one of the names of God “*written in his forehead*” (See Rev 14:1). That name is “*the first and the last, which was dead, and is alive.*”

He felt the Presence at first, but drifted away in the middle of the Ephesus stage. Then, at the last, when he came back, he discovered that the Presence was always there. It was he who moved away, not the Christ within. The Christ is with us at the first and then, after we finish playing the prodigal son, is there at the last. If the seeker ever thinks that God has deserted him, he is deceived. To stay upon the path he must acquire the faith that God is always available the first time he is sought and the last.

There is a difference between the first and last contact. Even though the first is real it also seems temporary, for the seeker cannot focus consistently enough to establish a permanent link. The last contact is

different because when it is made, the seeker solidly commits to the path of discipleship and promises himself to never again drift away from the voice. He tells himself that this is the last time he will reestablish contact for this time the link is not to be severed.

The seeker by no means obtains perfection in the Smyrna stage, but he does come to the realization that he must never again leave the voice. Correctly applying the inner voice and becoming one with it are still in the future, but a giant step is taken when the importance of inner listening sinks deep within his heart and mind.

The True Jews

“I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” Rev 2:9

When the seeker attempts to follow more diligently the inner voice many problems occur. He seeks to do numerous good works, but they often seem to come to naught or backfire on him. His efforts are often not seen or recognized by others and he feels unappreciated. Nothing is overlooked by the inner Christ, however. He sees all, and if the seeker will listen again to the voice he will hear “I know your works.”

When he hears this he realizes that all his efforts are seen for what they truly are and eventually will yield fruit.

The second thing the seeker must face is “tribulation.” The inner voice guides him toward “the path less traveled” and he makes decisions that go against the grain of friends, family and authority figures. He finds many people coming out of the woodwork to get in his way, slow him down and even cause him serious trouble and danger.

The third thing he faces is poverty. Often, the inner voice will lead him in directions that will cost him everything he owns and more. It may also cost him his friends, loved ones and his reputation. He may start feeling sorry for himself, but when he listens to the voice he hears encouragement: *“I know thy poverty, but thou art rich.”*

Then when he reflects on this he will say to himself. *“Would I trade the riches of the Spirit and communion with the inner Christ for all the riches in the world?”*

After a short reflection he comes to the only possible answer, which is that he would not make such a trade, or even consider it. If he then has something of more value than all the riches of the world he is not poor, but rich beyond measure.

Perhaps he will reflect on the parable of Jesus:

“And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

“And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

“But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

“So is he that layeth up treasure for himself, and is not rich toward God.” Luke 12:16-21

The verse in Revelation continues: *“I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.”*

This illustrates a theme that keeps repeating in these instructions. First, the aspirant has to see through false apostles; then he encounters false followers of Nicolas, the Nicolaitans. Finally he encounters false Jews.

So what is the difference here between a real Jew and a false Jew? The answer can be found in the fact that we are told what a false Jew is. Once we know what a false Jew is, then identifying what is meant by a true Jew will be fairly easy.

The false Jew is one who worships at “the synagogue of Satan.” It would follow then a true Jew is one who worships at the synagogue of the one true God.

It is a given that the true Jew will worship, but notice that the false Jew at the synagogue of Satan also worships. Satan in the Greek means “adversary” and is, of course, an adversary to God. Few will knowingly worship an adversary to God but many will do it in ignorance. It is written that, *“all that dwell upon the earth shall worship him” (the Beast), except those with the name of God in their foreheads.”* Rev 13:8; 14:1-2

It is safe then to assume that it is the many, not the few, who worship at the synagogue of Satan. We can also assume that such people are deceived into thinking that their worship is toward God, when in reality it is toward the adversary of God or antichrist.

The difference between the two synagogues must be understood. In the synagogue of Satan the people worship not the true God, which speaks through the soul within, but follow and worship according to outer voices that tell them what the mind of God is they are to follow.

The true Jew worships at the alter within and gives reverence to the inner voice above all the noise of the outer ones.

We shall discuss this concept in detail when we examine the Beast and his power over the hearts of men.

Notice that the inner Christ tells us that the false Jews are guilty of blasphemy. This was the same offense that brought Jesus himself to anger. The false Jews are blasphemous because all they teach about God does not harmonize with their works, even as was the case with the authorities who persecuted the Master.

The true Jews are they who practice what they preach. If they teach about a God of love, for instance, they will not be speaking in the next breath of hellfire, damnation and death to those who displease them. If they speak of helping the poor they will be willing to do so out of their own substance instead of other people's money. If they speak of worshipping God they will look where He can be found (which is within) rather than where He is not (outer voices).

Overcoming

“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown

The seeker is first told to not fear that which he shall suffer. This is easier said than done, especially for the Christian in the days of John. Some were thrown to lions, others in prison, and still others burned or tortured to death. Aspirants in the civilized world today do not have the same fears as many of the early Christians for they receive some protection from the laws of the land.

Even so, the aspirant has his plate full of concerns. It seems that today the average person fears losing his job about as much as earlier people did losing their lives. As humanity evolves, tension not only exists for persecution on the physical levels, but also on the emotional and mental. It is interesting that many people would just as soon die as suffer intense emotional embarrassment.

The true seeker and follower of the inner voice will indeed have suffering he must endure and the inner voice will prepare him for it. He is also told that he may be cast into prison. The prison he may have to suffer may be more than a correctional facility with steel bars. It could be a situation he is forced into and must endure if the work he is to accomplish is to be successful. Sometimes the difficult situations the disciple must face are worse than regular prison.

The inner voice consoles him on his sufferings: *“ye shall have*

tribulation ten days."

This is not a literal ten days, but is a symbol that tells the aspirant that in the scheme of things the difficulties will not last that long. Many people, including myself, have gone ten days or more without food. If a person can go without food for ten days, then one can handle almost anything for that period. Now, if the voice told us that we must endure ten years, this would be bad news. We can endure most anything for ten days, but even the strongest heart will yield to pressure if the time period is long enough.

Basically the message is that when the trial is over it will seem to be a short period, like ten days. This will be the case even though the actual time period will vary. For some it may be extremely intense and less than ten days, but for others the time may span a number of years, or even a lifetime.

The message continues: "*be thou faithful unto death, and I will give thee a crown of life.*"

It is possible that the tribulation may last until death or even require the seeker's life, but even if this is the case, it will seem to be a short period in the scheme of things.

Imagine the Master asking you, "*Are you willing to endure intense trouble for ten days in return for a crown of life for all the rest of your days?*"

Ten days compared to a lifetime, or eternity, is insignificant and is even more so when we consider that we live for many lifetimes.

Now let us look at the final words to Smyrna:

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." Rev 2:8-11

What must the seeker overcome? Books have been written on this idea alone, but in a word he must overcome the negative influence of his lower nature and endure the various attacks and deceptions that come from the numerous adversaries of light and love that circulate among us. "*He that endures to the end shall be delivered*" is the key seed thought here.

If one overcomes he shall not be hurt by the "second death." What is the second death is the key question that should come to mind at this point.

One problem is that there are several interpretations of this phrase that fit within the Law of Correspondences. Here are several possible second deaths:

(1) One interpretation is the first death was a spiritual

death caused by Adam when he and Eve fell and were separated from God. The second death would happen when the pilgrim discovers he is not worthy to return to God and the separation continues.

(2) The Ancient Wisdom teaches that in the end of human evolution some will be prepared for graduation and move on to a higher sphere; the failures will go to another earth to suffer disease and death again and take the earth classroom all over.

(3) After the death of the physical body the pilgrim eventually suffers the death of his etheric body and later his astral body. These deaths can cause suffering and fear to those who are not prepared to sacrifice their lower nature and move ahead. The spiritually-centered person will not suffer from these second deaths, but will look forward to moving ahead.

He who overcomes the lower nature and endures all the adversaries that tempt him to move attention away from the light will not fear any second death, just as he does not fear the death of the physical body.

The Ray of Smyrna

Smyrna represents stage two in the seeker. He is governed by Ray Six, The Ray of Devotion or Idealism. In Smyrna he uses the power of this Ray to raise up his ideals and suffer whatever persecution and problems that may come from the principles he holds.

Pergamos: Satan's Seat

“And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;” Rev 2:12

As stated earlier, Pergamos is unchanged from the Greek spelling and is derived from PERGOS, which means a “tower” or fortification “rising to a considerable height, to repel a hostile attack or to enable a watchman to see in every direction.”

It is also interesting that the word “parchment” is derived from the word for this city, which invented this writing material on which is found many profound words.

As one goes through these names we see that they were not picked

randomly, but the names and the qualities of the cities themselves are chock-full of symbolism.

When we read over the instructions to Pergamos we see that the meaning of the name is indeed fitting. In this third stage the seeker is besieged with all manner of troubles, hurdles and threats. He enters into the territory of the devil himself and is tempted by destructive doctrines.

To avoid the dangers he must create a mental watchtower (Pergamos) so he can see the dangers ahead and where they will lead. In this way he can navigate his way safely through enemy territory.

The first message to the seeker in the Pergamos stage is a reminder that the inner Christ “hath the sharp sword with two edges;”

Why is he told this? The simple answer is this: the two-edged sword is a symbol of the word, or truth of the God Within, as verified by the soul. This gives added meaning to the word “parchment” on which many of the words of God were written. The sword is mentioned first because a true comprehension of the truth is essential at this point for the traveler to successfully navigate through the dens of Satan, and successfully see through the fogs and illusions that cover the terrain.

The seeker thus plunges into dark territory with the powerful weapon of the two-edged sword of truth that strikes at the heart of the dragon. Wielding this sword takes courage, for he strikes fear into the hearts of all that dwell in Satan’s seat, causing them to lash out to harm and destroy. He must learn to strike with good judgment and power.

Next we are given the key to success, let us examine the rest of the message. Verse 13 reads:

“I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.” Rev 2:13

The Master knows all about the aspiring disciple. He knows his works. Nothing is hidden, even his dwelling place, “where Satan’s seat is.”

As this message begins, it sounds like the seeker has gone to hell in a hand basket, but then the next thing he is told is “thou holdest fast my name, and hast not denied my faith.”

It is interesting then that he dwells where Satan’s seat is but is still keeping his faith. How is this happening and what is Satan’s Seat? This phrase has mystified readers for many centuries.

There have been many guesses as to what Satan’s seat is. Some have said it was the Temple of Athene where sacrifices were made to Zeus.

Others say it could have been the god of the city, which was Asclepius. His name meant “savior” and his symbol was the serpent. Sounds anti-christ and devilish, does it not?

The most popular idea is that Pergamos itself is the seat of Satan because it was a capital city in Asia and administered many of the ungodly rules of the Roman Empire. The biggest problem for the Christians in Pergamos was that they were required once a year to go to the temple of the emperor and acknowledge that “Caesar is Lord.” If they would do this one simple thing, they could worship in any religion they pleased.

Unfortunately, such a proclamation was anathema to a Christian as for to him the only Lord was Jesus Christ. Even so, the temptation to go along with the system was great because if a Christian refused, he could be put to death, and many were.

This situation would seem to be Satan’s seat if anything was, and it is probably the closest thing we could find to it in the physical reality of that time, but we are looking for something deeper. We are looking at the principle behind the seat of Satan that applies not only in ancient times, but in all times and places where the seeker must abide.

The truth is that Satan’s Seat is so close to us and ubiquitous that the forest cannot be seen for the trees. The Greek Gods, temples and Caesar, which many identify as being the seat of Satan, have one thing in common: they all signify powerful authority on the outside that takes the place of the authority of God on the inside. If the seeker places the voice of the God Within above the credibility of the God without, he is in danger of persecution, imprisonment or death.

When the seeker dwells where Satan’s Seat is, this means he is surrounded by believers who follow an outer voice. These religious (and other ideological) followers believe their leaders know best what the word of God is and what he has in mind for them. The seeker often finds he is completely surrounded by robotic people, and is under constant pressure to just conform and even adjust his thinking to get along and make the best of his life.

He remembers his commitment to never forsake the Inner Voice; he holds fast to the name of the inner God and does not deny his faith. We are told he held fast *“even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.”*

Scholars have no idea who Antipas was, but his name in the Greek means “like the father.”

Even when the father, or the teacher of the seeker is slain, or is taken away for some reason, the seeker will not lose his faith and will continue to verify all things through the Inner Voice.

When he seems forsaken by the greatest teacher of all, his Father, God, he will still keep his faith and follow principles that have been veri-

fied to him in the past. Even while exclaiming “My God, why have you forsaken me?” he will still remember and believe in his true source.

The seeker thus receives praise for keeping the essential truth in his consciousness - that none of the outer authorities are one hundred percent reliable. His final faith must be on the message of the inner Christ, even during the times that his voice seems to have forsaken him.

The seeker in the Pergamos stage receives a criticism:

Too Much of a Good Thing

“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. “ Rev 2:14

Some of those who followed the doctrine of Balaam followed false gods, such as Baal, and committed some crimes that would be repulsive to the most open-minded in today's society. Perhaps the worst thing they did was to sacrifice the lives of children by burning them to death on an altar of a false God. This was supposed to bring good crops, prosperity and fertility.

Balaam was an interesting character. He was viewed as a true prophet in Israel; he recognized the voice of God and when he taught or prophesied by that voice, he was very accurate and said things to benefit Israel. According to this verse he actually taught an enemy of Israel, Balac, how to seduce Israel and thus weaken them.

It has been said in the past that evil is merely a misuse of good. The seeker at this point in his progression has learned many things that are considered good, such as the virtues of tolerance, inclusiveness, compromise and acceptance. Now he must learn that all virtues taken too far become evil.

Let us take Hitler, for example. Now, most of would agree that having a beautiful, healthy body is a virtue, but this tyrant took this to an extreme. He determined which race and body type was the optimum and sought to eliminate all those who may interfere with this becoming a reality for all.

Likewise, a misuse of other virtues can turn a result from good to evil. A little tolerance is good, but too much can destroy the structures of society that insure freedom and stability.

The right amount of inclusiveness is a godsend, but when taken too far with no judgment, one is inviting the planting of destructive seeds that can destroy all good.

Compromise and acceptance can be saving principles, but, again, taken too far, can destroy all defense from evil and cause the life involved to become like unto that which he most despises.

Even though Balaam recognized the Voice, and never denied it, he, at times, did not check with that Voice and taught with the wisdom of his lower nature. He was over- tolerant of the enemies of Israel and even gave them advice that could hurt his own people. He saw the virtues of tolerance and took them too far, which resulted in the threat of destruction for his own people.

The aspiring disciple in this third stage on the path encounters the problems of the doctrine of Balaam. He sees that in the past he was too separative, rigid and exclusive, and feels that now he is enlightened, he will be much more inclusive and accepting of those different than he. If such a seeker were living in today's society he would embrace such thoughts as "it takes a village," diversity, equal rights, fairness, sensitivity, political correctness and others. He would support illegal immigration, giving legal rights to detainees, and compromising with and befriending tyrants and enemies. He would be against hate crimes, hate speech, corporate greed, the rich getting richer and the poor getting poorer, war, materialism and many other apparent evils.

These directions are good if done with judgment and the right amount of focus, but become destructive and restrictive if gone too far. The seeker at the Pergamos stage goes too far and unwittingly is willing to unnecessarily restrict freedom and endanger his brethren through his misplaced and excessive idealism.

He hears the Inner Voice, does not deny it, but, like the prophet Balaam, feels he knows what is right in areas beyond that which the Voice has told him. If he feels a thing should be right, he assumes he is in harmony with his soul; but like Balaam, he could be entirely incorrect.

The lesson the disciple must learn at this point is what feels right to the emotional self is often much more harmful than it is helpful. He makes the mistake of thinking that if a little of something is good, then a lot is better. He must learn the principle of judgment and realize that a little salt, for instance, can add zesty flavor, but if one were to consume enough of it he would die.

Similarly, the right amount of inclusiveness is good, but inclusiveness with no limits or judgment involved can be a disaster.

Let us take immigration as an example. A reasonable amount of immigration to any country is stimulating and increases resources and helps the economy. But if the gates are opened without limits, the country could be overwhelmed with more people than can be assimilated including many criminals and others antagonistic to the people's way of life.

The verse continues correcting the disciple, telling him he is mak-

ing the mistake of eating “things sacrificed unto idols, and to commit fornication.”

In Old Testament times it was a grave sin for an Israelite to eat anything sacrificed to idols. The reason was that the sacrifice of any animal was to be dedicated to Jehovah, and to have anything to do with a sacrifice to any other god was treasonous.

So what meaning does this have for the aspiring disciple of this age where we do not sacrifice animals to any type of god?

Meat or food can apply to levels beyond the physical plane. We feed our non-physical nature with thoughts, teachings and beliefs. If we, therefore, consume teachings that lead us away from the voice of the true God Within, and swallow without thinking the pronouncements of authorities without, we are eating “things sacrificed unto idols.”

The second problem was the committing of fornication. Fornication among Israelites went beyond anything to do with sex. God was called their husband and Israel was married to Him. Even in the New Testament, Christ is the bridegroom who marries the church. It was deemed to be fornication when an Israelite took his allegiance away from the true God and placed his heart on the teachings of a false god.

Even so, the seeker today commits fornication when he disregards the true Inner Voice within and puts his faith in his outer feelings and outer authorities.

In so doing, the seeker takes some of the messages from the Inner Voice and attempts to be over-inclusive and mix in unproven teachings of the outer voices. He then finds himself giving more energy to the false than the true.

With no limits on inclusiveness, the life of a country, organization or individual can be thrown into chaos, making the pursuit of happiness difficult.

In this stage the seeker finds that embracing his ideals without judgment or limits doesn't seem to work for him, and finally, after much frustration, he checks with the Inner Voice and hears *“I have a few things against thee... These Balaam tactics do not work – everything you feel to be right is not right. You must balance your fallible feelings with common sense from the mind and finally verification from the Christ within.”*

When the seeker then listens to these instructions he finds he does not have to give up his ideals, but must make adjustments and focus his intentions in such a way that practical and harmless results will be achieved.

“So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.” Rev 2:15

As noted earlier, the doctrine of the Nicolaitans refers to the embracing of outward authority to govern and guide the lives of the people.

The seeker's attempt to include the false teachings with the true lead him to place too much weight on the outer voices and authority of the modern day Nicolaitans.

**“Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.”
Rev 2:16**

The seeker must reflect and go back to the Inner Voice and rely on it over the outer voices. If he does not, he will find himself, his beliefs and actions to be counter to the God Within, and will find the Inner Voice is fighting against all that he has accepted. The sword of the mouth of the Christ Within will fight against his illusions and eventually prevail. How long it will take depends on how soon the seeker is willing to listen and apply.

The Life Within

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” Rev 2:17

Notice that even though this message is written specifically to Pergamos, the letter is also written to “the churches.” All the letters do the same thing: they give a specific message to one body and then ends with the reminder that in reality the message applies to all.

What is the reason behind this?

To understand, visualize a father giving instructions to seven children. The first child may show some artistic promise, so he praises him for his talents and encourages him to develop them. He caught him stealing some money one day, however, so he tells him to not steal, for you reap what you sow.

Then the Father ends these instructions, which, in particular applies to his firstborn, with the injunction, “I say this to all because all can benefit.”

Similarly, each of these letters have special meaning to seekers on a certain stage of the Path, but all can benefit from them.

“To him that overcometh will I give to eat of the hidden manna.”
Seven times in the letters to the churches the word “overcometh”

is used. In other words, there is no such thing as a free lunch even from God. To obtain the great rewards, we must overcome great obstacles. In fact, we could say that each of these seven letters represent seven hurdles that must be overcome and the rewards for accomplishing this.

In the Pergamos stage he receives several rewards for following the advice of the Inner Voice.

The first is that he will eat of the hidden manna.

The interesting thing about the use of the word “manna” is that this substance just seemed to magically materialize from heaven and fed the Israelites in the wilderness for 40 years. The source of it seemed to be hidden.

In addition, the Jews kept a sample of the manna which was hidden and is said to still exist somewhere.

But then Jesus spoke of even more esoteric manna:

“Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

“Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” John 6:31-33 & 6:47-51

The hidden manna is the Christ, and it is given to us through the giving up of the flesh. What does this mean?

There is the consciousness of Christ within us all, and we attain that oneness with the inner Christ through the sacrifice of the “flesh” or lower carnal self. When the lower self can no longer hold us earthbound, we are fed by the spirit of the inner Christ and have eternal life. This does not mean we will live forever in the same body, but it does mean that we will have continuity of consciousness as we go from life to life, sphere to sphere, where we will have one continual eternal life and find joy therein.

Finally, the Master says he *“will give him a white stone, and in the stone a new name written, which no man knoweth saving he that*

receiveth it."

In ancient times people carried with them stones with the name of their god written upon it. This was supposed to give the wearer power to use that name to call upon his god.

A stone is also a symbol of the Christ within the scriptures. So what are we being told here?

He that overcomes the lower nature will be given continual communion with the Christ within. The new name will be a new approach to contact the Inner Voice. The seeker will no longer call upon the names of outer authorities to learn the will of God. Instead, he will call upon the new name within his own being, which is one with his higher consciousness.

The Ray of Pergamos

At Stage Three, the seeker in Pergamos is governed by Ray Four, The Ray of Harmony through Conflict. In this stage the aspirant dwells in the midst of those "where Satan's seat" is, and is surrounded by those who entertain the doctrine of Balaam. He encounters great conflict but if successful the end is harmony and better judgment.

Thyatira: A Hindrance to Greater Works

**"And unto the angel of the church in Thyatira write;
These things saith the Son of God, who hath his eyes like
unto a flame of fire, and his feet are like fine brass;" Rev
2:18**

It is interesting that each of these letters is seen by most students as being addressed to the churches, but it is important to note that technically this is not true. They are addressed to "the angel" of the church rather than the church itself. The important point to glean here is that the word angel, or messenger, is singular, whereas a church refers to a whole body of people.

What is the significance of this?

Quite simply it is this. The instructions in each of these letters applies to a significant group of seekers attempting to stay upon the path, but in application the aspiring disciple must learn and apply them alone, as an individual entity. His interplay with the inner Christ must be between him and the Master, as if the instructions were intended only for him – yet there are the many (the church) who will go through this stage.

The inner voice gives three descriptions of himself at the beginning

of these instructions:

(1) It is the Son of God who is speaking. The voice is telling the seeker that it is the true authority. It represents the only true Son of God who can be trusted. Any outer voice claiming to speak for God can fail and let you down, but not the inner one.

(2) His eyes are like a flame of fire. These are eyes that can see through the heaviest illusions, penetrate the innermost being and know the deepest thoughts and intents. The seeker can hide nothing from the Christ within. It is useless to put on a façade.

(3) His feet are like fine brass. This tells us that the inner Christ has power to subdue any resistance and will eventually dominate as a king by putting all elements of the lower self under his feet.

Notice that these three descriptions were repeated from the first part of the vision, but others left out. This is because these three apply in particular to this stage on the path. The common thread between them is authority. Until liberation is obtained the seeker must ever work on gaining a trust for the inner Christ. In this Thyatira stage he must do more than listen. He must apply that which he knows.

“I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.” Rev 2:19

The seeker does not need to remind God, his Son or the inner voice about his works and achievements. They are all seen and known. They are not only seen but also evaluated

The Master is telling the seeker of his achievements so far. He has done good works. He has developed charity, or the capacity to love on a spiritual level. He knows how to unselfishly serve. He has faith in the plan that God has for us, and the patience to endure to see that plan accomplished.

Then he is told something interesting. He is complemented a second time for his works. Why is this? He is merely told that he completed a cycle of training and gained important assets from it. Now he is involved in another cycle of works with even greater lessons to be learned.

“Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth

herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.” Rev 2:20

The seeker has learned and continues to learn some important lessons, but is making mistakes in the process. Interfering with his spiritual progress is a woman called Jezebel. This name was not picked by accident, but is the name of a destructive woman from the days of Elijah, the prophet.

She was a Phoenician princess who married King Ahab, an Israelite who was supposed to lead his people toward the true God. She turned Ahab away from Jehovah, and toward the worship of her god, Baal.

Ahab was so mesmerized by her that she seemed to get her way in all things. She influenced him to open temples dedicated to Baal in Israel and then to rule the people with tyranny. She went so far as to kill the prophets and sought the life of Elijah, but he escaped her wrath and placed a curse on her which was fulfilled in her death by the hands of her own people.

Jezebel was such an evil woman that her name has since been synonymous with corruption and licentiousness.

The interesting thing about the Jezebel of the Apocalypse is she calls herself a prophetess.

Now, a prophetess of old was seen as a righteous and good woman who speaks the word of God. This tells us that this Jezebel, who is in the life of the seeker, is corrupt and evil, but presents herself as good and favored of God.

The Master thus chastises the aspiring disciple because his vision is clouded and he allows her *“to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.”*

The Seduction

One may ask who would be the Jezebel in this age that the seeker could encounter: and what’s so bad about eating something that has been sacrificed to idols or false Gods?

In answer, let us examine the situation of the seeker at this stage. He has contacted the inner voice of Christ and tested it over a period of time. He has gained great trust in it, but his attention wanders now and then and is distracted by other voices. Even so, he has gained a vision of a part he may play in the plan and is determined to serve unselfishly with love and do what is necessary to get things done.

The bottom line is this: He is a sincere server and seeker, but not completely focused on the Inner Light. In this situation he meets the prophetess Jezebel. Who is this?

It is a person who seduces seekers “*to commit fornication, and to eat things sacrificed unto idols.*” In other words, this false teacher catches the attention of many seekers and takes their focus off the true God Within (fornication) and causes them to digest spiritual teachings from a god without (eating things sacrificed unto idols.)

The Jezebel here does not usually belong to an orthodox religion, for the seeker at this stage has normally left orthodoxy and is working to bring greater light verified by the inner voice. This greater light is normally condemned by orthodoxy, but, in supporting teachings that run contrary to the standard model, the seeker will often find himself surrounded by some odd company.

Those who tread a path contrary to orthodoxy are not only aspiring disciples, but many others who rebel for ego’s sake. These rebels fall into the following categories:

(1) Many criminal elements who fight the system for personal gain.

(2) Those who rebel for rebellion’s sake. They may feel superior to orthodox followers, but they are just as bad as they follow the orthodox rebel’s predictable path.

(3) Wanna-be teachers who have not contacted (or ignore) the inner voice but are familiar with the concept and believe they are in contact with it as well as a channel for various supernatural beings.

It should be obvious that such a person has not established stable inner contact because he or she does not direct students toward the inner world, but the outer. She especially directs them to listen and obey her own voice, as it speaks for God in some outer form.

This is the true Jezebel the seeker will surely meet. The amazing thing about this prophetess is that she will claim to direct students to the God Within or at the least the true God. The terms, *kingdom within, the inner God, God Within, true God and Christ consciousness* may be often used by her. This is why this person is so seductive. She says many of the things the true teacher will say, but in the end will take students away from reliance on the voice within and use all force at her disposal to force belief in the outer voice.

If a seeker is around such a Jezebel and speaks something from the inner voice that disagrees with her, the truth will be revealed to the wise. Here are some things that may happen:

(1) Jezebel will always acknowledge in theory the right to go within but will declare the seeker wrong (often without

any reason given). It will be understood that he must conform to her outer voice or be ostracized.

(2) Jezebel will use fear to control her students. While condemning punishments talked about by the churches she will come up with many of her own for this world and the next.

(3) She will speak with great authority in the name of a god-like entity that is not to be questioned. Many of the teachings will sound good (seductive), but in reality they will be a rehash of past teachings with no new principles.

The verse tells the seeker he has erred in “allowing” Jezebel to seduce his servants.

“Allow” is an interesting word to use here, for most seekers of today do not think we have any right to prevent anyone from teaching or believing whatever they wish. This is the same trap in which the seeker is caught and is now corrected by the inner voice.

Let us clarify. The seeker has recently broken off from many outer authorities, which sought to control him and imprison his mind. After loosing himself and tasting the air of freedom he is determined to not let it happen again, and above all, to not be an agent in controlling others as he was unjustly controlled. He thus swings to the other extreme of the pendulum and becomes extremely tolerant of all beliefs and teachings, and does not want to unduly influence anyone toward his own path.

For a period of time he lives and lets live. He finds numerous friends and students listening to many outer authorities that do not agree with his inner voice, but he tolerates this with the conclusion that they will eventually learn through trial and error. He also tolerates all the false teachers that influence them.

He continues this path of tolerance until he meets a teacher that pushes him over the line. This is his Jezebel, who promotes a doctrine so obviously wrong and harmful that the inner voice stirs and speaks *“I have a few things against thee. Inaction that allows a wrong is as bad as action that causes one. You must act.”*

What action must the seeker take? He will not use force, threats or illusionary fear as do the false teachers, but he will become a beacon of light and confront Jezebel and her students, and contrast the truth from within with the false doctrine from without. Only then can the little children (speaking symbolically) on the path have true freedom of choice and free themselves from Jezebel’s seduction.

The great example of confrontation by a being of light was Jesus when he confronted the false teachers in Jerusalem who were leading many on destructive paths. Another interesting example was Elijah when

he challenged the false teachers to make fire come down from heaven, as they claimed to have power such as this. The false prophets failed to bring the fire while Elijah succeeded. The contrast presented by him moved the people over to the truth he taught.

Spiritual Death

“And I gave her space to repent of her fornication; and she repented not.” Rev 2:21

The seeker went overboard on patience and tolerance of all kinds of beliefs until the inner voice was heard explaining that some are so harmful that they need to be confronted and exposed. This does not mean he should make a pest of himself, but there are times that he must act with judgment.

The Christ within was patient as well with the seeker. It watched him be patient with all kinds of strange and opposing doctrines, and stirred not his soul to respond. The Master within waited until the seeker became aware that Jezebel and her students had plenty of time to reflect and move further into the light, but they did not. Something else besides waiting with patience was needed.

“Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.” Rev 2:22

Here the voice is teaching the seeker what will be the natural fate of Jezebel and her followers according to the law of cause and effect.

Those who commit adultery are those who are unfaithful to the inner voice and have spiritual intercourse with outer voices, which are substitutes for the real God, or husband of the true self. These outer voices always lead to pain and great tribulation until the pilgrim awakes, repents and follows the true voice.

“And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.” Rev. 2:23

“I will kill her children with death” is a curious phrase. We’ve heard of killing with the sword, starvation, illness etc, but what does it mean to kill with death? Isn’t everyone who dies killed with death?

Not exactly. Death, as it is generally understood, is not a weapon that will kill; but death, as the prophets understood it, is another matter.

The world sees death as an extinction of some kind, but after the death of the body the spirit lives on, so the entity itself is still alive. Literally, then, death is not extinction or annihilation, but a separation. Physical death is a separation of the spirit and body, but this is not the only death. There are numerous deaths as there are numerous separations. The worst death that can happen to an aspiring disciple is to be separated from the inner Christ so contact becomes impossible.

This is the fate decreed for those who commit adultery against the God Within and focus on the outer voices. This outer focus separates them from the true God and they are killed with death, or die spiritually because of separation from the voice within.

“and all the churches shall know that I am he which searcheth the reins and hearts...” Many fellow seekers (the churches) will be curious about Jezebel and her followers but in the end they will see that they are dead to the hearing of the inner voice and will find no peace or happiness, but great despair. They will be an example of what not to do.

“I will give unto every one of you according to your works.” This is a reiteration of the law of cause and effect. Those suffering from their own mistakes may see God as a vengeful being who is punishing them, but, instead, they are merely reaping what they have sown. The seeker is being taught the natural consequences of his spiritual actions.

Spiritual Death, Part 2

“But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.” Rev 2:24

The Master speaks to the seeker and his associates on the Path *“who have not known the depths of Satan.”*

What are the depths of Satan? Satan represents that which is adversarial to light and truth. The depths of Satan would be points of belief and action, represented by Jezebel, that are far removed from the inner

voice. These depths are so steeped in illusion and distant from the soul that the inner voice cannot be heard or recognized.

The Master here speaks to those “in Thyatira” who have not known the depths; this tells us there are seekers who have gotten caught up in them. We are not told what percentage take this detour, but I would guess that over half of them get sidetracked for a period of time, and a lesser percentage get trapped for lifetimes.

To those who are wise and do not get caught in the depths of Satan through Jezebel and her followers, he will put upon them “none other burden.” In other words, those who follow the inner voice and expose Jezebel will escape the burdens of correction to be suffered by those who get caught in the trap of illusion. These will gain no additional karma in this stage of their progress.

“But that which ye have already hold fast till I come.” Rev. 2:25

Sometimes the seeker is so eager to find new truth that he forgets the old ones that he has already acquired. He must regularly reflect on that which he already knows so it stays in his consciousness. If he does not appreciate the value of that which he has received then he is in danger of being cut off from receiving more and then getting excited about the false teachings of a Jezebel.

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:” Rev. 2:26

To receive power over the nations is a pretty huge reward to a big promise. Obviously the seeker will not have this power in his current life. To have power over the nations would imply he would come back in a future life when such power is a possibility.

We must ask what is implied in having power over the nations? To answer this we must realize that in John’s day the nations had power over the disciples, and to turn the tables would seem desirable indeed to that persecuted bunch. Today the persecution of spiritual people is more limited, but the nations still have power over them.

When the day comes that enlightened men and women achieve positions of power in the governments of the earth, and such governments are altered to guarantee maximum freedom to the individual, then the saints will have power over the nations. The seeker may not personally be a president or king, but those who see through the eyes of the soul, as he does, will have the reigns of control so the group of which he is a

member will have the power of government.

“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.” Rev. 2:27

The rod of iron merely represents pure truth. This is a far more powerful weapon than an iron weapon, and nothing can stand against it. All illusion is shattered like glass when exposed to it.

The governments of the earth today, as in John’s day, are often the last to see truth or reality as it is. Politicians are immersed in deceit and distortion. Then they pass laws to insure the illusion continues.

Eventually, the lights will gain power and take their rightful positions of power. Then they will speak eternal words of truth and teach correct principles of government. In that day pure truth spoken to the masses will be so powerful that the old ways will shatter and give way to the new.

“And I will give him the morning star.” Rev. 2:28

There are numerous interpretations that can be applied to the morning star, but we shall narrow it down to apply to the seeker at this stage of the path.

God said to Job:

“Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?” Job 38:4-7

Morning stars are individuals who were with God when the foundations of the earth were laid. They participated in the morning of creation and assisted in the great creative process itself.

Venus is also called the morning star as it is the first star-like object visible at night and the last one to fade in the morning sunlight.

The seeker who is given the morning star will be given so much light and truth that he will stand out among many lesser lights as an ensign of truth. Later he will go on to higher spheres and participate in the creation of other earths and worlds as did the morning stars of the past, as noted by Job.

“He that hath an ear, let him hear what the Spirit saith unto the churches.” Rev 2:29

We shouldn't have to be reminded to listen to the great promise of our destiny but humans are prone to have spiritual amnesia; the inner voice has to constantly strive to refresh our memories concerning our spiritual duties.

The Ray of Thyatira

At Stage Four in Thyatira the seeker is dominated by Ray One, The Ray of Will-Power-Purpose. This is a governing influence.

The aspirant here is promised power to govern which is an aspect of Ray One. Let us repeat the verses:

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.”
Rev 2:26-28