

## THE INWARD WAY

### The Word Comes to Life

(NOTE: This new series of teachings dealing with the metaphysical translation of the Gospel of John was initiated at the Creative Life Church, Hot Springs, AR, on Sunday, June 14, 2009. This written document is a bit more expansive than the actual presentation, in order to provide ample reinforcement to the principles it contains. The series will continue at the 10:30 AM services there on the third Sunday of each month and will be available in this format at [www.creationspirit.net](http://www.creationspirit.net) shortly thereafter. You are welcome to participate in these services. Feel free to comment also via email: [creationspirit@gmail.com](mailto:creationspirit@gmail.com).)

Based on the leadership of the Board of Directors, our purpose today is to begin a series of talks that speak to a metaphysical translation of Scripture. In a very important way, spiritually, you are the called ones; on some level of being, you have answered an inner calling to be present. You can rest assured that this is not only for your good, but will also serve others by your example. God lends us to one another this way.

So, let us get right to the point. For some, Scripture has no particular interest or meaning. For others, it has greatly informed their lives. Still others seem to have been misled or even intimidated by Scripture, at least by how others have insisted they see and use it in their every day lives.

We can benefit spiritually by using metaphysical inquiry to open the door of deeper meaning and life purpose. I like to call this sacred process, “The Inward Way.” Intellectual inquiry looks largely to outer authority, emotional attachment, literal meaning, linearity, and rationalization for answers. We can gain a fuller understanding of how we can demonstrate life from the foundation of spiritual awareness heard inwardly.

Aristotle posited the view that metaphysics deals not with the physical aspects of life but with the *ordering* of life, that is, because there is order to how life flows from one moment to another, there must be some single ordering principle. Some have interpreted that to mean that there is some source larger than we are, called God, and that this Source orders all of Life. Aristotle called this ordering source First cause—meaning, not as some would say, the first of many—but rather the first and only real cause. If the one and only cause is what orders life, then this cause must be the actual principle that governs its demonstration into being.

Some say that God is Love. Here is where we depart with the usual views about love. Love is not an act, an emotion or a personal feeling. Love is a frequency, a vibration, the inner resonance that represents our sense of communion with spiritual awareness found only inwardly. What we are called to demonstrate is being at One with Christ, the awareness of spiritual consciousness; thus the spiritual meaning of at-one-ment. Indeed, spiritual consciousness, God, is the catalyst that lights our way. Much like a tuner in a radio, we connect with the perfect resonance or frequency of the Word, and bring its message into being. This view puts into place the process of living from some seemingly unknown or mysterious source—not our intellect or opinions, mind you, but rather something we can find only as we listen inwardly by silencing our own way of thinking and believing.

Let's look at a Scriptural reference as a means of moving forward spiritually with greater ease. In Mathew (19:24), Mark (10:25), and Luke (18:25) we find the story of the young rich man inquiring of Jesus what he must do in order to follow him. Besides following the Ten Commandments, Jesus tells the inquirer that he must rid himself of all his riches. As we know, the young man—much like many of us, I suppose—finds this to be too much of a sacrifice. What follows in each of the three Gospels is this comment from Jesus, "It is easier for a camel to walk through the eye of the needle than for a rich man to enter the Kingdom." To cut to the quick, "the riches" Jesus speaks about is not a reference to material wealth, but the vast collection of beliefs and opinions we use to guide us through life. They are what form the storehouse that seemingly feeds us in material life, much like the humps serve the camel. We are so enamored of them that we treat them as treasures. We even fight to the death for them, and often fracture relationships and diminish our spiritual walk with them. Secondly, the Kingdom is the infinite Source of spiritual consciousness, composed of inspirational messages we receive when aware—and which constitute the path of Truth we are to demonstrate, moment by moment.

If you have ever tried to thread a needle, you know that it can be a somewhat trying process. And certainly a thread too large for the opening will not be accommodated. To mix metaphors for a moment, what we are being told in this Scriptural reference is that one cannot travel through the straight and narrow with extra baggage. That extra baggage is the huge container of beliefs and opinions we have gathered from outer sources. Jesus' admonition, then, is to leave those behind, thus clearing us of the old in order to become aware of the vast Kingdom of spiritual Truth, found inwardly. This is also the resurrection story—dying to the old, so we may be born anew by abiding the Truth, instead.

What we are embarking on today is a return to this philosophy of inwardness, as least for a time, so we can see how it affects our lives. Don't knock it until you have tried it—at least for a time sufficient enough for you to discern any difference between it and how you may now be demonstrating your Life.

For this series of presentations I ask this of you: I ask that you trust enough to suspend whatever way you have come to treat Life and Scripture and, instead, to look at Scripture as a way of informing us how we are to live—how we demonstrate our purpose spiritually—beginning inwardly. Indeed, we would be wise to comprehend that love has no purpose but to fulfill spiritual awareness through its renderings.

By shifting from ego consciousness and a life of self-importance—exerting the need to abide our own mental configurations rather than Truth—we learn to overcome spiritual malnutrition. Spiritually or metaphysically, we are fed or nourished by communing with and dining on the awareness of inspirational frequency or resonance, so we can then abide the insight that enlightens. This, of course, can lead us to transformation. Indeed, we transcend self-importance and land in the universe or dimension of eternal and infinite Truth, wisdom.

Initially, this could be confusing and seem difficult or onerous. It could even stir up some feelings of fear. However, if we focus *only* on the vibration or frequency of the Source we are to *demonstrate*, and not on our beliefs and opinions about spirituality, this

will simplify our approach quickly and accurately. Don't be intimidated by another view; only ask within what deeper meaning The Inward Way could have for you, and then simply *listen* inwardly for a powerfully clear answer. Like meditation, no one can *really* tell you how to listen, but you can be assured that if you ask inwardly and simply *show up* to listen, and all you need will become abundantly clear to you.

Also, most of what we will find in spiritual offerings and Scripture is a series of hints for being faithful to our purpose. Mary Baker Eddy tells us, "The inward voice of truth, is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in the dark places of fear." Awareness of the roar is akin to discerning the Truth speaking to us, the love we are to demonstrate moment by moment.

This is not an intellectual approach at all; it is a heartfelt one. Do not work at it; do not think it out; just let it come to you. Simply let it be. Do not worry; we will practice this together over the succeeding months. This practice is about one thing only: listening while deeper meaning seeks our spiritual awareness.

Some say that Life provides an opportunity for learning how to create, and to judge if what we create is good or bad, right or wrong, from a physical, moral and ethical reality. Some fix themselves in self-importance, thinking they are the creators and need only to follow their own ideas and beliefs

Through a literal translation of Scripture we have been led to believe that Genesis, Chapter I, is about how God creates; that Genesis constitutes the proof that *only* God creates. Chapters 2 and 3 speak to how *we think* we create, or that we also can. Of course, these two chapters are only describing a dream—a living nightmare, really—that we think we can or do create. In a very limited sense, intellectually, that is how our world of expression is described. And how we generally live it.

These allegorical references in Chapters 2-3 of Genesis are really about the false identity of duality founded in a belief of our separation from God, spiritual consciousness. Many feel a need to control all of life, manipulate it, and be the sole judge of it. And we like thinking we have all the free will in the universe, although most of us live by choosing only one thing out of a few familiar choices, rather than tapping the limitless inner Source for our highest good.

Focusing on such distractions also leads us to the realm of judgment and erroneous definitions of spiritual purpose. This is the essence of the Tree of Knowledge referenced in the allegory of Adam and Eve. The allegory instills creation as an erroneous idea generated by dreaming man, in order to validate and affirm his existence, self-importance, desires, and worth.

Genesis is about *spiritually demonstrating*, *not* creating; there is a difference between the two, a really big one. Life is not about magic, something we have labeled creation—turning nothing into something. Life is about validating the evidence of Truth, Christ consciousness, inspiration made aware—bringing the face of that evidence out into the open as we witness to its Source. Thus, what we are demonstrating is that we are being at one with it. That congruence reflects Truth's exact image and likeness.

Our purpose deals with the act of being satisfied—indeed, fulfilled—simply by demonstrating inspirational vibration. From a metaphysical point of view, the *single criterion* for validating spiritual demonstration is to discern if what we are individually demonstrating is coming from the *one real* Source—period. Either we did begin at that Source or we did not, and there is neither right nor wrong, neither good nor bad about it. Spiritually speaking, we either demonstrate inspirational Source or we are demonstrating no thing at all.

Beginning rightly means we demonstrate rightly. When we begin at the spiritual Source, what comes of it is the perfect image and likeness of that Source. It is inspirational vibration or frequency liberated into being; thus its demonstration. This is what we call the Law of Order (L'ord), and it works precisely the same with ego consciousness as it does for spiritual discernment. If your goal is to live spiritually, though, simply discern from whence it is you are demonstrating, and be sure it matches inner resonance.

Here is a practical example. You hear an inner calling to attend a gathering dealing with metaphysical meaning. How do you demonstrate that? Did you abide that inner calling or did you not? Your purpose was to get dressed, get in your car, and drive to the session, just as directed. Nowhere did you hear that you were to intellectualize, moralize, or be judgmental about your demonstration. Simple discernment works just fine, thank you. Adhering to an inner request to attend the session has nothing to say about whether doing so, in and of itself, is good or bad, right or wrong, better or worse. Following intuition—your awareness of the still, small voice—is only about whether you followed what you set out to do, whether you demonstrated the original intent.

The same is true about The Inward Way. Did we go inward to get direction and simply follow it, or have we instead chosen to activate our actions from the basis of some outer authority—from ego consciousness, our beliefs or opinions, which most assuredly originated from outer source?

Given the allegory of Genesis, Chapter I, God proves or demonstrates the existence of its sacred vibration through the initiation of spiritual consciousness through a symbolic image. The image is akin to a vibration of light that is acknowledged into being. Similarly, we are able to acknowledge the vibration of that particular inspiration through a sudden insight, an “aha” moment; indeed, a sweet sense of clarity depicting some new meaning or direction for us.

So this is where the Gospel of John takes us: to the heart of spiritual demonstration. Simply put, this Gospel is the only one that gives us instruction about our purpose, at least most directly so. It begins with the words: In the beginning... and this beginning is not about God beginning the creation of the earth or us. It is about how spiritual consciousness or frequency functions, comes into Being—how it is demonstrated.

As we begin the Prologue, we see the word, “Word.” The Word is sacred, in that it somehow validates the sacredness of inspirational or symbolic meaning. The impact of its meaning for us is sacred as it leads to the act of demonstration, of providing spiritual proof or evidence—but only when it is activated from its Source: inspiration (intuition).

Word, any word, is a series of man-made letters formed into a configuration meant to convey meaning. As such, it represents or symbolizes meaning through that collection of letters. In and of itself a word has no inherent meaning, no intrinsic value; it has some kind of meaning or value only because somewhere down the line a group of people agreed that a particular set of letters represents some image we think is what we saw, or at least seemed to.

For the most part, we have since skipped past the original intent and we now deal with words mostly out of intellect; we hear a word and we come immediately to some memorized intellectual meaning of it. For the most part, we no longer experience its meaning—its frequency or vibration—for ourselves. We merely mimic those original agreements.

Metaphysically, the key is in experiencing the frequency of vibration that is inherent in, and intrinsic to, each symbolic representation. When we ask and then listen inwardly, the spiritual frequency is conveyed in the form of inspiration, a symbolic form that inwardly communicates a bit of Truth or wisdom. Thus are we enlightened, and liberated from the blinders and maladies of ignorance.

Now to see how the Prologue to the Gospel of John speaks to this sacred act of demonstration.

‘In the beginning was the Word:  
the Word was with God  
and the Word was God.’ (John, Prologue: 1)

The metaphysical message contained in this initial entry into the Prologue tells us metaphorically that spiritual demonstration begins with our awareness of a spiritual frequency heard as inspiration. This resonance leads to demonstration of its essence: the spiritual meaning for us. The process of demonstrating its image and likeness stems from our awareness of the voice or frequency of the particular inspiration discerned or resonated with.

The term “*was*” is used only because of the human need to see action expressed over time. In metaphysical terms there is only now, so we can change that basis: “In the beginning is the Word: the Word is with God and the Word is God.” Metaphysically speaking, we simply come to the process of *demonstrating* that identifies the image and likeness of some inner Wisdom, Truth.

When we tie inspiration to Aristotle’s idea of First cause, we find this initial entry to be said this way:

First cause, spiritual principle or inspiration, initiates spiritual demonstration:

Effect—the outer form of inspiration perceived—always relates to First cause, or the awareness of inspiration that activated it into being.

Thus First cause, or inspiration discerned, and its effect, inspiration changed in form from spiritual idea to material demonstration, are inseparable, and thus are One.

This might seem a bit cumbersome to deal with, so to make the language even simpler, we find it said this way:

The Awareness of inspiration initiates spiritual demonstration:

The inspiration demonstrated always relates to the awareness of inspiration that activated it into being.

Thus inspiration discerned and changed in form from spiritual idea to material demonstration are inseparable and thus are One.

To make it even simpler, we say it this way:

Demonstration begins with being at one—aware of—spiritual or Christ consciousness.

This inspiration places us at one with God, Love.

Indeed, this demonstrates Being at One with God, the resonance of Love.

I'm sure you can find a way to say it even more clearly for your own benefit.

As we proceed to the next verses of the Prologue, we will find that essentially the same thing is being said over and over again. This is often the case found in Scripture, for Jesus gave us so few teachings, only they are offered in a variety of expressions so those who need to hear them in a certain way will find the one that they resonate with, that makes spiritual sense to them.

He was with God in the beginning.  
Through him all things come into being  
not one thing came into being except through him.  
What has come into being in him was Life,  
Life that was the light of men;  
and light shines in darkness,  
and darkness could not overpower it. (Prologue: 2-5)

The first line of this section speaks to the spiritual reality that demonstration is initiated from inspiration discerned. The “he” is the spiritual idea or inspiration discerned. You will recall that each inspiration is akin to the child of God, the one and only Son. It is “the one and only” in the sense that there is but one and only Truth for us to follow. From there, we are led to see that through demonstration of inspiration all of Life is formed.

And all demonstration takes this path. What comes out of inspirational demonstration gives life to it, and this enlightens all as to its Source and purpose.

A man came, sent by God.  
His *name* was John.  
He came as a *witness*,  
to bear witness to the *light*,  
so that everyone might believe *through* him.  
He was *not* the light,  
he was to *bear witness* to the light.' (Prologue: 6-8)

Man is the metaphor for all spiritual ideas, all those that come to awareness through inspiration. It is the frequency of the inspiration discerned that demonstrates or witnesses, that enlightens. We thus come to comprehend (not believe) that this is the spiritual way to fulfillment. The awareness of each inspiration is not the purpose itself. Awareness witnesses to insight and enlightenment, thus activating its demonstration as the fulfillment of spiritual purpose.

### The Word

The Word was the real light  
that gives light to everyone;  
he was coming into the world.  
He was in the world  
that had come into being through him,  
and the world did not recognize him.  
He came to his own  
and his own people did not accept him.  
But to those who did accept him  
he gave power to become children of God,  
to those who believed in his name  
who were born not from human stock  
or human desire  
or human will  
but from God himself.  
The Word became flesh,  
he lived among us,  
and we saw his glory,  
the glory that he has from the Father as the only Son of the Father,  
full of grace and Truth. (Prologue: 9-14)

The awareness of inspiration is what enlightens everyone, and it is what signals its forthcoming demonstration. Inspiration is part of infinite being, of which all demonstrations are formed; yet those who are unaware do not recognize this infinite Source. Most do not give life to intuitional being; they are too stuck in ego consciousness to be aware of what it is that beckons from within. Even though our

purpose continues to be validated through demonstrated inspiration, this process is still not fully accepted. Those who are aware accept and demonstrate inspiration, the frequency of love discerned. This demonstration is not initiated through human desire (ego consciousness) or self-will, belief or opinion, but from spiritual or Christ consciousness only. Inspiration lives among us. The inspirational vibration is glorified as it is parented or demonstrated into Being. There is no other elemental son of that which parents it, other than spiritual frequency, inspiration made aware. It is this inspiration that we call grace, the Truth.

John *witnesses* to him.  
He proclaims:  
This is the one of whom I said:  
He who comes after me  
has *passed ahead* of me  
because he existed *before* me. (Prologue: 15)

Demonstrating inspiration witnesses to its sacredness. Thus demonstration is the outcome of spiritual discernment.

Indeed, from his fullness we have, all of us, received—  
one gift *replacing* another,  
for the Law was given through Moses,  
grace and Truth have come *through Jesus Christ*.  
No one has ever *seen* God;  
It is only the *Son*, who is close to the Father's heart  
who has *made him known*.<sup>7</sup> (Prologue: 16-18)

From the infinitely discerned awareness of inspirational Truth we gain the fullness of spiritual demonstration, one instance after another. Moses represents the “law giver,” the laws of ego consciousness that have us witnessing to the illusion of our own creations, founded in ego consciousness, rather than through the example of Jesus. Jesus represents the consciousness that witnesses only to the inspirational frequency of the Christ, the Truth he followed faithfully.

Through the eyes or context of ego consciousness, no one has ever seen spiritual consciousness, God. It is only through each inspiration—heart knowing—that spiritual consciousness—God, love—is spiritually comprehended. We do not comprehend God through outer signs. The face of God, of spiritual consciousness, is witnessed through demonstrating the spiritual awareness that inspired it into Being.

Next month we will continue the metaphysical translation of the Gospel of John. I suggest you take out your Bible and finish looking through Chapter 1, and then on to Chapter 2, using the framework we have initiated together this morning.

For now, let us begin living the Word by simply demonstrating each inspiration perceived. Try it; I have a sense that you will come to like it. Remember: just let it be.

