

This third segment in a series describing various aspects of The Inward Way was presented to the congregation of the Creative Life Church, Hot Springs, AR, on Sunday, July 19, 2009. Your comments are welcome via email: creationspirit@gmail.com. Succeeding presentations regarding other aspects of The Inward Way will be made on the third Sunday of each month at the 10:30 AM service of the Creative Life Church, 229 Bayard Street, Hot Springs, AR. The public is invited. In addition, meetings of The Aristotle Group, formed for purposes of metaphysical exchange, are held on the third Saturday of each month from 10AM-noon at the same location. These meetings also are open to the public and participation is encouraged.

The Inward Way: The New Order

You will remember the last time we were together we came to comprehend that our spiritual purpose is to demonstrate being at One with spiritual or Christ consciousness, and that all demonstration is initiated by our awareness of what it is that inspires us to do exactly that. This at-One-ment is inspiration individualized. It is a complete state of Being—and our spiritual identity. I hope that all of you have been practicing this form of spiritual consciousness since we last met.

Today we take a look at the spiritual meaning of “The New Order,” which we find in the last half of Chapter I in the Gospel of John. New Order not refer to some new world order that people have come to fear today. Rather “The New Order,” refers to the pronouncement of a new way of demonstrating life—of being with Truth, the Christ—occasioned by the introduction of the spiritual idea of Jesus by John the Baptist.

Before I take you on a ride through the rest of Chapter One of the Gospel of John, I would like to suggest two steps that might be helpful as you discern spiritual or metaphysical meaning for yourself. First, as you read the Gospel of John simply ask yourself this question: metaphysically speaking—as a metaphor, symbolically—what is the overall meaning of this chapter? When you have discerned that inwardly, then ask: specifically, what contributes to that deeper meaning; what are the clues and cues that got my attention, that took me beyond intellectual and emotional understanding?

Remember, anything that comes into this presentation is only something that works for me. Listen inwardly for any resonance that points to spiritual discernment for you and make only that yours. Better yet, use what speaks to you inwardly to open the way for a version of The Inward Way that works for you. Then practice it daily as a way of lifting not only you, but also understanding that your practice and example are for greater spiritual purpose.

As we proceed on this journey though the Gospel of John together, chapter by chapter, essentially we will be rewriting at least this section of the New Testament. The only thing I will add is this: because I believe both in you and in the solid foundation we are building together, I have absolute faith that you are fully prepared to excel in this mediation. No doubt, just as with The Aristotle Group, there will be a transition between using intellectual analysis and spiritual discernment. The simple formula for opening up the way for spiritual discernment is to exercise a good dose of wonder, tied to no expectations or desired outcomes whatsoever. And then simply listen—inwardly—for

the still, small voice. If expectations and desired outcomes begin to show their faces, it is a sure sign the ego is fighting for its very life. Whenever we get ourselves into a place of metaphysical wonderment, the ego feels threatened and reacts with some form of fear, usually with feelings of doubt or confusion, or some compulsive need to defend or control a situation, rather than letting Truth simply be. For a time, some will feel the inner dissonance announced by a false need for intellectual investigation. If so, simply acknowledge this tug of ego consciousness and thank it for heading you in the direction of unfettered trust in the still, small voice. Using intellect and emotion are not where Truth is found. Only going inward to the ultimate Source will do that.

I ask you this: has even a single one of you been able to find Truth up here, in the brain? Metaphysics is not about the physical world, and is thus not about something called a brain. Metaphysics is about the ordering of Life—how we give meaning to Life—and ordering has its foundation only in the awareness of spiritual or Christ consciousness. So why would any of us look to find something somewhere where it cannot be found? It is like going to a gasoline station to find the source of a cloud. You will not find that source there because the station is the wrong place to find it; that particular source is found only in the “ethers,” so to speak. Likewise, we go only inward for Truth, the only place Truth resides. Do not be at all concerned that it will take longer to find it inwardly. Quite the contrary, going inward releases Truth spontaneously, instantaneously. Truth is not seen through intellectual pursuit. That is the ego conscious way that, at best, can only point to Truth. The only thing left to do with Truth once found is to faithfully demonstrate it. Demonstration brings us into harmony with Truth.

Inward is both the place and the way we engage with spiritual awareness. From awareness of Truth we gain the spiritual freedom to demonstrate that very essence of being. As we get out of its way—and our own, letting go of the grips of intellect and emotion—we find and function from the essence of humility, and let Life simply be.

From what we came to comprehend from our earlier exploration of the Prologue, the perspective that releases spiritual discernment for the rest of this Gospel has been set. Briefly, the rest of Chapter One details the manner in which John, through the writer of this Gospel, witnesses to the Truth that comes from a way that is different from following Scriptural law. This law is regularly dictated and practiced by those interested in attaching their intellectual idea of spiritual substance to physical life. John the Baptist points to the Truth: there is another way that provides deeper meaning and a clearer sense of purpose—one for living spiritually. The rest of Chapter One simply describes the means of implementing the Truth in this regard. Rather than reading this and succeeding chapters to you and then discussing them, I will just let the content unfold as spiritual discernment, section by section.

A summary of metaphysical intent portrayed by the consciousness John represents might look like this. “There is a way to Truth of which you have yet to become aware. Be prepared for it by opening your minds and hearts for what lies ahead. Another perspective is on the way, depicted by the metaphorical Jesus.” Here are some of the instructive elements or metaphors that led me to that brief summary. Those that resonated and opened my spiritual eyes are: “baptism,” “the sign of the dove,” the “Chosen One,” “where does the Rabbi live?” and last, “angels.”

Baptism deals with changing how one sees him or herself, and thus Life itself. In this case baptism is about changing a perspective that is housed in intellectual and emotional interpretation. Using primarily this perspective, many come to view much of the world as evil and thus wrap it in a veil of victimization, which constitutes a world of duality. So formidable does it appear to them that it paralyzes all their efforts, and they can accomplish little, if anything, in the service of Truth. John the Baptist, remember, symbolizes a state of consciousness that is only a temporary state of being. He represents the Truth that the intellectual means is not a permanent state of consciousness. There is another way. What is this other way? It is one that comes about through conversion, or baptism—abiding the perspective of the Holy Spirit, Christ consciousness, which fans the inner fires that temper Truth once found. The Holy Spirit is what activates our Truth witnessed as spiritual enthusiasm—with fire in our belly *for* Truth.

At Bethany, on the far side of the Jordan, we find John the Baptist baptizing. He uses these words: “standing among you,” “unknown to you,” “is the one who is coming after me;” and “I am not fit to undo the strap of his sandal.” I will not get into the metaphorical meaning of Bethany and Jordan right now, except to say that these locations represent the muddy waters of unredeemed consciousness that need purification—much like our own at times.

The metaphorical reference to “the unknown that stands among you” is not Jesus, but what Jesus represents: dedication to the Truth that is found inwardly. Truth is unknown to us largely because it is clouded from view by our frequent commitment to ways of ego consciousness, including the seeming need for outer authority and signs. The reference to the sandal merely indicates that the intellectual way or the letter of the law is not the way we tread to Truth. Thus ego consciousness is not even worthy to loosen the strap on the sandal that carries us on the spiritual way, facing only in that direction. The long and short of it is that we must be baptized, change our way—and be directed by the still, small voice.

The reference to the sandal reminds me of another bit of Scripture, where Jesus speaks of the disciples going out two by two, reminding them that when they come about a house that does not welcome them that they are to shake the dust off their sandals—their feet, actually—and move on where the houses deserve Truth (Mark 10:11). In metaphorical terms, the houses that do not deserve Truth are those houses of thought or consciousness that form Life out of ego consciousness—self-important, material ends. “Deserve” here means is akin to—or relates directly, as to Source. Those houses of spiritual consciousness are those that are congruent with Jesus’ teachings, the disciples of The Inward Way. Shaking the dust off their sandals or feet infers that dust, that is, unorganized earthly matter—the illusions of ego consciousness, worthy only of the grave—should be cast off and buried in favor of the Truth.

Then there is, “from ashes to ashes, from dust to dust.” Generally, from a Scriptural reference, ashes denote vileness, meanness, frailty or humiliation. In metaphorical and spiritual terms, however, ashes represent a dead body—a body of useless consciousness, that being ego consciousness. Therefore from useless ego consciousness can come only useless outcomes, worldly instead of spiritual. This treatment echoes and reinforces the essential uselessness of dust. From dust can come only dust—from earthly or ego

consciousness can come but a remnant of ego consciousness that forms no spiritual reality.

The added reference is that Jesus sent the disciples out two by two. Contrary to popular translation, which suggests that the disciples literally tread as pairs, the metaphorical meaning is that the Truth treads into incomplete circles of understanding. Even if one takes two by two to equal the numeral four, this also designates incompleteness. You will recall that increments of the numeral three comply with increasingly higher realms of completeness or spiritual dimension. Thus, the reference to two by two means that much of the time those who abide spiritual consciousness will find themselves with those who abide something not akin to that. Further to the point, pairing—two by two—makes reference also to the pairing of awareness with its demonstration. Said another way, we find an early reference to “walking your talk.”

I found myself wanting to ask you to forgive me for taking this meander into related but not directly applicable metaphors for this chapter of John. Then I heard the inner voice saying that it is only ego that wants to stick to some planned, straight line agenda, while, in a spiritual sense, a meander is the voice of Truth wanting to be heard. It seems to come out of nowhere and simply has to be followed.

To continue, when John says he saw the Spirit come down on Jesus like a dove from heaven and rest on him, it carries the metaphorical meaning that peace, the dove—the gift of grace that informs out of innocence—comes only from the inward Truth that makes us free. What does “free” mean in this context? It means free from discontent, worry, ignorance, complexity, anxiety, fear, misrepresentation, and all the rest that comes from a cluttered mind and troubled heart. Peace visits us as we abide spiritual or Christ consciousness. When it is said that John baptized with water it has the meaning that intellectual pursuit occasions mostly troubled waters—the ebb and flow of emotional and intellectual turmoil, not peace, and they must be washed away. This would involve much work. The more peaceful way is witnessed by contrasting the troubled waters with the metaphorical dove.

The awareness of the still, small voice as the source of Truth is that which frees our mind from its troubles. Indeed, it is peace that comes like a dove from heaven—that inner place of Truth, the Kingdom of Heaven. It flutters down, not on our physical head or brain, but on our inner sense of heart knowing, alighting on our spiritual crown in the form of enlightenment. The soft landing of a fluttering dove is what it feels like to become aware of the inner voice. And it coos lovingly to us. This inner knowing, unlike intellectual or emotional knowledge, is the voice of the Christ, spiritual consciousness. The Christ is the same source that blessed Jesus in his reflection of God, and we are blessed by demonstrating that same reflection.

The Chosen One is portrayed here as Jesus. Metaphysically, however, the Chosen One is what Jesus represents, how he serves as metaphor. Jesus comes to us as the metaphor for faithfully demonstrating the Word—the divine idea or inspiration parented by the voice of the Christ, the Truth that makes us free. Thus the Chosen One is divine idea, spiritual consciousness—inspiration, if you will—revealing itself through the Law of Order. The

principle of Truth can only render the image and likeness of that Truth. Love renders only Love. It can render nothing unlike itself.

When Jesus is called the Lamb of God, this refers to that which restores in humanity the pure consciousness and substance of Truth revealed inwardly, through the power of the Holy Spirit, Christ consciousness. It is the Word made divine by coming gently to the realization of Truth from the seat of our very own divinity. This ongoing communion with Christ consciousness is our most natural state of being. Its nature is to vivify and perpetuate Life out of innocence, purity, and guile. Indeed, the Christ is the gentle lamb of innocence.

As we continue, Jesus asks those who are present what they want. They ask him, “Rabbi, where do you live?” From a metaphysical perspective we hear it asked this way: “Teacher, where does your consciousness reside? From what meaning or perspective do you teach?” Jesus, it is said, turns around—turns away from the old, the intellectual pursuit of law—and leads them home, to the Spirit of the Law, the divine Law of Order. Indeed, they came to see that Jesus lived as the representation of Truth, the Loving Way. The Inward Way.

How about the reference to angels? Angels are the name we give to the many divine Truths that come to us as invisible spiritual beings from their home, the Kingdom of Heaven. In a way, they are the messengers of grace, God’s way of remaining anonymous. Jesus tells one of the inquisitors that he will see greater things than what Jesus has described when they come to real Truth: “...you will see heaven open up and the angels of God ascending and descending over the Son of man.” Given our current understanding of Father and Son, we know that Son refers to all of God’s children, all the divinely inspired ideas that are parented from the womb of Wisdom. Here we have yet another way of putting Truth in symbolic form, in order to convey its divine essence as the seed that grows into a perfect reflection of its Self—just as the fullness of the mighty oak resides in the tiny but potent acorn. In this way—in the angelic or spiritual messages we receive through the Holy Spirit or Christ consciousness—Truth is rendered.

Now we come to place where the names of a few disciples are mentioned. Are they simply characters in a spiritual drama, or are they mentioned to show what dimension of consciousness they represent? Primarily, it is the latter. Each of the disciples, as is each location mentioned in the Bible, is a metaphor for some perspective on life—an archetype, as it were—and each can be transformed through spiritual awareness. For example, when consulting the Metaphysical Bible Dictionary, we find that Andrew represents the strength of mind that rejoices when the power of the Christ, Truth, is discerned. Simon Peter symbolizes the faith capacity. When we access both of these conscious dimensions at the same time, their bond enables us to demonstrate the joy of abiding Truth while demonstrating trust or faith. This combination allows us to transcend even the most arduous circumstances. It is said that in this life we are to deal with and master only twelve such archetypes; hence a need to understand the metaphorical meaning of the twelve disciples. Perhaps we can dedicate a future session or two to such meaning, but that is not our purpose just now.

The characters mentioned are used also to set the stage for Jesus to speak to Nathanael. You will remember that Jesus sees Nathanael coming, and he says, “here comes the Israelite, in whom there is no deception.” This doesn’t mean that Nathanael does not engage in deception, only that he is not easily deceived by the ego conscious meaning of life. Jesus’ declaration is a compliment. As a brief aside, Israel also is the metaphor for spiritual purity, an archetype residing purely in spiritual consciousness, witnessed by the metaphorical Nathanael.

Jesus then answers Nathanael’s wondering about how Jesus knew him by saying that “before Philip came I saw you under a fig tree.” Phillip is the metaphor conveying, “before the power of Truth has come.” What meaning does this have for us? Essentially, the fruits of spiritual or Christ consciousness take precedence over those of ego consciousness, and these fruits are the only viable figments, no matter what other consciousness one might abide. The spiritual tree prospers or bears its fruit in the figments of divine Mind or Source, Christ consciousness. Contrarily, if personal determination forms ego conscious figments, what else can they come from or be? Only that.

This Scriptural reference also takes on the meaning that before anyone or thing is demonstrated, it is divine—that is its Source: divinity. Thus, the divine is all that can be witnessed as the fruit of the tree that bears it. Knowing someone or something before it is witnessed is a simple vision of it: as divine, because that is all there is, and only what can be demonstrated.

What is it that comes from divine Mind or inner Source? It can only be the figments inspired by the Christ, spiritual consciousness. Additionally, by using the term “deception” linked with the fig tree, Jesus is saying that Nathanael is not a contemptibly trifling or worthless image of Truth; he represents the “real deal.” Jesus recognizes Truth in the figure of Nathanael, and so Nathanael calls Jesus the Son of God. Metaphysically speaking, the idea of Jesus—Jesus as metaphor—is precisely and only that: the consciousness that witnesses faithfully and only to the inspiration that beckons its demonstration and informs his way. Likewise, as we become aware of the Truth, our only mandate is to demonstrate the Truth. As we do demonstrate our oneness with Christ consciousness, we also come to reflect the metaphorical meaning of Jesus, in that precise image and likeness. This provides the deeper sense of reality for Jesus’ admonition to us, if I may paraphrase: “When you follow me”—meaning my way, The Inward Way, the voice of the Christ—“these same things you can do; even greater than these shall you do.”

This exchange reinforces what we will find portrayed throughout this Gospel of John: from divine consciousness or inspiration—the voice of the Christ—can come only that same image and likeness. I am that: I am. And so are you that—you really are. What a fitting ending to the Prologue and Chapter One.

Next time we are together we will discern, through metaphor, the metaphysical meaning of Chapter Two, which deals with the first of Jesus’ so-called miracles, demonstrated at the wedding at Cana. We will then deal with the cleansing of the Temple before proceeding to Jesus’ journey to Jerusalem. Remember as you pursue meaning for you in

this upcoming chapter that these allegories are metaphorical in nature, with hidden meaning buried deep within them. I encourage you to fathom the depths with the spiritual tools we have at hand. Happy unearthing! I will meet you there.