

THE SWORD OF SPIRIT

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Good evening... Let us combine two ideas tonight, one of these has been very much with me today, and the other one came this evening in our meditation. And [in somehow] somehow or other they combine themselves, and we'll have to see how as we let it unfold.

The first of these is: "*I came not to bring peace, but a sword.*" This is a very, very strange statement coming from the Master. We have the idea of course always that with the Master, there is peace and harmony and joy and completeness. I think we visualize the Christ somehow or other as sitting on "cloud nine" all of the time, and no rainy days in between. Yet he says, "*I came not to bring peace, but a sword.*"

Now I imagine that anyone may translate this in any way they wish, but I speak to you about it merely from the standpoint of what I have witnessed in my 30 odd years in this work. And that is that, the reason the Christ seems to bring a sword is that our purpose in life, and the Christ purpose in life—are two entirely different things.

We are set on security and we think of security in terms of economic good, physical good. We think of peace, security, health, abundance, happiness—entirely in human terms. It is always the acquisition of some material form of good that is to bring us our peace,

harmony, wholeness, completeness. Even nationally and internationally we depend on a bomb for peace. Horrible idea, but nevertheless a fact in this age.

In the past we have depended on navies for our peace. And of course individually for sums of money, or a degree of physical health. And in our lifetimes we have witnessed the failure of all of these to give us either peace or security, or happiness.

And so it is that the Master came to reveal a Kingdom not of this world. He came to reveal a Peace, a peace also not of this world. Also security, "*that we shall not live by bread alone.*"

And he gave us—that we shall live by something that to us is almost impossible—"the Word of God." "*We shall live by the Word of God!*" That seems strange to meet the threat of a bomb with "*the Word of God,*" to meet the threat of disaster, of famine, of disease with "*the Word of God.*" And yet, this is the Christ ministry, "*shall not live by bread,*" by the world of effect—but by the Word of God.

In the world of the Master's day, just as in our world today, "force" was the great power. Whether it was force of arms, whether it was the force of medicine—always it was "force" in one way or another, "power" in one way or another.

Yet, the Master says "*resist not evil, put up thy sword.*" And here

again you see why the sword comes to us. The sword that the Master spoke of, that he brought, was actually the difficulty that we have in breaking our faith and reliance on material means. This is the sword, this is the great trial and tribulation that we all go through.

As a matter of fact, this is the suffering that every individual goes through—who turns to the spiritual Path. Oh, I know that it is very fashionable to believe that if only you will turn to the spiritual Path, it will be all sweet and light. You have already discovered it isn't so.

It is so when the spiritual Path has been *realized*. But until then, you find the meaning of that "sword". . . that breaking away from faith, hope, confidence, reliance on external powers. Whether those powers be a God, a prayer, a hymn, a right, a ritual, a ceremony. Whatever it is that man has depended upon—armies, or navies, or gold in the vault.

You know, in our day, just this last 20 odd years—the American dollar was all-powerful. When all the other currencies were slipping—the American dollar stood fast. And you know why? We had \$22 billion of gold at Fort Knox.

Well today, we have minus \$4 billion. And, when we read in the press that the dollar is threatened and that it may weaken, we now learn that it wasn't the gold that gave us the solid dollar—it is our

national potential.

Well now, you put that in terms of gold and silver. You'll find that it's made up of such things as ideas, labor, work, and all of the things that you never could put in the nation's treasury.

So it is that, eventually, whether or not our dependence has been in gold, or our dependence in medicine, or our dependence in the red, white and blue, or some other flag, eventually this sword must come to our consciousness and sever from us—all such hopes and and faiths and confidences—until we individually and then collectively begin to realize that: "*man shall not live by bread alone*". . . by form, by force, by power, by anything in the realm of effect—but rather, "*man shall live by every Word that proceedeth out of the mouth of God.*"

Now, you discover through this, that which first brought me to the spiritual Path. You will discover that the man of earth, the human being—has no God really to depend on, has no God from which he may derive this Word of God. If he listens for it, he's probably listening up toward heaven, or back 2000 years to the shores of Galilee.

Very seldom are we made to realize that if we are to listen for this *still small Voice*, if we are to listen for the Word of God—that we must do all of our listening within ourselves.

Now, according to the Master, "*the Kingdom of God is within you.*" But, we have no way of knowing what he divulged to his disciples about the nature of God. He may actually have revealed to God, the secret of the nature of God. But it is not revealed in Scripture in a way that is readily

understandable.

And therefore the question—in spite of these 400 years of the distribution of billions of copies of the Bible—the question is still asked, "what is God?"

To the extent that it is possible to answer such a question, it is answered in this message: that God is Consciousness, and God is the consciousness of the individual—of individual "you" and "me."

Oh, you may say, "What is consciousness?" But, let us stop somewhere with asking questions, because no one has ever yet taken a photograph of consciousness. Therefore, we must accept the word "Consciousness" as the Intelligence, the Substance, the Law of the universe.

But remembering always that we are speaking of God—as the consciousness of individual you and me. Not a consciousness out in space, not a consciousness in heaven, or on a cross—but the consciousness that actually is functioning your individual life and mine.

In the moment that we can feel, in some way feel the rightness of God "*as being closer to us than breathing,*" feel the rightness of God "*as consciousness,*" we will learn why the subject of "prayer" ever came into being. And we will learn that "prayer" is actually a communion between "me" my outer self, and "ME" the Divine Consciousness of my being.

These are **ONE**, not two. But insofar as all practical purposes are concerned, we are dealing with them as if they were two. We are dealing with them as if there were a Joel, of whom the Master says: "*he can of his own self do nothing; and if he speaks of himself, he*

bears witness to a lie."

And then, there is the same Joel, "I MYSELF," to which Joel can turn inwardly in communion. And by means of "the listening ear," can draw forth the Word of God—the Voice, that when it is uttered, melts the entire universe of error.

You see, just as this "sword of the Spirit" must cut us loose from all faith, hope, confidence, in the external, even in a God. So must **IT** reveal to us, and here too the sword very often cuts deeply into us—when **IT** is trying to turn us within. Because if there's anything in the world that seems difficult to us, it is "turning within" and "being still."

Well, this is natural to the human race. Because we have, more or less all of us, been brought right up from infancy to play with rattles. And all the rest of our days we have been supplied with rattles in one form or another, to keep us engaged in the outer realm. Almost as if it were a plot to keep us from having time enough to go within, listen, be at peace with the Spirit, with the Source of our existence. Then, this sword continues to operate.

Ah yes, it is not going to let us alone for quite awhile. Be assured that the sword of the Spirit is going to function in our experience—until we have been cut loose from all material reliances.

And so, just about the time that we begin to realize that we must stop seeking in the external, that we must stop praying in the external. Just about the time that we start to go within, there comes along "a metaphysical age". . . to tell us to go within for new automobiles, or new houses, or new clothes, or new

marriages, or something of that kind. And we are once more turned off of the track of spiritual demonstration!

Because just as we are about to learn to go within, we learn to go within for the wrong things. In fact, we learn to go within for “things.” And of all things, this is really the error.

It would have been better to continue seeking God or praying to God up in a heaven somewhere, and praying for spiritual things—than ever to have discovered the God within, and keep seeking material things.

God is Spirit, we who would worship God must worship in Spirit, and in Truth. And “*take no thought for our lives, for what we shall eat or what we shall drink, wherewithal we shall be clothed,*” or housed.

Then “prayer,” if it is not a seeking of our life, if it is not a seeking of that which will feed us and clothe us and house us—then “prayer” must be a seeking of the Kingdom of God. And since the Kingdom of God is within you, that is where the seeking must be done!

You will be surprised at the rapid progress that we make on the spiritual Path the moment that we stop turning to God, without or within—for any of the things of this world. And accept the Truth that God is Spirit; and that there is a Kingdom of God, and that it is nearer to you, closer to you than breathing; and that it is entirely spiritual in nature; and that it can only give us the Word of God—it has nothing else to give.

When we receive the Word of God, the earth melts. And what happens when the earth melts?

Heaven is revealed. Because actually, that which we term “the earth,” is heaven. Heaven seen through the three-dimensional eyes, is earth. The earth seen through fourth dimensional eyes, is heaven.

In other words, “*the very place whereon thou standest is heaven.*” This is literally true. And when our senses testify that this place whereon I am standing is hell, disease, sin, false appetite, death, poverty, then be assured that we are seeing through those eyes that have been accustomed to rattles—from the baby rattles to the atomic bomb rattles.

Oh yes, we have been rattling that atomic bomb, you know that. And it has been rattled at us too. But it is a rattle, it is a plaything of mankind: something to keep him occupied on the outer plane; something to divert his attention from the Kingdom of God that is within—which is All-power, Omnipotent.

No, as long as we can be made to look at the mechanism of the bomb—we never will believe that the Word of God is more powerful than that bomb. But it is!

Just as those who have become spiritual healers have witnessed that the Word of God is more powerful than the disease that is presented to them.

Jacob wrestling with the error all night, is nothing more nor less than the same sword of the Spirit. And he recognizes it, therefore is not going to stop wrestling with it until it has yielded up its blessing.

And so with us. Whether or not we like it, the particular sin or disease or lack or limitation is going to persist in our experience. We are going to have to continue wres-

ting with it, until we learn to live by the Word of God, the Grace of God, the spiritual unfoldment from within.

Oh yes, we can carry most of our ills to our practitioners and teachers, and sometimes receive complete healings, and sometimes great healings. But, do not be fooled by that, there will always be something else tomorrow to plague us—until we yield to the sword of the Spirit.

I have never yet witnessed anyone, in my 30 odd years of healing experience, healed of all of the diseases they could contract. Not until individually, each one awakened to the Truth that health is not a condition of body, any more than prosperity is a condition of money.

Health is a condition of consciousness, wealth is a condition of consciousness, security is a condition of consciousness, peace is a condition of consciousness.

When we learn to turn to consciousness, **our very consciousness**, the consciousness of individual you and me, and realize: “*I have hidden manna, I have meat the world knows not of,*” and realize that “I have,” that “I am,” then, in that higher consciousness, we become aware of the Word of God uttering **ITSELF**. Sometimes it is as the *still small Voice*, and sometimes it thunders. But in one way or another, we receive a spiritual impartation from within our own being.

A question often arises at this point. When we hear this Voice, when we receive an act of Grace, when we receive an impartation of God—does it set us completely free of the problems of this world? And the answer is “No!” No one, in-

cluding the Master, was ever set completely free from the problems of this world.

In Paul's case it was called "*a thorn in the flesh*." In the Master's case it may have been called "the Sanhedrin," or "Judas". . . but the name makes no difference. It is always the same thing, "a universal belief in two powers," which has not been overcome, completely. It is always a belief in material security, or material good of one nature or another, sometimes even a trust in people.

Whether or not the Master entirely trusted his disciples, we probably shall never know. Certain it is that he must have been suspicious of one of them. He was quickly able to name him, so perhaps he had an idea for some time before—of the nature of the snake that he was cherishing in his breast.

For our purpose, let us not think this moment in terms of our ultimate freedom from this world. Let us think rather in terms of the principle that will free us. In every case, the principle reveals itself to us, slowly by degree—in the measure of our capacity to understand it.

Just as... well some of us, at least here, remember the first airplane that crossed over from France to England—26 miles of English Channel, and won 25,000 pounds for doing it. Very, very good. We pay now to make that journey, they were paid for making it. But just remember the nature of the planes they traveled in.

And you can look at everything from your Singer sewing machine on up, and go back and think of some of the older models, and now at some of the new, at the automo-

biles from the model T's on up. And you will see how these principles reveal themselves to us—in the degree of our ability to assimilate them, to grasp them.

So it is that we have come very, very slowly. But we have very nearly completed a circle from the heights of revelation attained 2000 years ago, to you may say, "the very depth of religious ignorance, superstition, paganism," of only a century ago. And we have returned almost full circle to where we were 2000 years ago, when it was revealed that I am God.

Once more, individuals here, there and the other place on the globe, are hearing that Voice within them, actually declare: "*be still and know that I am God*."

You know that when they reach there, they have attained the height that Moses attained and Jesus attained, and Isaiah, and Buddha. This is exactly where they were, and what they revealed. That within you there is the Kingdom of God, and it voices **ITSELF** in just that way: "*be still and know, I in the midst of you am God; I will never leave thee nor forsake thee; I will be with thee unto the end of the world; I am the bread, the meat, the wine, the water, the resurrection, I am life eternal*." And, the greatest of all of these, "*I am come that ye might have life, and that ye might have life more abundant*."

Just think, just think for one moment what will happen to you individually when you return to the silence within yourself and let this Voice speak to you, until you do hear: "*I in the midst of thee am power; I in the midst of thee am the only power. Is there any other power but me? Is there any other*

God but me?" "*I know not any*," says Isaiah. . . "*only this I in the midst of me is God*."

Ahh, but you see, when you receive this—and you can receive it very, very quickly—if, if you can make up your mind in advance, that when you do you will not ask **IT** for a new automobile, or a new home, or a new dress, or a new business, or a new marriage, or something else.

That you will accept that "I" as "Omniscience." And realize that since it is the All-knowing. . . "*IT already knoweth your needs, and it is ITS good pleasure to give you the Kingdom*."

And try not to translate the spiritual Kingdom in terms of dollars or pounds, or things or thoughts, because "*God's thoughts are not your thoughts, God's ways are not your ways*."

A "God's Grace" isn't something of a material nature. Yet, when it appears, it comes to us in the tangible form that we call "material good." The barrier is having some preconceived idea of what form it should take.

You see, the sword of the Spirit must come to us to sever all of our beliefs in some far off God; sever all of our theological beliefs about the nature of God—a God who punishes or a God who rewards, a God who gives or a God who withholds. All of this must be taken from us!

And until we come into the realization that we will only meet God face-to-face, when we hear the still small Voice within us, say that little word "I". . . "I" am here, "I" am deathless, neither life nor death can separate us from the Love of God, for "I" am deathless, "I" am

immortal, “I” am eternal, “I” am God’s own Selfhood expressed in an infinite individual way.

But, I must live, not by my human wisdom, not by my physical strength, not by my education or my bank account or my parent’s bank account. I must learn *“to live by every Word that proceedeth out of the mouth of God.”* Until this has been accomplished, that sword will continue to cut and cut and cut, until it has cut away from us everything not necessary to the life of the Son of God.

The spiritual life is not a difficult life, the spiritual life has no problems. It is only the attaining of that, in which we find this sword.

Once the Spirit of God is upon us, and as the Master said *“I am ordained to heal the sick, comfort the comfortless, set the prisoners free, feed the hungry, clothe the poor.”* Once we are ordained unto that, life has very few problems, practically none of our own. Whatever problems touch us in life is only in the degree that we are still bearing the burdens of others. In many cases it could be family, in many cases it is our patients and our students who bring to us problems.

But, looking at our own lives you find very few problems, because once the Spirit of the Lord God is upon you, you are free.

Our goal then, is attaining that: attaining *“THAT Mind that was in Christ Jesus;”* attaining the ordination; attaining the ability to receive impartations of the Spirit within us. That we too may live by every Word that comes to us from within.

Paul achieved it... *“I live”* he says, *“yet not I, Christ the Spirit of God, lives my life.”* Many have

attained some measure of that same Spirit of God—and live by it, are guided by it.

Our attainment is made possible when you realize that God is your very consciousness, and that you need only turn constantly to your very own consciousness, until **IT** begins to utter **ITSELF**—to you and through you, in tangible form.

Of course you must realize that it does not come by effort, it comes by Grace. But there is an effort on our part, and that effort is first of all—the knowing of the Truth. That effort is of course, coming into the awareness of the nature of God, and the nature of prayer—so that we can more rightly pray.

We are told that *“if we pray and do not receive, it is because we pray amiss.”* And you know how true that is, because you do know that when prayer has attained some measure of rightness—tangible results have come forth, tangible fruitage has come forth.

Then, what is prayer, or what is righteous prayer? And, there can be no formula to encompass it. But there can be this, prayer is an inner communion, a communion within the individual—which takes the form primarily of listening.

Prayer also is this inner form of communion, in which we are seeking of God—but we are only seeking spiritual Grace, spiritual blessings, spiritual Truth, the spiritual Word. This is important, very important! Because you must remember that we have had 1700 years of praying for things—without getting them.

The least we can do is to try to make our prayers now entirely of a spiritual nature, entirely a seeking of the Kingdom of God, entirely a

seeking of the Grace of God.

Just think, how often we voice, *“Thy Grace is my sufficiency in all things,”* and then turn around and think in terms of some form of material good. We have just said *“Thy Grace is my sufficiency.”* And in the next moment, *“Thy Grace”* becomes what? . . . a thing!

But prayer really is the declaration *“that Thy Grace is my sufficiency in all things.”* And lately we were given this added Word: *“that there is always a sufficiency of God’s Grace present in our consciousness, with which to meet the immediate need.”*

Well there too you know, I think too often we think of God’s Grace, meeting all of our needs for the rest of our days, instead of being concerned with our needs for today.

If we can think of ourselves as living today, and not only seeking the realization of God’s Grace, but realizing *“that there is a sufficiency of God’s Grace with which to meet today.”* Each day then would take care of itself, until—yesterday and today and tomorrow would all melt into each other.

There again, we lay up treasures for the future. But these are imaginary treasures, the needs that we’re going to have for the next 10 years or so. Whereas, the only treasure that we need is the treasure of this moment—for this is always a continuing moment.

The “spiritual now” is not like the now of time and space—when you say now, and then it’s gone. But the “spiritual now” is an eternity, since spiritually it is always now.

And you never get past now: now never fades into the past, now

never becomes the future. The “spiritual now,” is an infinity and an eternity of this very moment.

And if only we could seek the realization of God’s Grace in the “now,” as a sufficiency unto this moment of “now.” We also would discover, that having attained it “now,” that it never leaves us nor forsakes us—because “now” never disappears, it is always the same “now” in which our good appeared.

This too was one of the mysteries of the old metaphysical practice, whereby someone seeks help for employment, and through metaphysical treatment receives it. And then next year, or two years hence, is seeking another treatment for employment again—as if a spiritual demonstration had to be made twice. Or, seeking a demonstration of supply this year, and perhaps meeting it, and then seeking another demonstration of supply next year—as if a spiritual demonstration had to be made twice.

“Ahh” you say “but, I have experienced it, it has had to be made twice.”

No it hasn’t, no it hasn’t! We have lost the demonstration of our demonstration, by believing that it was an event of the past instead of an activity of the Spirit.

One of these days we will sufficiently realize this: that when we

have a healing spiritually, we will be healed forever. Because certainly, a spiritual activity does not have to take place twice. A spiritual activity must partake of eternity and Infinity.

Therefore, a spiritual demonstration once realized—should be a permanent one. And will be, when we realize that the demonstration wasn’t the demonstration of supply, and it wasn’t a demonstration of a healing—it was a demonstration of the Omnipotence and Omnipresence and Omniscience of God. That is the demonstration that is made when a spiritual demonstration is made! It is never a demonstration of “things.”

You cannot demonstrate an automobile, spiritually. You cannot demonstrate a home, you can only demonstrate that God is Omniscience, Omnipotence, [Omnipotent] and Omnipresent—when you have demonstrated that, you have demonstrated it for all time, in all degrees.

Our demonstration is the demonstration of God’s Grace. . . it needs only be made once in our experience. Our demonstration is the realization of Christ as our True Identity. . . and this demonstration need only be made once. Our demonstration is that we live by the

Word of God. . . this demonstration need only be made once.

Do you see why the sword of the Spirit plagues us? Oh, we have so many beliefs that must be surgically removed from our thought, from our mind, from our belief—and that sword of the Spirit is really the surgeon’s knife.

How else, except by this prodding, this continual nagging of the sword of the Spirit, will we ever relinquish our finite beliefs, concepts, opinions, theories and theologies? How else?

Probably one reason that makes me say to you so often that I have not fully attained, is that very one: that that sword of the Spirit keeps nagging, never lets me rest; the fear that I might believe some time that I have fully attained—and then miss the way.

Like Jacob, I’m gonna say “No, I’m gonna wrestle with it, I’m gonna stay right with these problems, until this Spirit of God is so clearly realized—that freedom then becomes the full and complete demonstration of Christhood.”

Well, these two subjects were brought forth together, in a strange way. But I think they have evolved into something that we can go forward with, for a while.

Thank you.