

To Live in Authority

Larry Krantz: We come together today to present ourselves before the Most High in this holy setting, and to let clarification come in our life expression. As more light shines through us, there is more light in the world.

Recently we considered the opening words from the 24th Psalm: *The earth is the LORD's and the fullness thereof.* This speaks of ownership. To bring it down to cases, I own an automobile—at least according to the state of Colorado; my name is on the title. I also am part owner of a house. My name, along with Joyce's, is on the deed. I have a physical body that came with a mind and emotional realm. Most people say, "This is my life, I can do with it as I want." On that basis, many people abuse their bodies and misuse their minds and hearts for selfish and even harmful purposes. But if we accept that the earth is the Lord's, then we own nothing in this outer world, not even our own human bodies. We are lease holders. There is a landlord—a *Land Lord*—to whom we are responsible. So, we rightly care for what is given into our hands, and diligently stay in alignment with the One who is the true owner. We represent him in his world and act accordingly.

We entered this world with no earthly possessions. At some point, we will leave and take nothing with us. Everything we have while we are here is on loan. People often complain that their bodies are not what they want, that they should be taller or thinner or more beautiful, or more clever or musical, and so on. Very few are satisfied with their earthly forms and complain about what they think is lacking, especially when they compare themselves to some ideal they see in a magazine or movie. Yes, it is true that our human capacities are not what they could be, not capable of revealing the fulness of our divine selves. This world has lacked divine guidance for a long time and all external forms have degenerated over thousands of years. Even our DNA is not what it should be; it has drifted and mutated, and carries all kinds of corruption and disease, like bad computer code. The same is true for the various kingdoms of this world. They are distorted; no one has been steering the ship for millennia, to move it in the right direction—which is our job—so this world is but a hint of what it could be if humanity was aligned with life and stewarded our earthly home.

Nevertheless, what we have is adequate for what we have come to do. Spirit does not complain about what is lacking, but uses what **is** available for creative action. It is the practical and sensible thing to do. When we incarnated, whether we remember it or not, we

chose the best form available to reveal our unique selves, fully aware of the limitations of the human state and of the form that would be our home in this world. Let us be wise caretakers of what we have, thankful it gives us the opportunity to serve. There is nothing stopping us from expressing the spirit of the supreme focus for this world.

Down through the ages, there have been individuals who have risen above the morass of human confusion and come to know some degree of spiritual understanding. A few are well known and have even inspired religions—generally based on how others interpreted, or misinterpreted, their message. Most who achieved spiritual understanding over the millennia lived obscure lives and their experiences have been lost in the mists of history. One man who had this kind of understanding, and came to my attention recently, lived in and around Amsterdam in the 1600s. He led a humble life. It was long after he was gone that his writings surfaced. What he had to say is worthy of our consideration. His name was Baruch de Spinoza, often referred to as the more proper Benedict or Benedictus de Spinoza. In his younger years, he was admired for his intellect, his views on philosophy and ethics. Later, he asked deeper questions about life and God, which got him into a heap of trouble. He was shunned, and it even became a crime for anyone to read his writings. The Christian church, like all religions, does not like people to think for themselves. They want you to accept what you are told and they call anyone who says otherwise as blasphemous.

Spinoza spoke about “substance,” a word with which we are familiar. *Substance*, to him, was something that exists, but cannot be defined by anything external. He suggested that God is “substance,” expressing infinite and eternal essences. To him, the highest state of human function is “blessedness,” when a person is immersed in the constant and eternal love of God, and also bathed in God’s love of humanity. I think we could agree with that.

Rather cleverly, he imagined what God might say to us human beings. Here is some of what he said:

Stop praying. Stop going into those dark, cold temples that you built yourself, saying they are my house. My house is in the mountains, in the woods, rivers, lakes, beaches. That is where I live and there I express my love for you.

Stop blaming me for your miserable life. I never told you there was anything wrong with you or that you were a sinner, or that your sexuality was a bad thing. Sex is a gift I have given you and with which you can express your love, your ecstasy, your joy. Don’t blame me for everything they made you believe.

Stop asking me, "Will you tell me how to do my job?" Stop being so scared of me. I do not judge you or criticize you, nor get angry or bothered. I am pure love.

Stop asking for forgiveness. There's nothing to forgive.

He then addressed the idea of hell, particularly the Christian version: *Do you think I could create a place to burn all my children who behave badly for the rest of eternity? What kind of God would do that? This life is not a test, not a step on the way, not a rehearsal, nor a prelude to Paradise. This life is the only thing here and now and all you need.*

Stop believing in me. Believing is assuming, guessing, imagining. I don't want you to believe in me. I want you to believe in you. Stop praising me. What kind of egomaniac God do you think I am?

The only thing for sure is that you are here and that you are alive and that this world is full of wonders.

Good stuff! Presuming to speak for God must have infuriated the church at that time, but it's a rather shrewd take, and a bit humorous. He mentioned blame and belief.

Human beings have been playing the blame game for a very long time—a technique human nature has devised to not take personal responsibility. With blame, it is always someone else's fault or that of some unlucky circumstance: "The fault is in the stars." It is never about looking at oneself. We have become experts at conjuring up excuses for our troubles and failures. Even a child who forgets his homework will blame the dog for supposedly eating it. It is a deflection pattern, deceitful and dishonest. Point the finger of blame outward and presumably attention will be shifted from oneself. It negates taking personal responsibility, and nothing is learned that way; there is no growth, and no elevation of character. It is one reason people remain childish. Without accountability, the same mistakes are made again and again, or worse ones.

In true identity, we never fall into the blame game. Divine men and women are not evasive or shifty, but take responsibility for their worlds. Blame is a dishonest pattern that needs to change if there is to be movement toward spiritual maturity. It goes back to the metaphorical story of Adam and Eve. They decided to judge their world from a perspective that disregards divine understanding, eating from the Tree of Good and Evil. The Lord God knew what they had done, how they had fallen in consciousness and could see only some of the factors needed to make right decisions, and thus were no longer in harmony with the central current of spirit.

The woman blamed the whispers of the serpent. Adam went a step further; he blamed the woman and he also blamed God for giving him the woman who led him astray. No personal responsibility. Adam could have stopped the whole thing by being a man of integrity; he could have refused to go along with Eve's behavior. Perhaps we can look at this as the feminine and masculine parts of each of us. We may feel angry or jealous or disturbed and act on that emotion, and then the mind rationalizes that we were justified. For example, if you say or do something destructive to another, the mind reassures us that that person had it coming. It is a downward spiral that leads to conflict and irrational behavior, ultimately to the insanity of war. On this Father's Day, I take particular note of the masculine role, of saying, "Thus far and no further." The conscious mind is our guardian angel and should be aligned with divine understanding.

We need feelings. We need passion. But they should not control us. Control comes from the spirit of God, overseen by a mind attuned to the current of Truth. We know what could be called right living, what uplifts and blesses, is of fine character, and our integrity will not allow us to do anything that is not in the flow of the central current.

Emotions are for a reason—to feel things and perceive what is not otherwise apparent. Women, with their strong emotions, are often put down, and for some that goes back to blaming Eve, but there is more to it than that. Some men are afraid of deep feelings; they prefer a controlled, rational world. No coloring outside the lines. Consequently, many men do not respect women and reject what they have to offer, their insights and passions, their surround and enfoldment. So, females are often kept at arm's length, even covered up in some cultures, not allowed to contribute to decisions, and so on. Real men welcome sharing with women. In right identity, men and women focus what Life would express through mind and heart. The masculine and the feminine are both needed for a cohesive whole, which is the only way to make the invisible become visible.

Let's take a look at belief. It is supposed to be a good thing to have faith, which often means accepting some religious dogma, perhaps parroting well-worn words, hoping it will bring about something marvelous—perhaps "salvation" after a person dies. It is about getting something, dressed in a spiritual guise, yet based in self-centeredness. Each religion seems to think only their way will work, and to hell with everyone else. As Spinoza said, believing is guessing or imagining. People in the dark have no idea what they are doing, so they fall back on what was supposedly someone else's advice from a long time ago, distorted

over the ages, and proclaim to have *faith* in that. Humanity is lost, stumbling around in the dark, bumping into things and causing all kinds of trouble.

Spiritual maturity and personal responsibility are the only ways to come into the light of understanding. This is how we find our North Star. Ascension in consciousness happens when we express clear spirit, with thankfulness, and empathy, and caring—and do not complain and blame others for our misfortunes. Right function means expressing the qualities of love to our highest understanding. Old habits die hard. Letting go of destructive and selfish ways takes time. By moving through cycles of spiritual growth, we come to see with new eyes. Gradually, with persistence, we know more clearly what is right and true—no longer pushed around by ill thoughts or feelings. We stay in the central way and allow our capacities to refine. This inner guidance is stable and dependable. We have faith in the reality within, not on anything external.

As purification proceeds, the coarse and ignorant human state recedes in consciousness. The thick veil that separates the external world from the inner reality thins. The outer mind becomes aware of the truth of oneself, much as the sun shines when clouds dissipate. It becomes apparent that truth is fluid, not something written in a heavy tome. It emerges everywhere from Source, all at the same time, so we are able to move in rhythm with life and function together harmoniously. We know what we need to do at the moment it is needed. We may be assured of that. Life always provides what is necessary.

The transcendent view, once seen, may be overwhelming. Shockingly, we realize how large we are, so much more than this tiny human form; we are part of a vast *Presence* that is majestic and holy. We may shrink back and say, “Not little me. That’s too much.” It is humbling to see how foolish and small we thought ourselves to be. In true identity, we know oneness of purpose, union of the outer and inner self. It is who we are. Unified radiation is the natural result. Radiation attracts response. This is how the job gets done, how the earth is restored to its rightful owner. It will take a collective of spiritually mature people to bring sufficient light to this darkened human state for all to see, and to remember. The spirit of Truth shows us the way; it is rock-solid reliable—the basis for assurance.

From assurance, comes true authority. There is plenty of phony authority in the world, religious and political, for example—those who claim to know the way but only add to human nonsense. We see how futile it is to have faith in tired and rigid concepts. Clear-eyed men and women of integrity are needed. Each of us has a job that is uniquely ours to do; no one can do it for us. We are the means of the Supreme One’s accomplishments on

earth. It is why we were created, why we are here. There is more than enough stumbling around in confusion, guessing and believing all sorts of foolishness. Let us stand upright and live in authority.

We are the voice of the Lord, together the sound of many waters, the means of fulfilment for the One who sent us.

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Pre-Service Music

1. Forest Path

Composed and performed by Damjan Krajacic & Robert Thies

2. Kreegi vihik, "Kreek's Notebook": I. Nüüd ole, Jeesus, kiidetud

Composed by Tonu Korvits and performed by the Royal Holloway Choir

Concluding Music

This Is My Father's World

Composed by Maltbie D. Babcock and performed by Wilder Adkins