

In the poem “Hallelujah” Jesus is identified as “the Anti-Semite”. In the current atmosphere of rampant, inappropriate accusations of antisemitism it seems some clarification is necessary. First it is necessary to define the word Jew. The word cannot be separated from religion. When one uses words such as Negro, Mexican, Arab, Chinese or others one does not think of religion, only of race. But the word Jew, in this discussion, is always in the context of God. At the time of Jesus Jews, like Greeks, distinguished God and Man as separate entities, such that biology was defining. Jesus objected, saying the five most important words in human discourse – “When you pray, say Father.” God is Spirit and images of God must think of themselves, and each other, as spirit. More importantly we can then recognize the Spirit that inhabited Jesus’ body, who is our Mother – Immanuel, God with us. (Is 7:14)

The particular Christian ritual, the Catholic Eucharist and the Protestant Holy Communion, can provide guidance for the correct interpretation of the Nativity parable. In the term Jesus Christ, Jesus refers to the body that is the subject of gospel stories and Christ is the Messiah, the Spirit of God that inhabited that body. The Catholic Eucharist uses the term “Body of Christ”, recognizing the infusion of Spirit into the host. The eating of the host by participants is intimacy with God. Meditation during the ritual can invite a consideration of the infusion of our own spirit into our bodies at infancy, as the true Nativity miracle. Like the Eucharistic host, we become one with our bodies and we allow them to be consumed in God’s service. However, the Protestant ritual uses the term body of Jesus, merely commemorating a Bible story. This is errant theology that only recognizes Holy Ghost as a separate entity but ignores the Spirit of Jesus as well as the spirit of images, focusing instead on sinful bodies. True salvation is the recognition and acceptance of eternal image spirit.

More clarification. The admonition against eating the fruit of the tree of the knowledge of good and evil has been interpreted several times in previous writings. The interpretation is that God does not want images classifying anything with these labels. The attribution of evil precludes and forestalls any further contemplation and yet it is that very contemplation that God wants. The question may be asked – are we not to attribute good to anything?

The question itself illustrates the answer. Why is the word good used?

Because the terms good and evil are in the Bible.

But is that right? Are those proper antonyms? A better antonym for good is bad but the phrase refers to something more intense. What is a proper antonym for evil? Perhaps sacred. The Bible is called the Word of God and rightly so but as has been explicitly declaimed – God teaches in parables. God wants image minds to be active, to become intimate with God. The Bible is not an assembled puzzle but is more like a box of pieces that individual minds must put together. The chronology of the Jews’ awareness is not the chronology of Creation. God does not control minds. Gen 1:26 should be Gen 1:1. Earth was not created for itself but for the purpose of training images of God to become worthy of Heaven. Jer 31:33, the law of love, though new to the Jews, should be Gen 1:2.

The egregious betrayal of his commission from God that has most influenced the shrinking of the human mind is that of Joseph Ratzinger, once labelled Pope Benedict. Yet in the Archive of the Most High, in the Chronicle of the successors to the Chair of Peter, the time span that is his is blank. A pope of God does not yield to the reductionism of science, does not value biology over our own eternal spirit. A pope of God does not demonstrate resistance to the Call of death, does not have a heart pacemaker implanted in his own body.

It cannot be over emphasized that Jesus speaks in **A Course In Miracles**, confronting the errant teaching of institutional influence, that human life is generated by biology. God's commission for LGBTQs is to demonstrate, even insist on, the distinction between human life and body design. Humans are spirit, created by God as images of God, infused into existing bodies, the true Nativity miracle. This infusion recurs after a body's death, into a new body in a different role. Again and again to attain spiritual maturity. Thus the only important distinction between individuals is not biological, not intellectual, but spiritual maturity. No one who has discovered spiritual oneness with Gaia, the spirit of the planet, finds value in such pursuits as groveling for money or amassing things. God's Us includes all of our "thems". That "Us" is the mentality we must attain. We don't go to Heaven individually but together, as one. The Lord's Prayer begins "Our Father", inviting us into oneness with God. The institutional ending "Thine is the Kingdom" separates us again, still killing Jesus. The snake in the story of the tree of knowledge of good and evil appears again in a later story. There its name is Aaron. Think for yourselves.

Each image of God is both Adam and Eve, Yin/Yang, heart and mind as elements of soul, love and creativity. Our work is to harmonize the elements, a personal alchemy. We are created complete in spirit and cannot be needy. But we have to realize our completion because a sense of neediness instigates impatience which is our main source of trouble. Our element of love is a continuous desire for oneness with others. That continuous desire is not neediness. We can be patient to expect fulfillment of love, in all its diversity, in Heaven, when we are liberated from bodies. Patience and love are required for life in Heaven. Not everyone wants to go to Heaven but successive infusions into inhospitable roles corrects that.

When people get married they leave their mother and father and come together to become one flesh, "till death do us part." Marriage is the service that is most pleasing to God because this is where we learn to be loving and to be patient, provided there is expectation of eternal spirit life. The phrase "one flesh" refers to the emotional connection bodies always form with love, and death is an emotional separation that must be grieved. But the word "part" is only temporary because, after death of both, they come together again in spirit, with other loves. This is why forgiveness is essential because the togetherness of bodies is stressful and the recollection of it must be dismissed. Forgiveness is how we learn about God because forgiveness dispels the past and allows focus on the "now". The "now" is God's domain. In Message, part 2, the statement is made about time, "each Now presented and passed". Read that in the context of the theory of multiple universes in quantum physics, and be awed.