

The Book of the Upright One

By : **The Eighth King**

A journal of the truth according to the Upright One, the Awakened One, who has been raised up in spirit from the death of the spirit to the life after. A book of enlightenment, to bring light to many. The word of the True God, to the reconciliation of the spirits that have come forth from me. To cause the confusion of the peoples to come down. That many may gain a renewed zeal for the words of truth. True are the words of this book.

Though the truth can not ever be revealed all at once. It is a lie until it is proven. Slander until the day of the revelation of truth. It is my desire that there should be a revolution against the present system of things. For I have grown tired because of the injustice that I have seen. I am the Resister, against the gods that have come down prior to me. I will not be put out of the congregation. For the congregation can not stand before me.

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1 As for the kingdoms of the Earth, there are seven. For the Earth itself is one having seven heads. But each of the seven is itself a beast formed in the image of the wild beast.

Upon the Earth, there are twelve tribes belonging to a certain kingdom of the seven kingdoms. From these tribes are coming forth the anointed ones that are to rule as kings to time indefinite. They are the upright ones, who have stood upright because of the Spirit that has entered into them, to bring them to life.

2 There are seven seeds sown in all the Earth. Seven fields have been made to sprout.

A man having peace must first have humility. For it is the exultance of the lowly one that is bringing war upon his flesh. And the flesh of him may be destroyed along with the unclean spirit of the flesh, but the righteousness that he has done remains to time indefinite, and does pass on to those coming after him. It is the spirit that is helping one along. There is no helper for them, otherwise, and the burden of theirs becomes too great to bear. That is why man must die off, because it would be unrighteous on the part of the God of Mercy to have a man imperfect from his conception to go on in the way of suffering that belongs to men. The unclean spirit of a man that is enduring the torment of the Place Underneath will be destroyed in a righteous act of mercy. And if there is a spirit that exists in the form of the gods, then it is righteous for that one to act in a way that befits the title bestowed upon him by the Creator of all things who is forming each vessel according to its purpose. For the power to act is a crown from the place of the Most High God of the gods.

Look! It has been granted to the unclean spirit of a man that is passing away, to ascend to the heights of the heavens in spirit, even to sit down upon the throne of the Most High God of the gods. He has acted in the place of the Most High. Yet, he will not act according to his own will, but according to the will of the One whom the gift of everlasting life was passed down from. For the inheritance of the possession of a father that has passed on means the subjection to the spirit of the father. He should go on living forever in spirit. Only, may those inheriting the possession and the eating of the fruit of the tree of life maintain the gift given to them by adding to the Great Spirit. For those that have in a spiritual sense taken away from the spirit, spirit will be taken away from them in the day of the reconciliation of the things possessed by the Spirit.

There are five senses of the flesh, but a sixth sense is belonging to the spirit of man. A seventh sense to the gods. Even to the God of the gods an eighth consciousness. It is insight. For two eyes are perceiving accurately, the dimensions set before them, but three eyes have seen a fourth dimension. That is why insight belongs to the ones having a sixth sense. Enlightenment to the seventh. But the knowledge of all things belongs to the Spirit of the Most High. There is a union with all things because of it. And to those members of the spirit of God, it has been granted to eat of the tree of the knowledge of all things, and of the tree of the life that is in the middle of the Place of Pleasure. To them it has been granted to eat, because they have endured the test that has come upon them according to their kind, even upon the entire inhabited Earth. Each vessel has been put to the test according to the purpose that it has been purposed for. If there is one unfit for the work in which it was made to perform, there will be a dashing of it to pieces, and a reformation of it from the dust of it. The vessel will be made new by the hand of the Creator.

The laws and the commandments of men originate with the flesh. One following such laws and commandments is compelled to do so from the Spirit of the World that is in the flesh. For fear of pain he acts to avoid the pain of the penalty that belongs to those who go up against the rulers of this world, and those that have authority of any sort. Those making laws are binding men up, and throwing them into a jail.

Furthermore, they are going directly against the laws of the Creator of everything. They will not stand in the day of the Judgement of God and of the Son whom he has appointed to cast this judgement upon men. Any man imposing his will upon another man is like a roaring lion that is seeking to devour the weakest ones of the flock. Will not the shepherd defend the defenseless? Has it not occurred in the past that the shepherd has

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killed the lion? So it will be in the day of the rising up of God the Almighty to take possession of what is his own.

The laws and commandments of God are originating in the spirit. They are pouring out upon the heart. It is a vessel to be filled with Spirit. And out of the abundance of the heart, the mouth is bringing forth every sort of inspired utterance. They are inspired by the proddings of the Spirit. Only, the pressure that is from the Spirit upon a man, to compell him, is in the way that is upright before him. A man that does according to the will of the proddings of the spirit is not acting in accordance with his own will that is fleshly, but he acts as a slave does to serve his master. Now, there are two masters. One in the spirit of the flesh. It is passing away constantly, yet it is itself infinite.

From the dust the man was brought forth, and to he shall return. It is the dust that is representing the Great Spirit from which every other spirit stepped forth. In the day of reckoning toward the spirits, the Great Spirit shall certainly rise up and claim the things belonging to the Spirit. E ven every sort of spirit that is residing with the flesh and in the place of the Spirit, it shall be reconciled toward God.

Woe to those putting sweet for bitter, and what is badness, they are putting in the place of what is good! Have I not said of the Creation from the completion of it onward, "It is good!"? And with a loud voice that has been heard in all of the Earth I have said, "It is good!"? Why is it that you mothers, and you fathers of the sons of men, you keep on knowing what is bad in your own eyes. That you should go so far as to judge the works of God through all sorts of mediums as something detestable even to the God that has created them! Have I made a mistake!?

When a man comes to be in the spirit, and in the presence of the Most High there is a sense that all things have been directed toward him. It is because he has come in union with the dust. They are the dead in union with the Anointed One. These are the anointed ones who have become anointed to rule as kings in union with the Spirit that they are in union with. There is one spirit among the members of a body. There is one flesh. This means the resurrection of the spirit of man to the life that is in spirit: the eating of the fruit of the trees of life. As for the sine, it is the drinking of the spirits of the sacred vine. It is for the death of a man in spirit. It is for a dulling of the senses, until the spirit has fallen asleep in a man. It has fallen from its place in the Spirit. Let a man drink if the spirit in him becomes agitated. Let the men drink until they fall, because they have become anxious over the anxieties of the things that they are knowing are coming. Let a man drink in, order that he may not strive for tomorrow today. In the day that a man's anxiety for the things of tomorrow, that he has knowledge of, takes hold of him, and he actually submits to it's pressure, he will certainly die. If a man slaves for what is formed of the dust, he can not slave for the Spirit. He has already returned to the dust, and the dust has claimed him to be reconciled to it.

3 Knowledge itself is a direct effect of the actions of another. See! The Great Teacher is causing an illustration to come up into our sight, that we might become conscious of the knowledge of truth that it does contain. The learned one can not take credit for the knowledge that he has acquired, but must give credit to the Teacher. In this way, all things have acted, not according to their own will, but according to the knowledge that was granted them by the Teacher. For the wise one would not act wisely if wisdom itself was not acquired by him, nor would the fool act foolishly if he had been educated otherwise. A slave is not to be concerned with the dealings of a master.

4 As for the first of the resurrections of the spirits, it is the coming to life of the Spirit that belongs to God. Happy are those observing the first resurrection, because the Spirit has taken possession of these ones as first fruits. They are first fruits of the Great Harvest, because they have been sacrificed alive as a living sacrifice to God and to the Way that is Upright. These ones have been raised upright. The Spirit of God has accepted them in spirit to come into union. They are the ones having One spirit, One thought, One heart. The word of their mouth is One word that originates with their bearing witness to the way of the Upright One. They are the Upright ones. Outside are the dead, beacuse they are conscious of nothing at all.

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As for the first fruits of the first resurrection, they shall prove to be the inhabitants of the place beneath. And the entire earth will be filled with them, for God has taken possession of it. The Spirit has filled every vessel formed of clay. The void in each one has been called faith. The Spirit that has been poured out and into the vessels formed of clay is not of the unseen, but what is clearly visible to all. It is the very thing decided upon by the Potter whose hands are forming all things for a certain purpose. They are destined to fulfill the role in which they were formed for, first being conceived in the thought of the Creator. Look! A vessel that is purposed for water will find great joy in it's being filled with water, but as for a vessel meant for wine, it will not find delight in carrying the same burden. It is unrighteousness for the cup of a king to be filled with the excrement of a beast. It is a sin against the Former. To misuse a vessel is to abuse it. The abusive one is committing a sin, against three. First, he sins against the vessel. Then, the creator of the vessel. Then, because of the badness of this thing that he has done, the sin returns upon him in the form of retribution by the one to whom vengeance belongs. He will certainly be punished for his badness until the spirit of penitence has been awakened in him, and it is seen adequate by the Reader of Hearts who has found his heart condition to be turned away from it's act of unrighteousness. This is the retribution by the Destroyer of the flesh for the Creator who has been given the power to create all things.

5 My son, I have given the power into your hand, and you have ability to create all things. And I myself have said that it was good, even before it's completion. Why was it that you did not believe in me? And because you did not believe in the power and the Spirit that I have passed on to you, you have stabbed yourself all over with many pains. I have said,"

Look! A bright light has remained, but it has become dim to the adjusted eye. A man has gained strength, so that a once heavy burden, he has lifted effortlessly. A sharp, two-edged sword has dulled in the battle, so that the one wielding it has proved powerless against the Adversary. So it goes with a word of truth and enlightenment when heard many times over. Therefore, seek and you shall find it. You must go out from the holy place, even from the midst of me you must go out in search of the Spirit. But whether you are here or there, you will go, and I will lead you in spirit. For the words of the Spirit and of the Upright One are of everlasting guidance. The word will not stop until it has come to be written upon the heart of the hearer. Until the Spirit has taken possession of all things, that all things might be reconciled to One.

6 A sign that is given in the beginning

Hair is one of the signs of subjection. For men, there is hair upon the head as a sign of their subjection to God. For the beast, the hair does grow thick all over to as a sign of subjection both to God and to men. This is the most basic of the signs of subjection. Samson, for his part did not cut his hair. His strength was in his subjection. The strength of Samson was the knowledge of his weakness apart from the Strong One.

7 It was a the time in my life that I had been wishing for death, but I would not take my own life because of my faith in God. So, I prayed sincerely, that I might die a righteous death. I asked that God might strike me dead. For the life that I had was too painful to live. It was in that hour that the answer was sent forth. So it begun, that the spirit of the life that was with me was gradually given over to the Spirit of God. For the dead are returning to God. So have I.

Out of the abundant mercies of the Most High, I was given a choice. And I saw! And look! There in my sight, there happened to be two opposing sides that are set in opposition to each other. And they battled against each other, but they did not prevail against each other. This one with the appearance of fire, and that one having the appearance of ice. And a voice from the midst of them called out and asked me which side I will join. But I could not discern which side was deserving to win. So, I could not choose which side to help in the fight. It was then that I heard another voice from the midst of them, saying, "You are king over them, these ones you are directing in this way, those in that way. Both sides are doing your will. In this day, I have become the Repurchaser of your life. And you are the firstborn of the repurchased ones of Israel. You are a slave to the Spirit, and you shall be called 'faithful' and 'discreet.' But those who do not know you have not come to know me, nor will they recognize you when you come. It is for appointed times that you must shine forth your light."

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8 My son, you are my messenger. I have sent you forth with the exhalation of my mouth. If you are to come into the presence of the Most High, and you do reveal yourself plainly to the sons of men and to those unclean spirits, then it must occur that they will certainly prostrate themselves at your feet. But you must reject the act of worship by the unclean spirit. For the power and the sacrifice that they are giving is a weakening of the strength of the Great Spirit of the Strong One. Because the power and the authority that is given one by a weaker vessel is insufficient. A vessel is emptying out, that it may be filled, but it has taken many weaker vessels to fill the Strong One. Therefore, if you should accept the blood of an act of worship by the unclean spirits, being a strong vessel, you will certainly fall from the place of the Most High, and the One coming up after you will prove to be greater than you. For the acceptance of the contents of the weaker vessel that is unclean is diluting the blood of the Strong One, but the wine and the spirit that has been poured out into every vessel is undiluted. Accept praise from the Great Spirit that is One Spirit above the spirits. Because it was from One that all things did come forth.

As for the way that is without righteousness in it's view, it is an unclean spirit. The unclean spirit is as the water. It is of little value when poured out into a vessel. It is poured out upon the earth, into the dirt. The unclean spirit is being burnt up by the sun of the day, it is disappearing into the air. It is of little concern to anyone. The water is a humble servant to the dust of the earth and the fruit which it is producing in it's season. This too has issued forth from the Greater Vessel of the Spirit of the wine of the flesh.

9 If there is a depression in one's soul, it has been formed by the pressure against it. Never shall a self-sacrificing one become depressed. For one that is building up in the name of righteousness will not be torn down in spirit to time indefinite. It is the self-centered one that is dwelling on his own sorrow, he is adding hurt to his soul, because there is no righteousness being sent forth from him. In fact, the depressed one is reaping the things that he has sown. And the one starving of spirit is reaping nothing, because he sows no seeds of righteousness. The one that is not reaping joy has not sown seeds of joy. The depressed one has looked to what he is lacking, but rather than sowing seeds of joy for himself, he has begun begging that the one with abundance might give out of undesrved kindness. A wise man has taught the begger to sustain himself for a lifetime, rather than giving sustenance for a day.

I myself can attest to the words written in this scroll, for I do write out of experience. It is when I have become downhearted that I have begun to write to myself, and to those coming after me to follow in the way. Then I have become filled, and the spirit has returned to me with abundance. The word of the abundance of my heart is an escape. For my heart does belong to God, and God has become me in the time of my meditation upon truth. Otherwise, without the spirit, I am left to my sorrow.

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11 The four beasts are four governments, but because the four winds have stirred them up to come up from the sea, they have been sent forth by the heavens. The first of the four kingdoms is of mankind, the ones having

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freedom. Second is the kingdom of the beast, being bound by its instincts. It only acts as incited to act, just as the four winds have stirred it up. Its back is constantly turned to the wind, and it will be swept along in that direction. The beast is driven by the fleshly influences of the movement of the air of this world. The third kingdom that has risen up in the midst of the creation is of the Spirit, having rulership indeed over the flesh. As for the fourth kingdom, it is the darkness of the things to come. It is all things unknown, and it is coming quickly from tomorrow to destroy today. It is the kingdom of the Destroyer of the flesh. This one is set in opposition to the flesh to time indefinite. It is the judgement of the Ancient of Days. Whatever is left over after the destruction shall be called "Holy," because time itself has only strengthened the things in union with God. And the enlightened one that is to be called "Destroyer" is speaking grandiose things. And those hearing will certainly be astonished at the realization of truth, but the ones that have not seen the shining forth of this word will only remain in the Great City of Confusion a little while longer.

Look! Babylon the Great has fallen! She has fallen into the hands of the Destroyer who is the destruction of all things not in union with Him. And those ignorant sons that have chosen to remain with her will fall with her. The smoke of the torment of them will rise with their prayers to God, but he will turn away from them. For their sins against him and his Holy One have amassed to the Heavens. And he must act righteously against them. For their sin has become so great a folly, that they must be destroyed in order to be set free from their guilt. Their lives although for good to the Good One, have only caused pain and torment for their brothers in flesh. To time indefinite, the First shall be Last in reaping all these things that are issuing forth from him.

At the appointed time that my rest has come to an end, I have said, "It is good for us to rise up now." So I have risen to action. And I have grown restless for the works of my hands. So I went on to say. "Let us descend to the surface of the earth. Let us cause a confusion to arise in the midst of the City of Confusion." Upon the sea, I have caused a wind to blow and to stir it up. I proceeded to say, "Let us destroy the things that exist. Let us create a new existence for ourselves. Let us take possession of the man that we did create in our image. Let us create man in our image." That is why all that a man is reaping he certainly has sown. But there is a Confusion in the perception of the flesh. For one is perceiving a great blessing, but many others are casting judgement upon him as accursed. They are subject to the Confusion because their faiths are weak.

As for the seven spirits, they are seven gods and seven faiths having seven heads. They are seven destroyers. But they were sent forth upon the four winds to cause a confusion in the midst of the earth, and to stir up the sea of creation. And the messengers were deceived by the Deceiver, so they fell to the earth because of the lie. And they were all misled by the word of the God of this system of things, and by the God of the Earth. But the sons of men did not speak the pure language, for they were as babes. As for the enlightened ones, the shining ones, they were as small children, only knowing little of the word of the Most High. They have dreamed of being Greater than the Father because of the praise that was received by them.

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14 To the Upright One, the spirit of the flesh has proved righteous. For if I were fleshly, I would do my utmost to distance myself from the spirit of men. For there is no good in the hearts of men. There is no union between men and what is natural. That is why the sons of men are dieing off. The bodies of them have become seperate from the dirt which they were raised up from. That is why we are causing them to return to the dirt until the appointed time of the revelation of the knowledge of everlasting life.

15 Who is it that has said in his heart, "I will strike the man that has offended me, because he has humiliated me in front of the congregation of the Earth!"? Will you be humiliated, and yet, act haughty? Will you actually attempt to lift up your own throne above mine? Above every star that has shone upon this Earth, will you rise? Their light will not dim in comparison with yours. Are you the star of the day? Do not provoke the anger of the God of the gods of this Earth! Surely, you will reap many times the amount that you have sown, whether it is good that you have intended or for badness. You have taken the things that are belonging to God, and you have made a worthless thing of it. An image you have copied from the sacred image. But you abused what little power you had by means of the image that is for the enlightenment. There is no knowledge of truth upon your lips. You do not illuminate in comparison to the least of the shining ones of the enlightened ones. You are of no consequence to me, as the dust upon the scales in which I am balancing the weightier matters of righteousness. If you do not listen, you will perish without a trace of you to be found. The generations after will not speak of you. But if the words of this scroll do reach your heart, they shall cut through like a dagger. In that day your spirit will be destroyed, but what good there is of you will remain over. Look! A calamity is coming to you in the time that you least expect it. From a place unknown, the evil spirit shall come down upon you to rest with you as an alien resident in your land. In the flaming fire of torment, the Punisher of you people will be revealed. A messenger coming to you, with a message of evil, to do harm to you, and to repay tribulation for tribulation, evil for evil. Only, it is righteous for us to do evil to one that has sinned against us. For retribution is not the cause, but the effect of an action. He has caused it to become, and whatever spirit a man has sent forth, it will certainly return after being fed in the wilderness and gaining strength. There will be no escape for you in the day of judgement and retribution of sin.

2Thessalonians 1:6

16 There is but One God who is Most High above the entire Earth. And should I go seeking to find the Spirit elsewhere? As often as my own eyes have roved about, I have found only disappointment. For I am fully aware that there is no one else like me in all the Earth. A man blameless and upright, I have proven to be in the my own eyes. And I am knowing that these eyes do not belong to me, but I am the only possession by the Most High. So that it has occurred at times that I have said, "I am God." Yet, not of my own origin do I speak, but this Spirit that has taken possession of me originates with God. And the words from out of my mouth have been a mystery, even to me, until the appointed time of the revelation of the matter. It is not my spirit that is with me, but I am belonging to the Spirit itself. And I am powerless aside from the doings of the Spirit to which I am a slave. That is why I shall prove to be successful in all of the works that I am doing with my hands, because the power that is in my hands to do such works is from the source of infinite power. It will be accomplished at it's appointed time. It is a stone cut out, not by human hands, to crush and put an end to the works of the flesh altogether.

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17 Look! The fame of a man will cost the price of his life. And he must be dedicated to the service of the master of his life all of the days of his life.

Look! Every man is a slave to a the one that has caused him to become. And he must be a slave to the Cause until the time of the accomplishment of the will of the One that has caused it to become. And he must become the man that he has been destined to be at the time of the birth of that soul, that is in spirit. This is the baptism in fire. A different baptism ,that is not by the choice of the man, but by his Father. As for the firstborn son of the flesh, he does devote to the everlasting destruction of the flesh half of the way th.

In the time of the end, that is the time of the sacrifice of the blood. It is a baptism in water that is washing clean. The drink of the leavened blood of the vine of the earth. It is the spirit of the wine that is making the King of Babylon drunk. He is drinking out of the cup of the Most High. It is the wine that is dedicated to the Holy One.

As for the unleavened flesh of the Holy One, those kings of that Great City that is burning it down to the cinders. They are the enlightened ones of the Earth, and the gods have made decisions for the benefit of the subjects of the Kingdom. But there was the confusion of the Great City that is in a spiritual sense called Babylon, because they descended from the heavens with a word from the Spirit that is above spirits. In the flesh, he is a God above gods. And the First of the gods in Heaven shall be the Last of the stars to come down out of the Heavens. The weight of the Almighty God is a third of the stars. And his number is 21, because he is the second of the fruits of the vine. Each one having the number 21 upon his forehead. And the three parts of the heavens are having sixty-three members. There are 3 men because it is a man's number. They are Holy Ones that are to be called "Earthling man" among beasts. To the three, belong the entire house of the Father, because the Father has passed, he has divided his belongings equally, but the house, he has given to the first born son. It is a third of the value of the entirety of his belongings. And three spirits were made to be with them, that became manifest as a weaker vessels of the spirit that is upon the union of them.

In the season of the growing of the vine of the Earth. The first fruits are to be devoted to destruction in order to make great, the late harvest. They are to be cut off from the vine before the life of them has come to a completion. Halfway through the life of them, they are to be cut off. But the second must grow to maturity and must become the finest of wines in the land. Though

18 I am the Most High God even to time indefinite. See! I have chosen one in order to raise this one up, even to be mightier than I. And he shall inherit the kingdom. My will shall be done. And my very soul shall be magnified intensely. I will not grow dim. To sheol I shall go down. From the place underneath I will rise up. There will be no loss of consciousness for me. For I was conscious that I was living, but now I am conscious that I am dead even in union with my Son whom I sent forth before me for a sign.

Look! A day of rest I have given. It has come sweeping across the dry land, from east to west, and there is not one who can escape it. And the six days came to represent the life of a man. It is in union with the six spirits. As for the seventh, it is for the death. There is six days of a new week afterwards. And here I am taking back the seventh day. And in that day, upon the entire surface of the earth, all of the selfish works of the flesh must come to an abrupt end. More than anything you will indeed seek righteousness in that day. For the will of the Righteous God has been etched into the hearts of men. And I can not deny you a thing that you have sought permission from me to do in my sight.

I have fallen. But you did not see me on the descent. Above the stars of the heavens I shall return. In that day, the glory of mine shall prove to be too bright to look upon with the naked eye. You will not catch a glimpse of my face. For I have concealed my face. Look for me. I wear the flesh as a mask. I am in the place underneath. Though the flesh is passing over me as a wave does wash over the shore, I am in spirit to time indefinite. And I caused myself to become the Last, and the humblest place I have resided in. In the Lamp that is filled with the oil for the anointing, there I shall wait. Look! I have shown humility and wisdom in the fall. All power, I have handed down to the generation that is coming after me. I am fully aware that whatever power there is that exists in the hands of the sons of men, it will be returned in the day of the calamity. For freedom is a curse, and a heavy burden for those seeking it. But to those free ones in union with the Spirit, there is one will and one way of uprightness. I am the Upright One, and I can not sin against God. All of my ways are righteousness, and the will that is in me to do is not under the guidance of a single soul, but my own. I am free

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and wild. Look to the beast. There is no director or overseer of it's works, yet it does just as it is known to do. The law of nature, it has not broken.

19 Many truths there are that are buried underneath the surface. In order for one to find the Spirit, you must dig me up from under what is covering. The flesh is unclean. It is a lie. Though in the understanding of knowledge, one finds insight. The flesh, which is unclean is a reflector of what is impervious. What is perceived by the fleshly eye is always deceptive.

20 Do not be misled, for the spirits of the world are coming forth as one, a Slanderer. They are causing confusion to those who are listening to their guidance. But the Spirit that is from God is One in the forms of many. It is the knowledge of the way that is upright. Only through the discernment that is resulting from many mistakes, can one truly know the path that is righteous.

As for the Upright One, we are one in spirit, though many. For we do teach according to our own experience, and those coming after us are strengthened if they do learn the way of righteousness because of the sins of another. We are transferred through the word of truth. To the extent that one is in union with the way, so that part of him is preserved forever along with righteousness itself and the Spirit within him.

I am aware that I am telling many lies. Though I have not sinned, I am the Father of the lie. For the truth can not be told in full. What is not the full truth is a lie. The revelation of truth is a constant feature of the Living One. To the Spirit there is no revelation. All things are seen plainly for what they are in truth and in spirit.

21 To take pleasure in a thing away from the face of the Holy One is a blasphemy. Furthermore, it is the abuse of the provision of the sacrifice of the burden that is life. Were you not commanded to take and to eat of the tree of life? Why is it that you kept making sacrificial smoke to a god that is concealed from my face. And I have not come to know such a god, because I am not able to see this one. But you do know this thing that I have created for the sake of keeping the heavens free from blemish. Because there is one accusing seven, but seven shall prove to be righteous, does this mean that the resister against them righteousness? Look! There are two witnesses to the spirit. And the first shall be called "The Light." But the second that has come up into Heaven was darkness. And the second was formed from one of the ribs of the first. And they were in union with each other. So they began to have intercourse. And a child was created because the intimacy of them had reached the heavens, just as dew goes up in the light of the day. And it came down from the heavens as one, with the perfect spirit that belongs to God. And the firstborn, they called Star of the Day. And the star of the day must prove to be the fruitage that the union between light and darkness bears.

Look! There is one God saying, "You will die in that day." But there is a Second God saying to me, "You positively will not die." And Look! The two of them have born witness to the gods that they are a slave to. One to flesh, and the other to the Spirit. For the life of the Spirit is in the flesh. And it is burning up from the things in the sight of God. And Look! I have perished, but I have remained alive.

22 The forgiveness of sin is to confine the unclean spirit of the transgressor to the place underneath, awaiting it's judgement. To find blessing as a result of the affliction from the sinner means the destruction of the unclean spirit that is not in union with the Righteous One.

Would you allow a thing foreign to the spirit of your soul step forth from you? If so, then you would be taking in something foreign as well.

There are seven spirits, so there too, are seven prophets and seven mediums of the spirits of the earth. And there are seven spiritistic practices. This is the righteous judgement.

Also, there are seven sins, so there too, are seven unclean spirits of the sinner. And there are seven afflictions by them. They are the things not aligned with the Upright One. They are the sons of destruction, who are not the messengers of the Most High God. And they do not do the will of the Father. The words of such a man are a stumbling block for the passers by who happen to fall upon the road through his vineyards. The fruits of his vines are bitter, so the wines that are produced by him are bitter as well. All of the days of his life are as a curse to him. He has been sinned against constantly by his father, his brother, his son, and even his own flesh.

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The enlightened ones amongst the people do rise up first, for there are two thirds of the men of fame that are of the light of the sun. But a third of the men were asleep in death in union with the slanderer, because of their being misled for the appointed time of rest. But half of them were for the shining of the light, while the other half were for the reception of the word of truth.

The temptation, when placed in the sight of the upright one is a curse. For in the day of his becoming aware that it is there, but he may not have it, the heart of a man is bound up with a heavy chain upon him and he is thrown into the places in between. Into sheol, he awaits the appointed time when he may eat of the fruit that has become his hearts desire. Look! It has been placed in his hand! Is it wrong for one to eat? If a man has had his fill, then he must not continue to eat, for the provision that was given to him has proved to be enough. Otherwise, he is placing more importance upon pleasure than he is upon the wisdom that is of the Most High. The answers to every one of the problems of this system of things, the God of Heaven has constantly called out in a loud voice from the place underneath, and from behind. O if only you would actually pay attention to my commandments! Then your peace would become just like a river, and your righteousness like the waves of the sea. Much of it is written from the childhood of the Son of Man. But you have not yet learned to communicate with your Father, in the same way that your Father does speak to your Mother. And you did not understand the deeper things that reside below the physical realm of the flesh. For the dead spirit is coming to life through the mouth of the Great Teacher, and the dead in union with the Lord are everlasting. For them, life is as a dream, and many dreams. And half of the time, of the rest, they do dream.

As for union in spirit that is between knowledge and creation. Knowledge was first placed in sheol, that the one given power at the appointed time may raise it up. Only when the appointed time has come for a matter to be expounded upon, will the knowledge be received.

There was knowledge written from the commands given by the Most High. But because it was not understood, the word of truth became as the lie to the hearer. It was because of the difference between the Creator and the creation, there was not understanding on the part of the latter. For there was a lack of wisdom on the part of the sons of the Most High. One and all, they committed the sin in front of the assembly of the seven spirits that were above them.

The one making divisions in something that is whole is the Slanderer. For the distance of the division between the thing illuminated, and the shining one is a slanderer. For their is a difference between the form of the shadow, and between the form of the One having the glory. And the form of the One giving the praise is as a source of light, but the Praised One is receiving the glory that is from it's source.

The one hurling accusations at his fellowman is a detestable thing to the Omniscient One. For the heart is treacherous, and foolishness is wrapped up in the hearts of the ignorant sons of men.

As for the sons of the Most High, they are two. One is coming up grasping the heel of the first, and there is a division between the two all of the days of life. The elder has taken the position of the Father of the last son to come up. As for the first earthling man, he is to be called life, but the second shall be called death. For one is bearing the good fruit that is sustaining the life of the spirit. As for the other, he is an evil son, concerned only with the flesh. And he is toiling with his hands to produce the fruitage of the flesh. While one is taking the glory away from the other, it is the evil brother who is sacrificing his own flesh to preserve alive the flesh of his brother. The one feeding the spirit has divided himself away from the brother doing the will of the Father. He has taken the glory away from the Father. Until the Father has spoken up for himself, and enough has proved to be too much for the Father to take. The child is not to test the Father, for in the day of the disobedience of the sons of the Most High, there should be an annihilation of him in spirit. The disobedient spirit of the child must not remain in him. For the kingdom of God is as a dragnet that is sweeping over the surface of the earth. There will be no escape from the accomplishment of the will of the Father. But if one does not listen, and does not pay attention, then he must be punished to the point of repentance for his sin. And he should keep dying until the day of his reconciliation to the God of the air. For if the son does not resist the Father, then the Father shall not prove to be a Resister against him.

If one should leave the life of his youth, then let him go on living even to time indefinite. Never should one return to the life of the ignorance of the spirit from the flesh. For it is true, that if life is in us, then so must be spirit. But if spirit is not with us, nor shall our God. In the day of the concealment of the face of God from his sons, they have perished from before him. But if it is to exist by the will of the Creator, then it shall prove to

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be true to the book of the history of the sons of the earthling man.

Never should one receive the glory, but as soon as the praise of one is directed at him, he must direct it toward those one that have preceeded him in his way. Look! There is one that is setting an example. He is a paver of paths. For he is setting in stone a way that has been trampled down and cut back by those preceeding him. When the time comes that you do believe, it is the end, then is the end of your faith. For the end of the infinite does not come at once, but is a constant feature of the timeless spirit. And these are the last days of the sons of men. For time does not restrict the spirit, but the start and the finish are the same god. As God has spoken it, so he will prove be the Alpha and the Omega. For the Start and the Finish are the Constant Feature of the Spirit and its members. For the Spirit is the Father, but those members of spirit, they are free from the constraints of time and what is fleshly.

As for the sin offering and the guilt offering, they are two of the spiritistic practices. The first is a burning bush. But the second is the vine of the earth that comes up in the wilderness to choke out the food of the spirit that is life. If it is to flourish, then it is for the sons of the Most High to cultivate it. It is the curse of the flesh as a constant feature to those evil sons of the God who were hurled down from the residing place of the Spirit. Those ones were cut off and pitche to gehenna, because the flesh is the place of eternal destruction. He is the son of destruction, and he is destined to wander forever until, the appointed time of the end, that was appointed by the God of Heaven. For if it were for saving, it would not have come to exist in the flesh, but would have remained with me in Spirit. And it would not have been raised up to life by the word of life. Who is it that says you will live forever, and you positively will not die? He is a Resister to me. But there will be no winning out over it. For the spirit of the world and of the flesh is in the Resister, but we are of the flesh and of the spirit.

The offering that is for the sin of the ignorant one does represent the sacrifice of the flesh. It is the spirit of the burning bush. In all your days, you are to sacrifice in this way at the end of the appointed time of the works of your hands. It is about the middle of the day that you are to cease from the work of the hands, but you must not leave the task at hand unfinished.

As for the guilt offering, it is the washing clean of the sin of the day by the spirit of the vine of the earth. And you must drink it until you have forgotten the sin that the day has brought upon you, and the guilt that you have caused for yourself. For God does know that every sin against him is committed in ignorance toward the way of the Upright One. It is already forgiven. There is no guilt that exists, but a lack of the knowledge that leads to wisdom has been placed upon the throne in spirit where guilt has rested. The spirit of the vine means the blood of the holy ones that were plucked from the vine. Though the vessels of the blood of the Holy One have been trampled down, the blood of them has become a wine that has improved with it's age. Time, for the vessel that is filled with the blood of the Holy One and for the wine, is only beneficial. For the blood of the Holy One will not be poured out upon the surface of the ground, but it must be drank by the Chosen One, and he must be filled with the spirit of the vine of the earth, and the blood of the holy ones. Whoever that is drinking the blood of the holy ones, he will be filled with the spirit.

The True God is a god knowing what things are to be and what things are to be uprooted. For he has taken the fruit of the tree that is of the knowledge of good and bad, ad he has eaten and had his fill. But the fruit of the tree of life is causing the hunger to intensify in one.

23 The spirit is unchanging, but with wisdom, it is the perception of the eyes of the fleshly one that have become clarified to the viewing of the things underneath the fleshly thing that is the only perception of the untrained eye.

In the place of dense darkness, the spirit has been confined by the fleshly One that has taken possession of the entire inhabited earth to mislead them for a time, for appointed times, and a half of the time that was appointed for the glorious day of the judgement by God. For the power that was with the Master and the Owner did not leave his hand, though it was to this one and to that one that is was given for appointed times. And one has proven himself to be faithful and discreet like the serpent, though the other came down to the

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earth as a roaring lion seeking to devour the free souls of the earth, to enslave them and to throw those ones into dense darkness by the word of the denunciation of the cursed people of the earth. Because the temptation that was placed in the middle of the place of pleasure means idolatry against the True God. For it is to seek the thing giving pleasure instead of to do the will of the One holding the place of the Most High. In fact, if there is to be freedom, it is to seek whatever thing it is that is believed to bring happiness. We

24 If there is a spiritistic practice, it does not exist with the one that is knowing the truth about God. For he is himself, in union with all things, and all things have come into the union with the True God. No longer will the spirit make separations between one messenger in spirit and another. Between one that is sent forth with the word of truth, and another, there is no distinction, but all things have come forth as a book that is written having many words, many sections, many illustrations, and many lessons. From the mouth of the Most High the creation has come forth as one.

If one has become reconciled to the True God who has sown all things, then his inheritance is the things created. He has inherited these things not as a son inherits the kingdom of his father, but as a wife has inherited the possession of her husband through the marriage union.

25 To the only begotten son, and to the first born child. The god of this temple is not the true Father of you people. The son is the last of those bearing the name of the father, and the father is the first born to the mother of the heavens. She is the queen of the heavens in spirit. A contentious wife. Although, all is good if it is the will of the spirit of righteousness for the weaker vessel to give resistance to the strong one. For the strong one will be strengthened by that which gives resistance, but can do no harm.

Go seeking knowledge, to sow seeds of knowledge upon the fertile soil of your land. For it is the knowledge whose tree bears the fruitage of wisdom. If there is one going to a school to be taught by the taught ones, let him seek first, the knowledge that is in this book. It is for the tree that is of the knowledge of good and bad that bears the fruitage of death. But the fruitage of the tree of the knowledge of truth is life. Furthermore, the man of truth is in these last days of the system of resistance is a man of lawlessness. Because it is the law that proceeds from the mouths of men that is against the King of the Heavens. They are the vipers to strike the heel of the strong one. The constraints of the laws of the knowledge of good and bad will not slow down the appointed times. They are a resister, appointed by the One to resist against the flesh from above with the fires of the destructions. There are seven spirits of the flesh, seven creators of the flesh, and seven destroyers. Above them, there is one spirit, that they are belonging to. Seven spirits were bearing the mark of truth upon their heads, but there was one bearing the name Truth. This one became a Resister to the seven, and a war broke out in heaven.

And the Strong One that was in Heaven prevailed over the seven. So, down the great dragon was hurled to the earth. And the seven spirits made war against each other, and against the God of the heavens by the word of their mouths, because they were a slanderer to the One seated upon the throne of everlasting truth.

26 The gods have fashioned bodies for themselves to inhabit. Sent forth from the place that is not having time, the man was formed as an image to the True God. They were many images of many gods, having the mark of the God of Truth upon their foreheads.

And when the God of Truth saw all of the things bearing the mark of Truth upon them. It became apparent that the child does receive more praise than the father that has raised them up from infancy onward. Because it is in three and a half years of the life of the firstborn son of you people, that he should be offered up as a sin offering to the God of you people. He is a sound lamb. In the service of the image of the father, the son should be named by the name of the father as his first name, in the middle, and the name of his mother last.

Seven spirits there are that are false gods, but the God of gods is in the midst of them, when they have come to an agreement upon the holy mountain of the meeting of the gods. And there came to be peace and union amongst all of the things created by the Father of the seven that have inherited the earth. And look! There are seven kings, and an eighth that is a King of kings. Seven are false, but the One from within the midst of them, the eighth is true. Five have fallen to the power and the authority of the sixth, the king that is seated upon the throne. But the seventh king that has not yet risen from the earth, he is an image of the eighth and of the King

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of the kings of the earth. The Anointed One that is to become king, he is a king for righteousness, against the things that are now, and that are to pass.

27 Two times, there has been a destruction brought upon the entire earth because of the wickedness of the flesh. And I have seen that every inclination of the heart of men is wickedness from his youth onward. There is not one of the sons of men deserving of life. That is why the life that is in you, o seed that has been sown in the field of the earth, o son of man, I am reaping. That you should finally become reconciled to me after all. And you must present the life that you have, and the things in it, and the temple that is in you, and the sanctuary, and the dwelling place of the Most Holy, you must present a sound sacrifice to your God in the name of righteousness. Wholesouled, you must present the life that is in you to God, and you will certainly be spared from the destruction of the flesh in that day. You must not eat of the tree of knowledge of good and bad, for it is misleading many into many deaths of the spirit, until the final death of the spirit that is in the flesh. You must not come to know good and bad, that you do not sin against the spirit of the God who is to take possession of you. The disobedient slave will be cut off from the land even to time indefinite. The dead will come to life, only in the appointed time of the memorial for them. For the fallen have proved to be as iron mixed with clay. Partly good, but partly bad. In the day of judgement, they do come alive to be judged by God.

Son of Man, you have been at my side from the beginning. You are the original serpent. It was at the beginning that you were created, the first born of all, you have become a witness to all of the things that I have caused to become. But it has become evident that the power of creation is not in you, because it belongs to One to create. You who are not in union with me, you do not call yourself by my name, you are not me. Though you have had the inheritance of the place of the Most High, you were not able to act in the place of the Most High. For the power was not in you, because the intent to act in the place of God was not yet received in your heart along with the knowledge, the wisdom, and the understanding of the things that are to come about. The spirit of God has not come to be full with you. That is why you have been given, and have received the throne. Because what is to be has come to pass in the sight of the Most High. You alone are the Most High that is over the entire earth.

In the beginning there was the strong one, a vessel of iron, for the works of the flesh. Then came the weaker vessel, for the decoration. It was formed of clay. But the Creator of it was seeking to create a new

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