

January 16 and 23, 2016
1953 Second Seattle Class given by Joel Goldsmith
Tape 35, Side 2: "Fishers of Men, continued"

Summary

In spiritual literature, you find many references to "you," "he," and "she" that you might interpret as saying that you must do something to earn the grace of God. But remember what I am saying: The responsibility is not on your shoulders – or on anyone else's. Refrain from criticism, judgment, or condemnation of any other, and more particularly, of yourself. The government is not on our shoulders, and our improvement is on the shoulders of the Christ.

Rest more in the realization of Christ as that which is leading, guiding, and directing us. The great saints, sages, and seers of the world did not become such by an act of their own will. No, the grace of God pulled them out of their world and made them fishers of men. When the Master chose his disciples, he said, "Come, I will make you fishers of men." They did not obey because they had some higher understanding; they had no power *not* to obey! They had no more power to resist the Master than you and I have right now. When the Master calls you, you obey. You have already obeyed, because you are here. You made the necessary sacrifices to be here, so you have already shown that you cannot resist the activity of Christ in your consciousness. There is something within you that is greater than your human desires.

The human being does not come out eighteen times in three weeks to hear about God. No. The human being has so many things to occupy him that he does not respond to the activity of the Christ. But once the touch of the Christ has reached an individual and they are called, they follow. Jesus' disciples had no responsibility for their careers, yet they survived, whether they went out with purse and scrip or without. The Master took some of them to the mountaintop. They did not go of their own accord – he took them. They had no power to resist the Master, and neither do we. This is a life by Grace, and everything that transpires in your life unto eternity will be an act of Grace. Some of us may resist at first, but we will eventually come around because we cannot resist the Christ, and when the call comes, we cannot refuse.

We may be guilty of denying the Master or falling asleep in the Garden of Gethsemane. But do not condemn yourself for your shortcomings. Those shortcomings are part of the illusion and may be inevitable, but Divine Grace makes ultimate salvation even more inevitable. It is much more inevitable that Peter heal a man at the Temple Gate Beautiful than that he deny the Christ. Denying the Christ is just a temporary human failing. Some people permit some church affiliation to interfere with their devotion to following the Christ. But be merciful, kind and just to them, because again, that twinge of humanhood is no different than Peter's denial or the disciples falling asleep in the Garden. It is a temporary thing, and no real harm comes of it. The inevitability is that despite those experiences, the disciples will awaken and have a Pentecostal experience, hear the Spirit, and from then on, they are about their Father's business.

But even after the Pentecostal experience, the disciples thought they could pool their money and live contentedly by dividing it up. The result was disastrous and led them to conclude that each one has to live by his own state of consciousness, not by dividing things up in this world and living off of each other, but by the degree of demonstrated Christhood. In the same way, no one in this room can obtain my degree of illumination by any act of sharing I may wish to do. Each one must attain it for himself. Nor can I demonstrate the degree of illumination of those who have gone beyond me, except in proportion to my own state of illumination. So never think

that we can divide up what we have and share it with each other. That is living by effects, and it puts us back into the material sense of existence, the three-dimensional world.

In the fourth-dimensional world, we live by Grace – not by might or power, but by My Spirit. Each one is responsible for his own integrity and unfoldment. But if you judge from the world of appearances, you may find some of us slipping backward, or you may be surprised at some of the things we do. But those things are just little human weaknesses, and the Christ will dissolve them because the activity of the Christ is the dissolution of our humanhood and our illusions. So be patient with yourself and others! We have an eternity in which to work it out. Forgive yourself and be patient, and as often as you fall down, pick yourself up because you really have no choice. Inevitably, the voice will sound in your ear, "Come, follow me, and I will make you fishers of men," and you will know that *I* is calling. You will know that you are not following your personal will, so **you cannot have success or failure**. Why? *I* has called you and made you a fisher of men, and it will be the Christ's success working in you and through you for Its purpose. You will be the instrument. If you seem to fail, remember that failure may be a part of the plan to teach you that *you* can't fail or succeed because the *I* that called you is the only success.

In religious literature, you find statements like "dying daily," or you read about giving up one's personal life to attain the spiritual life. Then you may think that suppression or repression – such as giving up meat, smoking, dancing, or other pleasures – is required to overcome the self or die daily. But you do not overcome the personal self through suppression or repression. True, the self must be overcome, and we must die daily so that we may be reborn of the Spirit. But suppression and repression are not the way. The way lies in dropping the word "I," – even in the sense of "I desire to be better" – and realizing that **the Christ is the Self**, that which lives our life. So let life live itself normally, and anything of an erroneous nature will disappear.

The fifteenth chapter of John tells about the relationship of the branches, the vine, and the husbandman, or the Father. If we think of ourselves as the branches and then say, "I need more supply" or "I want to bear more fruit," we have to laugh. As if a branch by itself could accomplish anything! It is the husbandman, the Father, flowing through the vine into the branches that brings forth the fruit. In the same way, we do not say, "I would like to be more spiritual," or "I would like to do healing work," or "I would like to benefit the world." Drop that "I" and look through the vine to the husbandman, and say, "Christ is the light of the world." The branch is fed through the vine, and the government is not on your shoulders.

Sometimes we have a sense of responsibility to friends or family, and we are fearful for what would happen to them without us. That is the time to say, "No, one branch does not need another branch. Every branch draws from the Father through the vine." Then we can drop the sense of responsibility. We don't neglect our friends and family; we loose them and let the responsibility be on the vine, drawing from the Father, the husbandman. We drop that word "I."

We may be called upon to give more than our share of money or services to friends or family, but that is another opportunity to drop that word "I." At some point, we see ourselves to be the vine and the world to be the branches, and we realize that we are drawing upon the Father to aid the world. Even then, there may be a false sense of responsibility: "Do I have enough understanding to do it?" There is that word "I" again! The vine, the Christ, dare not say, "Have I enough wisdom or power?" Even the vine must turn and say, "The Father doeth the work."

In proportion as we give up the use of the word "I" and realize that it is the Christ that functions us, we are giving up the self and dying daily to personal sense. Then, in proportion to our degree of realization, we do not run out of food; we have twelve baskets left over. We do not fail

in healing power. We heal the multitudes who are receptive. We do these things not by virtue of ourselves, but by divine grace. That which called us maintains and sustains us.

The disciples always healed "*in his name*," or "*in the name of Jesus*," but they meant that the power that called them into the missionary work was the power that performed it. They recognized that they were not healing by their own powers. They were depending on the one who had called them. They were dying to their personal sense of spirituality and realizing that spirituality is of the Christ. When you drop the sense of personal responsibility, you become an outlet for the activity of the Christ and put the responsibility is on Its shoulders. So in this new dimension, the Christ, we relax personal sense and realize that this Invisible Intangible is the only Presence and Power. That is "overcoming the world," the overcoming of personal sense.

The Master said, "*Why callest thou me good? There is but one good, the Father in heaven.*" So the way is not by suppression or repression, but by using "the Christ," instead of "I," "me," and "mine." Claim no credit, but neither claim failure. *I* has called you, and that which called you will fulfill you. So give up the use of the word "I" in the personal sense and realize that the one *I* is He that called you. We were called to this class. We did not come by virtue of a personal decision, and that which called us – the Christ within – is interpreting the word of truth within us, enabling us to understand it, receive it, and respond to it. So there is no responsibility on you for understanding what has been said or demonstrating it. Drop the word "I," and realize that it is the Christ, the Spirit of God in man, that called you, and that It provides guidance, direction, maintenance, sustenance, and support. It is the All-in-all.

Now you can be patient you with your faults or shortcomings, and let this Light within dissolve them and reveal more and more of Its glory. Sometimes the revelation will come slowly so that we do not believe that *our* wisdom, power, or spirituality was responsible. It is difficult to witness great healings and refrain from personal glory in the achievement, as the disciples learned when they came back bragging about their power over the devil. They were quickly told that they were entitled only to gratitude that they had been called and that **the Power was working through them** in proportion to their humility. True humility is not disparaging oneself, but realizing one's greatness in having been called to be a **servant** of that Master, of that Power. Everyone who is called is a servant. There are no Masters in spiritual truth; there are only **servants of the Power**. The one we call "Master" said, "*I of my own self can do nothing.*"

Similarly, it takes a great soul to witness temporary failure and not have the personal sense of failure. If you experience failure, remember that it is not a question of an "I" to succeed or to fail. **The Christ that operates and activates you never fails, and that is the standpoint of our entire work.** Witnessing failure means that you are viewing life from the world of appearances. Drop that, and you will see success return. But it will be the success of "He that called me," for it is the nature of the Christ to be successful and for us to be the **instruments** of that success.

Let us begin to accept ourselves as the vine, constantly remembering that the vine is the instrument through which the Father is pouring Its glories into the branches. Let us see all of human consciousness as the branches and realize that since we have been called as disciples and are of the new dimension, Christ, we function as instruments of the Infinite Invisible. We are functioning as the vine, looking to the Father within, the husbandman, for support, direction, love, life, and abundance – but not for ourselves. We drop the personal sense of self and seek good of the Father only that it may flow to the branches, to human consciousness, and feed, heal, and sustain it by destroying the illusory sense of existence.

When Jesus walked the earth, he was not seen as a great man or a savior, but as a servant of God, a rabbi, a teacher. His greatness was in his humility, in his realization that he was a vine, and that the Father within was the essence of all that flowed through the vine to the branches. He washed the feet of the disciples to show them that he was but a servant, an instrument for God. Otherwise they may have thought he was some great thing of himself, and that when he was gone, the greatness would be gone too. But he demonstrated that since he was only a servant of God, no matter what happened to him, the greatness would continue to flow.

Peter and John raised a man at the Temple Gate Beautiful, and the Hebrews marveled. Peter and John replied, "*Why marvel, ye men of Israel, as if we of our selves have done this thing? It was the God of Abraham, the God of Isaac, the God of Jacob who did it.*" They recognized themselves to be instruments of the Divine. Lao Tzu also tells us that the way to greatness is to make oneself nothing. When a person knows the Christ to be the allness of them, they do not take credit and glory. When you begin to perceive yourself as the Son of God, you are not glorifying yourself. You are being humble and announcing your nothingness, and in proportion as you understand your nothingness can you be an instrument for the flow of God to man.

Some believe that we are almost insulting God when we call ourselves the Son of God or the Christ. We never say it in public, but within our own being we know that the Christ is our true being, and we are the Son of God. But instead of exalting ourselves, we commit to be servants of our fellow man. You only enter the new dimension, Christ, when you enter in the humility that knows, "I can of mine own self do nothing. I am but an instrument through which infinite good is flowing into human consciousness. I can feed and heal the multitudes, not by my own virtue, but because God forever manifests Itself through those individuals who know their nothingness.

Do your work in the realization that you are an instrument for the Divine, and let It operate. Never take personal credit, and if you go through periods of seeming barrenness, do not assume personal responsibility. A time that looks like a period of barrenness may be a period of rest. The Master spent forty days doing no healing works. We too, may require times of refreshment when we feel we are doing nothing while the world is waiting to be healed. Let the world wait. Don't be in a hurry to save it. "*The poor ye shall always have with you.*" We can only help others in proportion to our being fulfilled of the Christ. When you are filled full, you can go out in the glory of the Father and the realization of the Christ, and let It flow. Never think that the world won't get along without you. Of ourselves, we have nothing to offer the world.

Having been called to be fishers of men, we will do it in the new way of ministry or discipleship. The minister or disciple of today and tomorrow will not be set apart from other men and women. They cannot function for the benefit of the world except as one of the world. The activity of the Christ will benefit the world only if the world can say, "Oh, you are a man or woman just as I am, but you can live this life, so there must be hope for me." The minister or disciple of today must be the clerk behind the counter, who shows forth discipleship to the other clerks by the very fact that he or she is also a clerk. The only way the activity of the Christ can reach human consciousness today is as an "underground" or secret work. In proportion as the light shines in the activity and experience of the individual who is our neighbor, a fellow employee, the business person, or the politician, can we accept that light for ourselves. Today it is the Christ, the Spirit of God in man, that is being glorified, not the messenger, minister, or disciple. That Spirit of God is within every individual, regardless of appearances. We are fishers of men. We have been called to witness the activity of the Christ – not the glory of a man or a woman, but the activity and glory of the Christ – and acknowledge within ourselves that we are instruments of It. But as far as the world is concerned, we keep our fingers on the lips.