

The Master of Masters

Paul Solomon Reading 0726

Question 1: I have thought considerably about what has been given to me about my past lives and I would like to know if more information, specific information, could be given to me about these that would be helpful to me in pursuits of the things that I should be about, my purposes, in this lifetime.

Answer 1: Yes, we have the soul records and purposes for entry in this time and that which has been given.

And it might be helpful in this manner if you understood the development of the soul and its relationship to the purpose and that you're carrying. And how it was developed, especially in relationship to others and the giving of the message to others in this time if you see the manner in which it developed in the self.

Now it would, of course, be beyond the realm of possibility to recount all of the entries into this plane and the development of the soul in all of its periods and sojourns in walking upon the earth, for there have been so many. But the beginning of the period of the development of the soul and the relationship with the Christ as manifest in the Master, the Master Jesus, the Master of Masters, began in the period when the soul had built its ability not only to relate to people, but abilities in the use of the hands in building in architecture and design, craftsmanship. Many, many lifetimes already on this plane engaged in such things. But this one, a leader among men. The mind developed. The body, the hands developed. Yet not having dealt with the spiritual nature.

And that came in that time known to history when Spirit spoke with Solomon, the son of David the king of Israel, in the building of the original Temple of the Jews. He called upon Hiram, the king of Tyre, and that builder was the builder of the Temple, the original Temple of Solomon, the Temple of the Jews.

Now the importance of that lifetime and that experience is this. Here is one given to pragmatic expression, looking at that which lies about, and using the hands, working with the tools and the expression, building beauty, understandings the nature of creativity in the earth. Yet never having come in contact with a spirit, a manifestation of God who could speak to man. And the wondering in the heart of Hiram caused him to desire a greater understanding of himself, his relationship with the Father.

Now that wondering, that questioning, that curiosity in the heart of any soul will rise before the Throne of God as a prayer, even though the soul knoweth not to be a prayer, not being aware of the doctrine, the dogma, the words. The longing itself, the seeking becomes a prayer.

Now understand the intricate detail of the will and the ability of the Father to execute Divine Will. When this one, the king, the builder, needed a greater awareness of the ability of God to communicate with His servant, there was as well another servant of God who needed the talents of a builder. So the two, because of their prayers and their needs, were drawn together - the one receiving the services of the artisan, the craftsman, and the other learning of the nature of God to whom the Temple was being built.

And impressed with it, caused within the heart a desire. Not expressed, you understand, but in the very deepest part of the nature of the soul, a longing, wondering, a desire to walk among their peoples.

And so in the return cycle of souls, one who had been of another tribe, another people, returned then a Jew, and one, with a great curiosity concerning the Messiah, the Master of Masters, and the relationship of God. Now the period that we shall describe in this moment is not the immediate successive lifetime, but in the third return, we find this one present during the period of the days of the Master of Masters upon your plane. And we would give thanks for the opportunity to see this record. For as we see through the eyes of one who saw the Master, so we see the Master.

And we see before us in this record, a child sitting, tending sheep. Somewhat carefree and not seeking, nor in any manner giving the nature of the self to anything other than relaxing on a hillside when he observed the coming of a band of men through the meadow. And his gaze caught by the one in particular who seemed the leaders of the group, a man with hair most red, falling to his shoulders, deep wine red, a heavy beard that passed in the center to two points. Deep set steel blue eyes, strong, but very kind. And seems strange to this child that this one, obviously a rabbi, for you can see in the hem of his garments, in the weaving of the holy garment, the Urim and the Tummin, woven into the borders of His robe that is pearl gray in color, and all of one piece. And knowing this one to be a rabbi, a master, the children scramble to their feet and set aside the lambs they are caring for from out of the flock.

But the man approaches and sits. And those who are with him, the men who have gathered about, ... six of them, yes,... appear to be impatient. Would be about their way, and they impatiently wait, huddled in a group and talk together. A bit disgusted even that he should pass the time of day with children. But the Master sits upon the ground touching the children, rocking backward and fore and laughing. Quite some time he spent there. And words, whatever words, were of little importance. But that which was, was his touch - for he placed his hand upon your head and spoke words of blessing.

And looking directly into your eyes with his eyes, said, "As you have fed this flock, so you shall feed my flock."

And as he walked away, the effect of the touch and the meeting of this particular and very special man was not forgotten in that lifetime. And you left immediately the sheep and went to the parents describing that which had occurred. They, recognizing this as a prophet and his words, his cryptic words, "Ye shall feed my flock." They recognized as prophecy.

And because of that prophecy, were somewhat lenient in your desire to follow his man and his band. Not that you became a disciple in that time nor a follower, so much that he passed through Galilee. For you were of Galilee. You went often to hear him speak. You were among the crowds and saw his face. Hung ever backward at the edge, listening, watching. Were aware that from time to time he looked your way. Your eyes met his. You were aware that he knew. Still a child, even to those last days.

Now understand this, being one of Galilee you had looked forward to that time that you would observe the Passover in the Holy City. Not until you had reached the age of accountability, not until you had reached the age of 12, were you allowed to go. And with the family, attended the Passover in Jerusalem.

You were among those that saw this same Master of Masters on the back of the beast, the donkey, riding triumphantly through the gate, from the Valley of Kidron to the Holy City. You were among the children who spread the robes, the flowers in His way. You were among those that He touched. Once again, your eyes met His, only days before the ending of His ministry on this plane. And then you were there, there at the ending of the ministry of the Master on earth, when He said, "It is finished."

And as a child, at that place of the cross, were touched by his servant John. And John became to you a surrogate father, one who cared for your development in spirit, for he had seen you often following from afar off. And spoke to you for the first time there at the place of the crucifixion.

"Why have you followed the Master? Do you know who He is?"

And your words to him were the cause for his taking you as a child, as a son, as one to be taught. For you said, "Yes, I know. I know it is He. He is the Son of God."

Now the experiences of traveling to teach for him were counted among the Seventy that went out, who were trained among the Apostles and were sent out to carry the Word. Particularly John was the one who gave the word and sent you as a messenger here and there.

You walked among the others - Lucius and Paul. You were taught of Timothy and worked with him. But the outstanding experience of your ministry that will cause you to reflect in this time to the difficulties of the early period, as are recorded in the Third Epistle of John as he wrote, disappointed in his heart, for he had sent you to the church. And one there, pompous and fed much upon himself and his own ego, had refused to allow you to speak. You had seen the taking of the teaching of the Master of Masters, taken and misused as the Early Church developed into cliques and clubs and groups, and selfishness here and there, and animosity and jealousy from one leader to another leader. And the establishment of aristocracies among the people and setting upon of little kingdoms here and there.

Your ministry continued after the others had gone. But the greater importance then and now, is the realization that the message of the Master, the food, the carrying of the Word, must be taken not in little groups or cliques or separations. But that which will cause men to develop, to recognize, to awaken, to open those that are pragmatic in purpose; those who need answers may find them as a practical solution to life's problems. Not joining this church or that religion, but finding a means of responding, of turning within, of enlightenment.

Now many sojourns. Many others too numerous to mention here, but let these things be known.

Two purposes: a background of building; the talents in building, in construction and such, from the earlier periods as an artisan, as a craftsman. And then, in the walking with the Master came the

challenge of taking the Word and teaching the Word. And the purpose in this time is that taking the Word, the teaching the Word. And how would you do it? Standing before large groups of people and describing the experience? Of course, that is of consideration. But it is not the talent in this time.

Then how would it be?

From person to person? One to another? Of course you can convince this one or that one of your experience within the self. But they have not had that experience themselves of a personal touch with the Master. Then what can you do? See it in this manner.

Where you recognize the stories, the teachings, the truths that are to be given to the people, make them possible to be taken to the people in publications, in publishing. See that you can receive that that is necessary for the funding, for the backing, for the establishing of such. Then gather the material. Not material about formula or doctrine or dogma or purpose, but that which will stimulate and open the minds of men. Look at it for yourself and see that which gives answers.

That which gives answers then should be printed, bound, disseminated among the people. Make it your business then to get it to the stores, to the bookstores, to the people, among the people, and circulated among them. Publishing.

Look toward in that manner the distribution, the dissemination. Not that you will be writing so much the self. But recognize that which will help. Not that that is flaunting and so much of the pseudo intellectualism, but which is practical and will cause men to recognize truth if you look at it. And it will stir within and cause a recognition and say:

“This, yes, is the teaching of the Master.”

Then see that it be brought before the people. Make that your purpose, and you’ll find in it not only a satisfaction in the development of the ability of business and such and the proportion, but the satisfaction of experiencing the Word and reaching people, the many, with the touch of the Master’s hand.

Now you visited once on the mountain there with this Beloved Servant John, the School of the Prophets. You saw the people there and their work. It has been a dream. It has been a dream since that day to see again established that place, that kind of place for the training of those who will go out. For you were among the Seventy of those there that were sent out from that place. Now be about serving the development of that community, that place in this time.

Hear, hear the words of the Master, as spoken in that time. The same in this, “Whatsoever the hand findeth to do, do with thy might.”

Now see what is there.

Now understand this, and understand it well. Set aside the caring, the condemning of self saying, “I would like to overcome this and that.” And, “I feel failure for not overcoming this and that.” And

understand better that the Master is far more concerned with that you do than that you leave off. What can you do to accomplish the work that is to be done in this time. Be about it for the time is short.

The Day of our Lord is at hand. He comes again. Let men know.

We are through.

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