

*DWELL IN LOVE*



# *DWELL IN LOVE*

*Jerry K. Paul*

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These are messages given through one child,  
but given to every child who will receive them  
into his or her heart.



# TABLE OF CONTENTS

Foreword.....	<i>i</i>
Preface.....	<i>iii</i>
Acknowledgments.....	<i>v</i>
Note to the Reader.....	<i>vii</i>
Introduction.....	3
<i>PART I, PERSONAL EXPERIENCES</i>	
The Journey of Return.....	13
A Reluctant Soul Accepts to Come to Earth.....	43
<i>PART II, DAILY INSPIRATION FROM GOD AND JESUS</i>	
Daily Messages.....	55
<i>PART III, MESSAGES FOR THOSE OF THE HEART</i>	
Excerpts from a Talk with Jesus.....	155
A Talk with God.....	163
Message for a Friend.....	171
Message for the Vessel.....	179
Message from Divine Love.....	185
Message about Nations.....	195
Message about Service.....	203

Message about Healing.....	211
Message for the World.....	225
Message about Serving Those Who Suffer.....	235
Message about Vicarious Suffering.....	251
Message about the Supreme Being and the Trinity.....	265
Message about Jesus.....	285
Message about Communion.....	297
Message about Forgiveness.....	315
Message about Creation.....	329
Communing with a Brother.....	343
Message for Another Friend.....	349
Another Message for the Vessel.....	359
<i>PART IV, THE INNER LIFE OF JESUS</i>	
The Inner Life of Jesus, the Child.....	375
The Relationship with God and the Approach to Healing....	395
The Inner Life as Teacher and Healer.....	423
The Pattern He Set.....	447
Guidance for Those Who Would Follow the Pattern.....	465
<i>APPENDIX: Some thoughts on the term vessel.....</i>	<i>479</i>



## FOREWORD

In the brightest jewel of a book to come along in many years, author Jerry K. Paul has provided serious seekers after Godness a wondrous guide. The title of Part III (Messages for Those of the Heart) tells it all: Only from the heart center can one find direct attunement to the Creative Forces—*God*.

The rational, analytical, *inquiring* mind—that standard approach to everything by our overly educated, supremely intellectual society—cannot and will not lead one to the experience of his or her direct relationship in and with God. As the author so skillfully states, it is only by “emptying the vessel” and dwelling in absolute certainty that one can be assured of results when he or she prays to be used by Spirit for *Its purposes*. Of utmost importance is willingness, on the part of the one desiring to be thus used, to leave the when, the what, and the how in God’s hands. The moment one figures out how best to serve another, the presence of Spirit is pushed aside by the intrusion of egoistic intention.

In the tradition of all psychically gifted and spiritually committed guides to Reality—from Jesus in the first century to those in the 20<sup>th</sup>—the author leads one to understand that not only does God indwell all of Its creation but also is willing and eager to use all who will offer themselves without reservations. Based upon his own direct communications in and with Spirit, Jerry Paul helps one to understand that, while God cannot be intellectualized, *It can be experienced!* And it

is in that experience that one finds direct relationship, meaning, and purpose for all of Existence.

Caution: Reading this book could change your life forever! I can readily see this book becoming required study for all serious students of spirituality.

Jim Dixon, Representative Emeritus,  
A.R.E. Search for God Program

## PREFACE

Some years ago I was studying a very intellectual work on spirituality that I found to be rather difficult to understand because it was so mental. One day in prayer and meditation I said, “If You will give some material for people of the heart, I volunteer to write it down.” Fifteen years later I started writing what came in my devotional period every day. It turned out to be one paragraph a day for about seven months.

After completion of the inspirational paragraphs I decided to ask for guidance on some specific questions that I, and also my friends, had concerning not only cultivating a closer relationship with God and being a vessel for blessings to others [see Appendix for a short discussion of the term “vessel”] but also facing some mundane situations in life that cannot be ignored. I had sometimes wondered about the statement of St. John in Revelation 1:10, “I was in the Spirit on the Lord’s day.” I wanted to try something a little different from the inspirational writing I had previously done—I wanted messages that bypassed the rational mind. I knew that if I turned deeply within, I might fall asleep or forget the questions, and I certainly didn’t want to lose awareness of what was happening, so I asked Lynn Sparrow, a very spiritual friend, to assist by asking the questions and recording the answers. Lynn believed strongly in the Bible verse Matthew 18:20, “Where two or three are gathered together in My name, there am I in the midst of them.” I was soon to find out how true that was and how important Lynn’s presence was.

Most of the messages are presented in the order in which I received them because there was a development of the ideas and principles as time went by. Although the messages were specifically for me, several passages urged me to speak of these things and share them with other people. I do think that personal experiences often touch us more deeply than abstract teachings. Because of this, I have placed some stories of my personal experiences at the beginning of the book. I hope that those who resonate with this type of information can allow it to inspire them and bring them assurance.

## ACKNOWLEDGMENTS

I am deeply grateful to our Heavenly Father and our Master Jesus for Their great Love for us and for Their patience. I appreciate the fact that They are always willing to provide us with anything that will help us to remember our relationship with Them and also with our brothers and sisters.

I stand in wonder at the many ways the Father finds to bless and provide for us through our brothers and sisters who desire to be his vessels. Many thanks to Lynn Sparrow for her assistance in bringing through the messages and the wonderful spiritual vibration she brought to the process, as well as her time, which she often gave with no charge. Thanks also to Rev. Tom Baker and Nancy Eubel for helping with two of the messages. Many thanks to Stuart Dean for his support and for his patience and expertise with copyediting, not to forget that he has never wanted any kind of remuneration for helping. My cousin, Mary Roten, has not only encouraged me, but she also assisted with proofreading and helped with many of the day-to-day demands of life in the task of publishing this material and taking care of my invalid sister. Also, this project would have taken much longer to finish if it had not been for several of my German friends who donated substantial amounts of money, enabling me to hire sitters more often to help with my sister so that I would have time to prepare this text for publishing.



## NOTE TO THE READER

I would like to encourage those who read this book to allow it to inspire them to acknowledge the Spirit of God in all creation and to offer appreciation for It. The results of this will be an experience of Divine Love.

There are two simple exercises that are extremely powerful and rewarding. (1) Imagine that you are enveloped by pure and holy Light, and rest in God's limitless Love. As you begin to sense this, linger in the feeling of it until you are aware of nothing else. (2) Imagine some other person in front of you. Then, allowing the image of that person's body to become invisible, concentrate on God's Spirit and Love in his or her heart. As you become conscious of the Presence of God there, dwell in the feeling of it until you are aware of it embracing you.





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# INTRODUCTION

I had been studying religious and spiritual material for many years before any kind of satisfaction was reached. My goal was to experience the Presence of God—commune with God—and to find an effective way of praying for other people, particularly those who were suffering. It was not until I learned to focus on the pure and holy Spirit of God in people, considering that to be their true identity, that I succeeded in both of my pursuits. Not only was I delighted to feel the Presence of God, but I was also very happy to see that communing with the Spirit of God in other people actually helped them to release some of the blocks to their healing.

The technique I used was my interpretation of some of the spiritual teachings I had been studying. It consisted of first imagining the person for whom I was praying as standing in front of me and then releasing the image while imagining pure and holy Light in his or her heart. In other words, I was substituting in my imagination a holy and perfect image—holy Light in the heart—for the unholy and imperfect image of the person who needed healing, which was my interpretation of what the person was, based on impressions I had received through the bodily senses and the judgments of my discriminating mind. Once I had imagined perfection—this is the true meaning of forgiveness—the door was open for communion on the level of spirit between that person and myself to take place. Imagining perfection and holy Light in the place of imperfection, *and actually believing it is there*, allows us to experience the Presence of God in another person.

It is then that we realize there is nothing except God, and that perceptions of anything other than this are like a mirage that dissolves. When we really believe we are in the presence of holiness, all criticisms and grievances have been released and we have accepted that God's Love is unconditional. In the presence of unconditional Love there is no fear.

For a number of years my experiences of this holiness in other people, God's Spirit, were mostly limited to a quiet period of prayer and meditation I had set aside for this purpose. It was only after I received the material about the inner life of Jesus, Part IV in this volume, that I realized that Jesus had set a pattern for us to follow, and that part of the pattern was that one should be anchored in the Spirit of God all through the day. I then began communing with the holiness in other people whenever they came to mind—during the day and even in the night. I have realized that when people keep coming to mind, especially those for whom I have prayed in the past, there is almost always something going on with them. I interpret these thoughts as a call to commune with them, and I feel my heart open as I pause to do this.

Recently I was driving in the city and had to stop for a traffic light. Suddenly the thought of a man who, by reports of family members, was very negative and difficult to deal with came to mind. I imagined myself approaching him to speak to him, and in reality my soul was doing just that. When he became aware of my presence, he seemed to be pointing toward these traits that were causing problems with his relationships, and I said to him, "Yes, I know about that, but behind these things is holiness. If you will allow it, I will part the veil so that I may look upon the purity that you truly are." He gave permission, and in a split-second I experienced communion

with him. As soon as that happened I felt that a personal bond with him had been established. Then the traffic light turned green, and I continued on my way feeling radiant from the blessing I had received. Spirit (God) inspires us as to what to say as we speak to each soul in order to evoke a response, and when it happens, it is not possible that both souls would not be blessed by the experience.

A friend of mine asked me not long ago if I see God as a singular being. I'm heavily influenced by the Christian religion; therefore I often refer to God as "the Father," but when I say that, I'm thinking of the Supreme Being, the source and essence of all that is. I just like the idea of calling God *Father*. When praying for people I imagine myself as coming before a Being without form, but that is only a tool for me. I know that God is the essence of everything that is and that it is the same Supreme Being in every person for whom I pray—not a Being that is separate; but I am a very structured person, not an abstract one. Likewise, the Father's throne isn't a form. To me it is that altar deep within where you commune with God. In that state of communion, all melts into Oneness—being in and a part of all that is. It is feeling at peace, loving and being loved, and it came to me after I had experienced blinding Light and ecstatic Love a number of times. So, at first I'm coming before the Supreme Being, which implies being separate, but then the result is becoming aware of oneness. I know this isn't ideally expressed or ideally practiced, but in writing this I am reminded of a place in the book where Lynn asked about a possible incongruence in the explanation of creation. It says on page 310, "There is no incongruity; it is just that there is a difference in perception as one journeys along the way."

The reader is asked to not be offended when sometimes the questions asked of God and Jesus were not answered, or not fully answered. Spirit gives us what we need, and I accept that the answers given were perfect; therefore, I did not take out answers to certain questions simply because the questions asked were not specifically or fully answered. Also, I normally capitalize words such as “love,” “light,” “peace,” and “joy” if they refer to divine qualities, as opposed to human qualities, in which case they are not capitalized. In other instances, words such as “holiness” and “purity” are either capitalized or not, according to how I felt led to write them. More often than not this was determined by how closely they seemed to be connected with God Himself. In addition, out of great respect for God and Jesus I felt that it was appropriate to capitalize “Me” and “Mine” in direct quotations from Them, except those from Jesus when He was a child.

Although the King James Version of the Bible may seem quaint at times, particularly because of the use of the second person, I much prefer its wording over that of other translations. Because of this, all direct quotations will be taken from the King James Version.

In this book the term “Son” means all created souls who *appear* to be separate as a result of what is called “the Fall,” but who really are still only one Child of God. Through the experience of communion we come to realize our oneness with God and with our brothers and sisters. When God created His one Son, or Child, the process was one of extending a part of Himself, rather than making something that would be separate from Him. The Fall could be defined as a decision by the Son to fantasize that He is separate from God, and this decision resulted in the creation of the physical universe in

which separate bodies would serve to support this illusion of separateness. But God's true creation was not undone or ruined by this fantasy. It only appears to be hidden by it because, through identification with physical bodies, we came to rely on physical senses to bring us knowledge of reality. Through communion, which comes about by means of forgiveness, we awaken from the spell of the fantasy and begin to identify with our true spiritual selves, and spiritual sight is then restored. To paraphrase Jacob, "Surely the Lord is in this person; and I knew it not" (see Gen. 28:16), and, thank God, I can now extend that to "I had not known it, but now I do; and my heart rejoices!"

A note on the Daily Inspirational Messages:

Part II of this book consists of 211 short, numbered paragraphs that are ideal for daily devotional use to help one enter into a prayerful state of mind. Some people may prefer to read straight through these paragraphs, but I would suggest that they be read one each day, while the reader continues to read the other messages that follow in Parts III and IV. I make this suggestion because, although I have read these daily messages many times, I find that I still need daily reminders—otherwise, I get so involved in personal things and the stress of daily life that I tend to forget.





