

FOUR PILLARS OF SUPPORT

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TaPa teaches on reality and truth awareness; higher individualization through revelation; fellowship; fruitfulness; frustration; forgiveness.

I am come and have taken upon self once again the task of reincarceration that I might be momentarily near you. And as we have dealt with circumstance and situation in the past that has been fulfilled in our present, as we stand watching in this august moment the parallel and the continuation that persuades us in our every way fulfilling that full and complete need in the final moments that we sit together comes that understanding of why we are placed in such accord.

Let not the things that trouble you continue to be the burden that oppresses the pilgrimage in which you are involved. Let not any circumstance find its way into the heart, the mind and the soul self from the element of a future that you yourself have created, but rather open in responsive order to that which instilleth the confidence of the soul and builds toward a greater spiritual understanding. For though the time may appear to some to be retrospectively seemingly less important, it is far more than this, beloved, for it is with a great goodness that we have obtained, and by a great reverence to that goodness that we shall continue abiding here until the time that He calls forth each unto their own reward.

From service to reward – this is the way. And as we lead others, so also must they be conditioned by circumstance and have revealed to them the truisms that are involved. For lo, I have led like a shepherd those that I have loved greatest, and yet at every turn there is that opportunity to pull against the shepherd's crook, to deviate from that that appears before us as a path opening to great understanding. When we allow our imagination to rule and find this supreme, the highest example of our capacity, there is but little to hold onto or to cling to through the dark night of the soul. For these things are childish, and the things of greater importance must come to review.

Surely in our moment of quiet solitude we find ourselves limited not by the things that we have observed, but drawn more acutely aware of the things that truly hold a reality of importance, that put into the factor of cognizance that reality and

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lays it out as the truth that we have come to abide near and in the shadow of. For until that great day is completed there shall not be the accomplishment of all truth or of even the greatest of truths to be revealed. For there is so much more than we ourselves find ourselves in leisure with, responding to and incorporating as an actualized spiritual experience when in all reality it is that area of our finite desire coupled with that infinite capacity to seek ever more.

But where we would seek, therein is our shelter. And by its consolidation are we led – not by the things of this world, not by the words of men, but by our own personal responsibility we are called into accord with that which is revealed of the higher order. We have not to seek the depths for these simple things, but for those things that are truly vibrant, important, life changing and revealing – not for the purpose of entertainment or by our soliciting the things that would broaden our horizon, but give us the perspective of our own curious nature by the way of His Hand. By the way of the Cross we are drawn home, and the awareness of this draws ever more precious before us.

As it illumines the consciousness it changeth not then the attitudes of mortal flesh, but makes incorruptible that body in which we dwell as it lifts the mind to higher accord afforded in a closer walk, an individualization that comes in the revelation. Lo! This is the time, oh then be wise, and understand that we can spend our time as well as our money in foolish ways and/or means, but at the balance, at the time that we are drawn before the courts that are higher, and when an account is given of that that has been given us that we have had temporary control over, that we have had stewardship within and we have been then a shepherd unto others by its means, know that the way has been long. But tarry not in that which would bring us into condemnation either of self or of others, but understand that we are a part of a process, and I shall lay out that process for you.

The process is formed in this manner and/or way: Regardless of how you see it, this is the way to see it, this is a continuous process. It happens in areas of ethics that is afforded to us to consolidate our thinking and bring us to a realization and rationalization of the afforded way. For when we come forth in the newness of a practical spiritual adventure we are in the area then first that is called fellowship. As we blend in our own understanding of fellowship (and there are many varying levels in regard to this), we come joyful into the presence of the company and find an order that is established within those that we allow ourselves to be drawn to.

It is without complaint as we enter into this fellowship. We find no fault, for we are looking at that which has transpired within us individually, and through that eye then we cannot see the actual in others as they constitute singularly or together the great whole. In that fellowship is joy divine. In that fellowship is the

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understanding of a way that has been presented to us, that we have afforded ourselves the opportunity to take consideration thereby. We have found the way that leads then to our understanding of endless day. We have found that supernal existent within the plane in which we fellowship, but we must consider this fact: That as we begin this fellowship we have to take into consideration all of those that are a part, and we a part with these.

We must take into consideration all of our family ties expressed or unexpressed; those of the past and those of the present, those that will be a part of us in that sense of their own identity yet to forthcome into the form that is known as physical body. We are then the nucleus of something that is in operation out from us, but lo, it has been in operation for a great length of time. We have spent many years in that fellowship. Out of this comes the camaraderie of friends. Out of this comes the sincere desire to open in loving friendship when an exchange can be made and when we can be tutored by the actions and occurrences of others beyond the opinionated word, that that is seen refined in its simple integrity trying simply to be a part with us that we would know the understanding of a divine walk in fellowship with those that we associate with without fear, without limitation, without weighing in the balance whether a thing is relatively negative or relatively positive.

But be positive about this: That in the middle, in the midst, in the median way, in *that* road all things balance for a reason beyond our expectation of understanding that nevertheless has always been and shall always be. This is the first factor, even as we begin to fellowship with ourselves. This means the understanding of self, the realization of purpose, the afforded energy that is necessary to set us upon the Path and to find our way even in darkness toward that light of illumination. For in the end you will find in such fellowship the dearest Friend you have ever had. You may not know Him by all that He is, but He is all things. And one comes to this knowledge often after great suffering, for all and each of these that I shall give you is an area and a level of test.

In fellowship we must struggle to be a part and not to set ourselves apart lest there be that intervening of distance in space and time. For it is afforded that when the expression is upon us and when the Spirit bids that we come, we are present. And that means in every level of consciousness attuned to that higher order, rather than belingering with our own thoughts of how the order ought to come about and how we might fit in were things different and more to our liking.

It is a fellowship that exceeds the knowing of mortal man and becomes a part of that immortal process in which each is involved. For as we come forth in this level and in this plane without that fellowship where shall we lean? How shall

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we find our support in times of disconsolate nature? How shall we find ourselves supported, and where are those prayers upon which we are lifted? For each needs very vitally the prayers of those that they love to bear their tempted soul above and to intercede with God for us, that we might be shown the righteousness of His way and walk therein. With this is a great strength. It is the first pillar – fellowship.

The second aspect that one can keenly observe the overall, or in part the process as it evolves – and this happens again and again in each and every level of life, in each afforded representative consciousness that might be manifest or that you desire to be manifest – the second pillar is fruitfulness. From Genesis we receive the admonition to be fruitful and multiply, but this does not necessarily mean only in a physical sense. For behold, the young take entrance therein and are cut down in their day before the evening ever comes, like a flower that is brought to its fullness and then removed from out that garden of our awareness, of our understanding, of our love.

And He is gathering, too, the young souls, buds for the palace above. For they shall shine through all time as the innocents that are placed beneath the altar. They are called by those that have been churched in such matters as the holy innocents, but this innocence is a part of our thought and can be borne even when years are upon us that we still hold close to that innocence that brought us into the world and that shall surely take us out.

In the second pillar there is no contention, for as we multiply it means that we multiply as we magnify the kingdom. As we add to the accomplishments of men thereby also angelic hosts surrender to that recognition that we have applied ourself in preparation for a continuation of that kingdom that surely will come and be established upon the earth as within the soul of man, as within his hopes, his dreams, his aspirations, as within his need being fulfilled. And so in that manner we become fruitful.

“By their fruits ye shall know them” (MT 7:20). Those that have an understanding of that that is considered allegorical and that speaks of the nature of man in a rather profoundly poetic way shall see as in the words of the Master Sananda Jesu Jesus, “Behold, I am the true vine, and my Father is that husbandman that keeps the vine.” Behold, thou art the branch of this true vine. And the branch that bears not fruit shall be cut off and thrown into the fire. And that that bears fruit shall be pruned in such a way in its time as to bear fruit then more abundantly (JOHN 15:1-2). For in this matter we have allegorically then the consideration of that that watches each, that tends that vine from the moment that it arises out of the ground and is tender – this relates back to the innocence and the holy innocents – and when it is grown it becomes then vitally important that its care be continued,

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that all things in their perfect order might come into expression and that we be strong in His way, His Word and will – not yours, but His; not yours where you are, but His from whence we have come, toward which we go.

In such a manner then we come to the realization of the third pillar. And this will pique in its curious way, those that would consider being judgmental and in entering into condemnation as a relatively negative part. But it is negative, for it is a part of the process, which is *after* the fellowship, *after* the being fruitful and coming into our own and bearing that fruit that others might see, know and recognize and benefit therefrom, that we enter into a period of great testing that is considered frustration, for we become frustrated with that that we have already experienced.

We become frustrated with the fellowship that we have tried to have, perhaps that went awry. We become frustrated in judgment because we can see more clearly that that has been our friend of supposition and that which has borne out an un-equalized form of indecision. That that has been inaccurate in our ascertaining the factors thereof becomes pronounced as we enter into this period of frustration. But in a state of frustration it is necessary that we begin to do something about it. If it is our own we begin to hold it, to know it, to recognize it. Go back to its source in early beginning and see it completely for that that it is. For if we have outgrown the first two pillars, then we would find ourselves in a state that could not be considered frustration, but more often than not would grow in our own thought, in our own way by our own will, which becomes great frustration.

This in itself is the test within the test. This in itself becomes very curiously a teaching instrument for us, the element of which is our own consideration of self and how we apply our respect to self and others. We live to draw ourselves out of that frustration by service, and by coming to terms with the fact that when once you said, “I would serve, but I don’t have time,” now you have time. “I would serve if I had more to give of my own.” Now you do. “I would serve if others would not look upon me and I could serve in a way behind the scenes.” Well, the scene has changed. And no one is behind the scenes now ... but behind the times, perhaps, for this is a new day, a newly afforded entrance of time. This in itself is frustrating enough. Now we have time to be together.

Oh, when we meet somewhere in heaven up there where starry crowns are given we’ll walk together and talk together hand in hand. Oh, there will be no stormy weather and we’ll have time to be together, when we reacquaint with that of which we have been a part where separation comes never again. But between here and there, beloved, there is another pillar to be considered, and this outweighs

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all others. It has not the zeal, the newfound strength and empowerment that comes with the first fellowship, but oh, it can become so much more precious because of what it does to *you*, and what it does for others, and this pillar is forgiveness.

Oh, to have gone all this time without the release, without forgiving the self, without forgiving those who have come against you with a lack of understanding, without realization, looking more on a mortal side than on a spiritually significant face; those who could not see *feeling* your face to feel the contours of their own awareness – the blind just before the leading of the blind, so to speak.

Those that would hurt by an implication rather than even spelling out the load of their own ammunition, rather than being the target one has to be the projection of that target. To walk that level and that road is to walk a *decidedly* forgiving path, and in that state we come to understand the division and dividing away of those things that truly mattered and those things that really did not from the things that still hurt you now to the things that really did not hurt you at all but you complained of; that the world was not perfect, that everything was not beautiful, that everything was not positive. But though we cry out for peace there was no peace truly afforded unto us, but a representation of peace that cometh in that which passeth the understanding of all; that can be cherished, but only when we see ourselves for truly that that we are.

What are we but mortals seeking a better place, a home eternal, knowing that we'll have to lay down that mortal body to be raised up in the immortal one that can inhabit the mansions that are higher; knowing that we must cease to bring about the opportunity for others to come to see, to bask in, to purvey that light that we have sought to do so with for, oh, so long.

But with these pillars – and it is a natural order, it happens over and over again – it is hard to point back and say, “Oh yes, I have learned this before,” for you have never heard it as I have given it to you. You have known it as a natural occurrence, but not perhaps as the process that it truly is. It's purpose is to refine you, to give you the opportunities that you have and to bring you up and out – this has been *my* purpose, to bring you up and send you out into that that has been prepared.

For lo, I have brought you, beloved, out of the land of bondage into a land that flows with milk and honey, where every opportunity is present if you would seek it and find it and claim it; where everything has been provided. And yet we would call upon the name of that provisionist, asking for more even before we have assessed that that has already been given.

I came from off that mountain to speak to you tonight in the valley that you find yourselves in, perhaps in wondering, for talk comes so easy when you're up

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on the mountain. But it is so much more important when it is conveyed in the valley. For there we come repetitively over and over again as through this process of the four columns we come by the knowledge in this way. It is taught from beginning to end over and over and over, and yet somehow we have escaped the practicality of its intention. Its intention is to set you free.

For behold, I am free from the fears of tomorrow, and free from the pain of the past. I have traded my shackles for a beautiful song. I am free. Praise the LORD, free at last. And even now as we sit and watch, even now as we begin to assess the induration of the process, even now as we are beginning to think perhaps everything shall not stand as it has stood in forty years. I'll tell you, it is just the beginning of a natural process supported by the integrity of four columns, supported by that upon which responsibility has been laid, but also the building has commenced upon. The foundations that lay are deep and strong. But if they are not kept alive, then you will have slew that greatest of opportunities and allowed to slip through your fingers the very sands of time in which is measured our awareness of profound possibilities.

But I would call each to their own accountability ... and some will afford more; some will see more and know more and have to make up less and have to imagine little-er. For lest the opportunity pass us by, the true reward is that which is profound and marks each one as a chosen one to have given that knowledge and opened that wisdom unto. Behold, in this process that I speak of, beloved, my tent is already being folded, and I shall in due time in the tradition of the Arabs, steal away into the night. It is then that I shall slip away home.

But there is much to be considered ere that kingdom is fully surrounded with us, and before we surrender ourselves to the complexity of natural order and process itself that I could call on any and each one to wear my garment. But lo, I cannot. And you yourself realize that you would not bear that which I have borne in such a way as to complete that that will be left partially unfinished. Yet an incomplete work, after all, is better than none at all. And so I complete each time the work as it is seen, known and recognized by the saints and the sages, by those that are true students and devotees to the higher accord – the disciplic ones, the disciples and those that shall become apostolic in their own hour of the anointing and the empowering. And it will not take a therapist to empower you. It will not take one to tell you that power is being delivered. It simply will be delivered by the Spirit that is pure and holy.

For the power shall come upon us in these last days, and your young men shall prophecy, and your old men shall dream and have visions. And where we were once we shall thereby stand in the fray, the test of time revealing to us that it

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is here that we have raised up our Bethel. It is here that we have returned, and it is here that a part of us, that love that is within shall remain. In consideration for these many changes is that which is of most importance and vital, which is the change in you that it necessitates – the change that is wrought by the touch of the Master's hand.

When the story has died out of the air, when only infrequently our resolve is drawn together that we would speak of these things, in this light are we renewed and empowered and strengthened. Go ye then unto that city and wait. Come unto that consciousness that truly can be yours and there abide, waiting until I come again. For behold, the fulfillment of all that is within the Alexandrian concept is contained in the knowledge of these actions. It was spoken long ago and lived into being, waiting the afforded time of its coming. And now it is here.

When high upon the mountain of transfiguration the angel of the LORD spoke, declaring that this would be. And the admonishment that we would not stand here grieving for the one that we see leaving, for in like manner He shall return. His words will be spoken again and again. We shall not forget. For to be a part of forever, then we are consistently involved with always ... or as is given Scripturally, always. In no other way can it be so made. For the way of the cross leads home.

And here in this level at our highest qualification of the astute, we *must* draw the parallel; we *must* make the comparison; we *must* observe that man comes in that hour to the true light of seeing when he surveys the wondrous cross. He cannot see the reward, but he can see that that shall lift him up and draw all men unto Him. He cannot conceive of the brightness of that starry crown of reward. But let me just ask you this: Shall there be many stars in my crown ere the sun of life goeth down?

Even as we wait, soon we shall be drawn forth to His excellent Presence. If we cannot preside here in such a way and manner, then we shall in that transition have that knowledge where decency and order is the way and the refinement engrained within our purpose. And it is this, beloved, that makes the passing of such time as august as it is. To know even as you are known is a great step, a great step. In that opening to the divine under which we are lifted by the underpinnings of the columns of support, as we see in the simple process, so also in the greater, each is called to repentance only to be forgiven.

Hold your questions in your hearts, but ask them anyway. To thine own self ask ye these. And seek the answers in a meditative, contemplative and prayerful state. Ask not when or where or how, for these matters are held within the hands

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of only the highest, the noblest and the best – which is not among our company, but in consolidation with it looks upon us from afar.

Yes, Egypt was once my home, but I am coming unto another place of abode ... and ours is but to follow. For we goeth not down in the valley one by one, but our hearts become entwined as they become attuned. And the ache that is felt in one can be felt in all and in each. When one is diminished among us it diminishes all and each. But there is a great light as yet breaking o'er the main. And the fullness of its dawning comes in the morning after we have flown these prison bars, when the call is answered ... when everything that has not been said shall go unspoken when we meet.

Beloved, the structure is here. Begin to move in that structure. Begin to solidify that part and/or portion in which your involvement is necessary cohesively to hold together that which has been the accomplished dream of ages past, and our hope for years to come. Begin to question the righteousness of your actions, for lest they are righteous they are not pure. And nothing except the purest offering shall be received. This is the order of the sacrifice, and we can play any number of different games, but it comes down to whether we are received in broad company in good standing. And this is a part of the first column – fellowship, or as some would afford, learning to lean.

Those that stand supportively with me come forth. For oh, such a sweet joy is given, and a thought almost divine, we have all passed this way before, and thus it is not without some knowledge of process that we walk on through the storms, through the night into the broadness of daylight – yet never alone. Walk with Him held in the intense way of His directive Self toward pastures green in the high country where all things are fresh and new, the grace is renewed every day, and His blessings are abundant.

Go forth in peace, in light and in love, beloved. Do something about what you have felt you could not do and do it, if not for that self that has a tendency to fall and sway and be tardy, or not to make an appearance at all – or if you cannot, then do it for me. You did it for religion. Do it, for I have loved you.

Go forth, beloved. (Tongues)

Go forth, beloved. It is well.