

PEOPLE OF THE CHOICE

**Solar Origin
& Return as the Son of God**

**A Journey Through the
Mystery of the Christian
Church of John in Modern
Times**

*“For there shall arise false
Christs, and false prophets, and
shall shew great signs and
wonders; insomuch that, if it were
possible, they shall deceive the
very elect.” (Mt 24,24-25).*

by Enzo Nastafi

October 2009

I dedicate this work
To all the souls who
have preceded me
on the way towards Christ,
so that also all the souls that follow
may find even a little help
to believe in His Work and His plan for us all

Enzo Nastati

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Foreword.

This text is certainly the most "mature" and "complex" of all those that I have had the opportunity to develop to date. This also means that the reader who has little orientation in spiritual science will find it difficult to follow many of these concepts.

However, I do try to make things understandable so I have placed a simplified and dense 'bare bones' foreword to each theme within a box to try to enable streamlined and condensed reading.

There are several ways to read a book: a "classic" reading, "knowing" what pages to read, placing it under a pillow and "asking" the world of the Spirit to help in the assimilation and understanding of its contents. If the request is sincere the answer will not fail.

With this I can only hope for a successful "reading".

E. N.

People of the choice'¹

From the solar origin to the return as Sons of God. A journey into the Christian mysteries of the Church of John in these times.

INTRODUCTION

When a person feels called to embark upon a conscious Christian journey, great difficulties will be met that can only be overcome with great effort. The difficulties to which I refer on this occasion do not reside in the soul that yearns for the spiritual goals that can be referred to as the Way, the Truth and the Life. Instead I mean those difficulties that are objectively present in the "instruments" that are available - the Gospels, the Acts of the Apostles, the Epistles, the Apocalypse - and the "form" in which Catholicism has translated, disseminated and interpreted them over the centuries.

These limiting factors result in something like a "dog chasing its tail". For an average person in mainstream culture (ie one that does not know Latin, and much less ancient Greek), it is almost impossible to escape this situation. As a result the "thirsty" souls often take refuge in their feeling-lives, perhaps aligning themselves with religious and particularly eastern denominations characterised by a mystical approach. But even in such cases the problem resurfaces: badly translated texts are encrusted with the most simplistic moralising interpretations. In short, for the soul that "asks" and "yearns" for a conscious relationship with Spirit, the paths seem obscure if not quite barred.

How shall we reconcile this objective difficulty with the exhortation that Jesus tells us many times in the Gospels? - "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*" (Mt 7,7-8). But it is only when the soul perceives the need for truth, the need for the Spirit, and has hunger and thirst, that the way opens, the barriers fall, and the truth comes near.

This present study is a contribution towards issues that are often ignored. One must acknowledge Rudolf Steiner, the founder of anthroposophy, as the one who showed which threads to tease out from the knot that otherwise appears impenetrable, and thus gave to all those who "hunger and thirst" the strength to unravel the mess.

THE CHURCH OF PETER AND THE CHURCH OF JOHN

For those born and raised in Catholicism, the very title of this section should cause a small shock. At every Mass we have affirmed that "we believe" the Church to be the "one, holy, catholic and apostolic" church. It declares itself to be *one* because no other can plead with God, *holy* because it is inspired by the Holy Spirit, *catholic* because it is universal (from the Greek *Katholikos*) and *apostolic* because it refers to the teaching of the Apostles.

¹ Once this was the 'chosen people', or the Elect. Now we must choose in freedom. The new Elect are characterized by being free people, free from the forces of Lucifer (the various seductions of the world) and Ahriman (the oppression, violence, and power). They are in all territories, and in all races and speak all outward languages because their homeland is within them, as a matter of free choice. Therefore, they are no longer a "people" but a Community, a Free Spiritual Community.

But if we read the Gospel carefully, namely the Good Book by which we are informed that cosmic love (Christ) descended and sacrificed himself though Jesus for us, and if we read it mostly in a spiritual mode as exemplified by St. John, we will see that there are five comparisons, or examples of contrasting position, between Peter and John (ie between Peter and the disciple whom Jesus loved spiritually). The first is at the Last Supper (Jn 13.24) when Peter beckons John (who rested his head on the heart of Jesus, and thus showed the ability to hear the words of the heart/love of Jesus) to ask Jesus who it is that will betray him (Jn 13.23-25). With this, it is shown that Peter had not attained the same grade of spiritual love so John was needed to interpret. The second occurred immediately after the capture of Jesus when John followed Jesus into the place of the priest, willing to share his fate: at the same point Peter remains outside because of fear and denied Jesus three times (John 18.15). The third occurred when Peter and John run to the tomb together and John "believed" in the resurrection of Jesus (Jn 20:2-8), and thus reached faith "in" Jesus (still an external relationship), until he believed "with" Jesus, becoming one with Jesus (an internal relationship). The fourth contrast occurs when they land the 153 large fish; it is John who recognises the Risen One and Peter who threw himself into the sea (Jn 21.7). The fifth occurred at the end of the Gospel, with the infamous three repetitions of "Feed my lambs": Peter declares that he did not love Jesus "spiritually" but only "fraternally" (Jn 21.20 et seq.).

On completion of this event we have the story of Peter who said to Jesus: "*Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.*" (John 21.21-22). This characterises, for the times to come, the differing relationship between Jesus and John and Peter. John is already with Jesus in the House of the Father, but Peter still has to "walk the path" (with all the symbolism that this exhortation implies) to achieve the same spiritual goal. (See chapter 11.1 for more depth on this issue.)

Two different churches are derived from these two followers of Jesus. The first is that of Peter - the church that can be characterized as external, "exoteric", which constructs buildings of stone, with its Supreme Pontiff², its principles (the College of Cardinals), its father³, its dogma, its "eternal" punishment, its crusades and "holy" Inquisitions, its obvious collusion with the political and economic powers, its banks, and ... many, many faithful trying to reach the Kingdom of heaven and the eternal spiritual life promised by Jesus. It is the church linked to the Baptism of Water (which maintains the baptism of John the Baptist⁴, the "precursor" of Christ). There is no doubt that in a phase which might be called the infancy of humanity, this church has played a crucial role, especially through the Sacrament of the Eucharist, the true

² This was the title of the roman emperor. The "Caesars" imposed upon the Priests of a conquered territory to make them give up the specific initiation of their religion. In this way they took upon themselves the great spiritual forces which, having been acquired by force, became "black." No one 'stole' more black initiation powers than Nero. Incidentally we can list the honorary titles of the Pope: Holy Father, Bishop of Rome, Successor of the Apostolic principle, Servants of the Servants of God, Supreme Pontiff the Universal Church, the Vicar of Jesus Christ, Archbishop and Metropole of the Roman Province, Patriarch of the West, Primate of Italy, Sovereign of the State of Vatican City.

³ In Mt 23:9, Jesus says explicitly: "*And call no man your father upon the earth: for one is your Father, which is in heaven.*"

⁴ In the Gospel of Luke, the Baptist says: "*John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*" (Lk 3:16).

bridge (not by chance is it called "Communion") between the human and the divine spiritual world.

The church of John is the esoteric church, the one of spiritual love, without institutions, structures or hierarchies. "In" it is the direct relationship with the entity of Christ: John laid his head directly on the heart of Jesus. In it, the initiation message of (spiritual) love flows from individual to individual in a free way and without cost⁵. It has no structure or hierarchy. It is the church of the Baptism of Fire and of the Spirit.



The Basilica of St. Peter and the Basilica of San Giovanni in Laterano

Perhaps we can understand why John, in his Gospel, makes no mention of the institution of the Eucharist. We may also understand why, in his Apocalypse, referring to that future Community based on love known as the heavenly Jerusalem, John says, "*And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*" (Rev 21:22).

Note that there are two principal churches (buildings) in Rome: the Basilica of St. Peter and the Archbasilica of St John in Laterano⁶, as if to testify to the presence of two "guides" for the Christian people.

This work intends to discuss the people who follow Christ, the people who are popularly known as the 'chosen people' and that are normally identified with the Eternal Israel. Therefore, the present work is not intended as a sterile provocation of the "faithful" of Peter, nor to create controversy or debate. We simply wish to try to develop some issues needed for a conscious Christian path of spiritual evolution no longer based on fear, guilt, and dogma.

Therefore we wish to know about the Chosen People, who they are, what they represent, how they are formed, how they evolve and their tasks today.

⁵ This way of transmitting the Christian initiation we are given directly by Christ: "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*" (Mt 28:19-20).

⁶ The Archbasilica Laterana or Lateranese, better known as San Giovanni in Laterano, is the Cathedral of the diocese of Rome and the official ecclesiastical seat of the Pope, because it contains the papal chair or Holy See. It is also the first of four Papal Basilica and the oldest basilica in the West. Its full name is "Archbasilica of the Most Holy Savior and of Saint John the Baptist and the Evangelist in Laterano, the mother and head of all churches of the city and of the world." Built under Pope Melchiade (311-314) it is the oldest church in the world. Since the pope is the bishop of Rome, San Giovanni in Laterano - as the seat of the bishopric - is also the Cathedral of Rome. The old church was residence of the popes until the return of Avignone from exile (1377), when they moved to the Vatican. The building is oriented East-West as is typical of early Christian churches, facing to the east, ie toward dawn. The apse with the altar faces west toward the sunset, as suggested in a text attributed to Pope Clement I in the first century. In the basilica of San Pietro, Bernini's colonnade (and the Egyptian obelisk, the symbolic centre of the "Illuminati") is a clear example of Masonic architecture. (In Chapter 14.2 we will pick up the significance of the altar canopy in San Pietro.)

1. BIRTH OF THE CHOSEN PEOPLE

*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath **chosen us in him before the foundation of the world**, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth;*

(St. Paul, Ephesians 1:3-10)

1.1) ACCORDING TO SACRED SCRIPTURE: THE GERM OF ADAM

We start our search for the origins of the Chosen People within Scripture as its basic content is part of our "mainstream" culture. To set out on this path we should bring to mind the time when mankind lived in harmony with the spiritual world: that is when he did not act upon his own will.

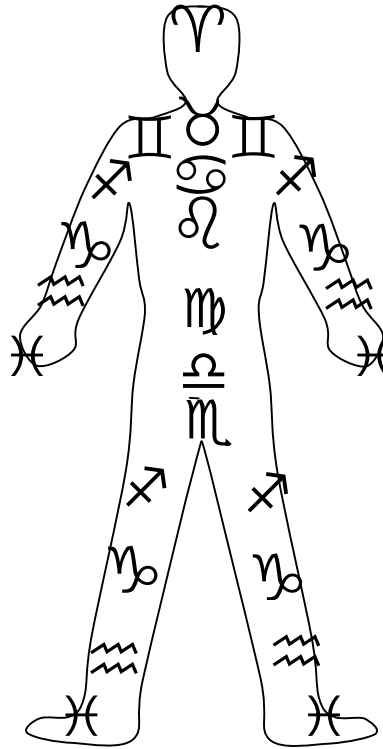
The last memory of this situation can be found in the Earthly Paradise (of course just before the fall). In it, as we know, lived the individuality that Scripture calls "Adam." Adam had been formed by God, or by the hierarchies of the Holy Trinity⁷, out of the macrocosmic Man, and had been placed in a physical condition (but **not** material) in the Earthly Paradise. We can imagine this as a "subtle" or non-physical region placed between the current Earth and Moon.

Pay good attention to the terms used: the man Adam was "formed" (Adam means 'from the earth') and was formed by the first hierarchy, or the hierarchy of the Father of the Holy Trinity corresponding to *Adonai*, the *Lord God* of Hebraism (spatially as a sphere of influence corresponding to the belt of the cherubinic zodiac). Adam was formed in the "image" but not "in the likeness" of Adonai.

⁷ The term "Holy Trinity" is the divine element that governs our evolutionary system and extends from the Earth to the Zodiac. The Holy Trinity is composed of a Father principle, a Son principle and a Holy Spirit principle. In turn, each of these three principles have a Father, Son and Holy Spirit aspect for a total of nine spiritual hierarchies. We can imagine these as nine concentric spheres, from the Earth and extending to and including the Zodiac. This is the image that first Dionysius the Areopagite, and Dante later developed. The influence of a hierarchy originates from each of these nine spheres. Starting from humans who live in the terrestrial sphere, we have the following correspondences: Angels of the Moon-sphere (Spirits of Life); Archangels of the Mercury-sphere (Spirits of Peoples), Principalities or Archai of the Venus-sphere (Spirits of time); Powers or Exusiai of the Sun-sphere (Spirits of form); Virtues or Dynamis of the Mars-sphere (Spirits of ordering movement); Dominions or Kyriotetes of the Jupiter-sphere (Spirits of Wisdom); Thrones of the Saturn-sphere (Spirits of self-sacrificing Will); Cherubin of the lower zodiacal-sphere (Spirits of harmony) and Seraphim of the upper zodiacal-sphere (Spirits of love).

This is like saying that Adonai, whose star "body" is visible in the sky as the zodiac, formed the human-Adam in its external image (Aries/head, Taurus/neck, Gemini/symmetry, etc). These correspondences were already known in ancient occult physiology. But within this there wasn't the complete "likeness" with Adonai. We could say that in Adam there were the qualities (as germs to be developed) of Adonai, but there was also the possibility of error, to oppose the Father's will - conditions "necessary" to win freedom and love in the future.

- ♈ Aries
- ♉ Taurus
- ♊ Gemini
- ♋ Cancer
- ♌ Leo
- ♍ Virgin
- ♎ Libra
- ♏ Scorpio
- ♐ Sagittarius
- ♑ Capricorn
- ♒ Aquarius
- ♓ Pisces



Correspondence between the twelve zodiac constellations and the parts of the human body that they have formed.

Adonai was, in turn, "created" by the Most Holy Trinity⁸, that is by the Trinity which governs the whole universe and is above the Holy Trinity – the latter being that which governs our evolutionary system: the Zodiacal system or Solar system. Adonai, represented by the zodiacal belt, can be considered as the macrocosmic human whose stellar body is of the nature of the body of stars in the Most Holy Trinity: the whole cosmos. Adonai was thus created in the image and likeness of the Most Holy Trinity.

For completeness we can add the word "begotten", by which the Christ came directly from the Father (of the Holiest Trinity).

⁸ By the term the *Most Holy Trinity* we mean the whole of the divine hierarchies that govern the entire cosmos, all creation. It too is divided into Father, Son and Holy Spirit principles. To help understand the difference between the Holy and Holiest Trinity principles we can see that the Son of the Most Holy Trinity is the Christ, whilst the Son principle of the Holy Trinity is the Logos (or Word). Christ is thus the Logos of the logos, ie the One that in itself sums up all the evolutionary laws of all evolutionary systems and of the entire cosmos. The Holy Spirit aspect of the Holiest Trinity finds expression in our Milky Way, whose spiritual characterisation is 'Divine Providence'.

In the following rather dry table we present a summary of the relations between the Holy Trinity and various passages of the Gospels that represent the way.

In the left column we report the three levels of consciousness that allow us to connect to the realm of the Father, Son and Holy Spirit. To them is connected its "environment" by which the Gospels depicts them (desert, mountain and lake). The central column shows each hierarchy divided into its Father, Son and Holy Spirit aspect, and the conditions related to the appropriate experiences (whether alone - ie in the "desert" - or with others). The location of the event is also shown.

Everything in the spirit world is divided into the scheme of the "One in Three and Three in One": each creation originates from the Holiest Trinity, and each of these Father, Son and Holy Spirit principles is in turn divided into "other" Father, Son and Holy Spirit principles (third column), and a summary of each of these is presented.

Although the table is definitely a little 'dry' on first view, it can come to life with meditation.

H O L Y T R I N I T Y	FATHER INTUITIVE CONSCIOUSNESS	DESERT	Father: descends to "read" Spirit Man GOLGOTHA (alone)	{ F S H.S.	Redemption of the Cosmos Redemption of Adam Descent into Hell
			Son: the power of the I manifests itself DESERT OF TEMPTATION (alone)	{ F S H.S.	Pinnacle of the Temple Transform stones into bread King of all the Earth's kingdoms
			Holy Spirit: descends on the physical to find strength DESERT OF BAPTISM (alone)	{ F S H.S.	Make level the mountains Make the road straight Fill the valleys
	SON INSPIRATIVE CONSCIOUSNESS	MOUNTAINS	Father: descends on the loving life spirit "to see" MOUNT TABOR (3+1)	{ F S H.S.	Transfiguration Prayer for the twelve Multiplication
			Son: images manifest on the etheric plane MOUNT OF OLIVES (to the 72)	{ F S H.S.	Test of Holy Thursday Prayer to the Father Teaching
			Holy Spirit: descends to the astral plane to find images MOUNT OF THE BEATITUDES (for all)	{ F S H.S.	Beatitudes for the three 'spirits' Beatitudes for the three 'souls' Beatitudes for the three 'bodies'
	HOLY SPIRIT IMAGINATIVE CONSCIOUSNESS	WATERS	Father: descends on the spirit self "to read" SEA OF TIBERIUS (for all) - future	{ F S H.S.	Seven cities and five cities Miraculous fish Calming the tempest
			Son: brings to the soul JORDAN (for all) - present	{ F S H.S.	Baptism of Jesus Repentance Immersion
			Holy Spirit: descends to the etheric to find memory JACOB'S WELL (for all) - past	{ F S H.S.	Water of life The Samaritan Water from the well

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