

Paul Solomon Prophecy Readings

The Art of Prophecy

By Paul Solomon

I think the most famous story about prophecy in all of history probably occurred about 3,000 years ago and it had to do with a very ancient and a very beautiful city. Archeologists have only recently uncovered the city and when the city was uncovered the archeologists had some surprises.

An explorer who was really not an archeologist as a matter of fact uncovered the ancient city of Nineveh. He was an explorer in England. And as he began to get into the beauty of this ancient city, he found some surprising things.

He found that the ancient city built actually had indoor plumbing, running water and copper pipes. I don't think this had ever occurred to anybody before because at the time that it was discovered by Austin Henry Leyard, it was a very new thing to civilization. Most of us still didn't have indoor plumbing at the time the city of Nineveh was uncovered. And I think that says something about the ancient city and the progressive nature of it, especially at the time of this particular prophecy story. Nineveh was a city of great art treasures. One of the most progressive statesman at the time had built it and had conquered the rest of the world, for the most part, and the people there were doing a lot of things that were not very much appreciated by the Jews.

For example, the Hebrew Law said, "Don't make any graven images," and as a result of that, art didn't exactly flourish in the Hebrew nation and there weren't any carved figures on the walls of the cities, but if one went into Nineveh, he was likely to see carved lions and dragons and huge figures baked into the walls of the city, baked in fire glazed tile. So this was a spectacularly beautiful city. And to a very righteous Hebrew, any spectacular beautiful city must be a spectacular evil city, and even setting their prejudice aside, Nineveh probably had its share of evil.

Now it so happened there was a young man who was graduating from seminary, and you know, when a young man graduates from seminary, even in this day and time, he comes out absolutely full of fire and ready to conquer the whole world. And you go out there and you are convinced you are going to save all of the people and you are going to take in all of the spiritual people and correct all of the injustices in the world. You go out like St. George to slay the dragon. And so he was looking forward to his first pastorate and looking forward to an assignment from God, and you know when young men come out of seminary, they are absolutely convinced that God is going to talk with him, even if He never did before.

They are fully convinced, now that they have their theological degree, that they have a hotline to God. So this young man just getting out of seminary, went and sat down and waited for his instructions from God and thought he was going to get to pastor the First Baptist Church of Jerusalem within a year or so, but it didn't happen that way. Instead of getting sent to his home town where he could be comfortable and to his own denomination where he could teach the people who had already heard the story, instead of all of that, God said, "Now listen Jonas, the City of Nineveh is absolutely wicked and what they are

doing down there is an absolute abomination before me. And I want you to go there and I want you to prophesize and I want you to tell them that that city doesn't have long to exist. I am going to absolutely wipe it off the face of the earth. But I want you to go down and let those people know first."

Jonas wasn't about to preach in Nineveh. He thinks, "If I can't have the First Baptist Church in Jerusalem, I'm not going to preach at all." And so he went the other way. He went down to Jaffa and took a boat and sailed to Tarsus. The boat got in trouble out in the middle of the ocean. Jonas happened to be asleep down in the hold, sleeping through the whole thing. Everybody else on the boat began to pray. There were people on the boat from several different nations and so they were all praying to different Gods. And here is this one man asleep in the hold of the ship. And so they came down and got him and they said, "What in the world are you sleeping for? We are about to go down under the waves. What are you sleeping for? You have to pray to your God, whichever God your God is, and see if you can save us."

And all of a sudden Jonas' guilt complex got to him and he said, "Okay, I may as well admit it to you fellows. I am running from God. I am not doing what God told me to do. He said for me to go and preach up in Nineveh and I don't want to have anything to do with Nineveh. I don't want to have anything to do with those wicked people so I'm going the other way. And I'm sure that the reason that we are in the middle of this disaster is because I am out of sorts with God. And you may as well toss me out into the sea and the storm will be over and it will soon become calm and you can save yourselves."

And he was hoping they wouldn't. But they did.

They picked him up and they threw him overboard and sure enough, the sea became reasonably calm. But Jonas was having himself a rather different kind of trip. Some kind of a trip through altered states of consciousness, to say the least, because he woke up – either he was dreaming or it was fact, either way he found that he was in the belly of a fish. Now some people say a whale, but the Bible doesn't say that and Jonas wasn't quite sure. He was only looking at it from the inside at this point.

But it was a spectacular experience for him. And he went through it for three days. And wherever it was, he wanted out. And he wanted out bad enough that he made God a promise. He said, "Look, I'll go anywhere. I'd even go to Babylon at this point, if you send me there. I'll go anywhere. Just get me out of this fish and let me start this thing all over again. I've had enough. It's smelling down here."

And so once Jonas has finished his prayer the fish got indigestion. It was a vegetarian fish up until that point. And the fish coughed him up onto land. And when he got onto land he decided that he would follow the instructions and he started out for Nineveh.

Now the interesting part of the story is that when Jonas got to Nineveh, he began to enjoy his task because he thought, "At least, by golly, if I have to be here among these people, I'll get some pleasure out of letting them know what was going to happen to them. So he begins to tell them all about the hell, fire and brimstone and all about the earthquakes coming down from heaven and about how this wicked place was going to be absolutely, utterly destroyed.

Now he did not say it will be destroyed unless... There wasn't any unless. He didn't say, "Get yourselves right or this will happen." He did not qualify his prophecy at all. He simply said, "Within days, God is going to destroy this place and utterly waste your whole city. That is the message from the Lord God that I have brought."

But there was an interesting response in Nineveh. They had never seen a prophet quite like Jonas before. There was something about this dude who washed up on the beach that was a little convincing, probably due to the fact that he had the nerve to actually say it, among other things.

But it was a really interesting response because people have been predicting disasters and the end of the world throughout history and nobody ever believes them. There is always very little response when somebody is predicting the end of the world or destruction of a city or destruction of anything else. But in this case, the king listened to Jonas, and he said, "God is going to destroy our city? That's terrible. Well, come to think of it, maybe we deserve it. We'd better do something about this."

And Jonas began to get disturbed. He thought, "These people are not supposed to get religious. How come they are going to listen to me? I don't even want them to listen to me. I want to watch the fire works."

So the king made a decree and he said, "Everybody in this country is going to fast for the next seven days – I mean everybody – man, woman and beast. Even the cows cannot eat for the next seven days. And you can't even drink water." And he took off his royal robes and wrapped himself in burlap and ashes and sat and began to pray and do anything that he could do to try to appease God. He said, "Who knows, maybe we can change this prophecy. Even though this prophet didn't say we could, maybe we could change this God's mind and save our city."

And all of these people began to pray very much in earnest and Jonas looked at them and scratched his head and said, "I thought people stoned prophets." And he was very disappointed in their response. He was really disappointed. He was angry. He said, "Look God, why don't you just go ahead and kill me now that I've made a fool of myself. I've come down here and told these people that you are going to destroy the city, and you are probably going to listen to them and change your mind and make a fool out of me. And if you are going to do that to me, why don't you just go ahead and kill me because I'm going to end up being a false prophet if this thing doesn't happen."

He was really upset. He went to the top of the mountain, sat there and built himself a little booth out of some branches of a small tree and sat there where he had a nice grandstand seat waiting for fire to come down from heaven and destroy the city. And the fire didn't come. And he waited and he kept praying and he fasted and the fire didn't come. And the more he waited the angrier he got. And he said, "Now look. I ran from you. I tried to go to Tarsus to keep from doing this, and you made me do it anyhow. Now why are you going to make a fool out of me and not let my prophecy come true? Are you determined to make me a false prophet?"

And God spoke to Him, and he said, “Do you see this little gourd vine that grew. A gourd grew on the vine and it made a shade for you because you are bald (you know he didn’t have any hair) and it made a shade so it cooled the top of your head, and you really loved that little gourd, didn’t you?”

And Jonas said, “Yes.”

“Well, the next day I sent a worm along, and the worm ate the vine and the gourd died and it fell and that disturbed you, didn’t it?”

And Jonas said, “Darn right it did.”

And God said, “How is it that you can feel bad for a gourd plant that died when you didn’t even raise it. You didn’t plant it. You didn’t cultivate it. You didn’t water it. You didn’t give it any nourishment. It was not something that you had given birth to and caused to grow. Yet you feel bad when it had its demise. Now how is it that you can feel so bad about the death of a little plant that you didn’t have anything to do with, and you don’t understand that I would feel bad at the destruction of a city. I formed those people from the dust of the ground. I breathed into them the breath of life. I cared for that city. And you want me to destroy all of those lives so capriciously?”

It put the whole thing in a new perspective for Jonas. But the interesting outcome of the whole story is that it did have the effect of making Jonas a false prophet, if you are short sighted.

But is that good or is that bad?

That is the question that I think we ought to deal with right now. Should it be meaningful to a man that his prophecy will be fulfilled? Would he have a great deal of honor if it were? Would that be successful accomplishment on the part of a prophet?

What as a matter of fact constitutes successful prophecy?

I had lunch about three years ago with Hugh Lynn Cayce and talked with him about this very thing. And I’ll never forget what Hugh Lynn said to me. At the end of the meeting, he looked at me and he said, “However great or small your gift may be, I really feel sorry for you because of what you are going to have to go through just being and prophet. Whether you are a real one or not doesn’t matter. But this world treats prophets, psychics, people in this whole field in a particular way.”

He said, “I don’t envy you your position.”

And we talked and I heard a story from him of a boy growing up with a very peculiar father, very peculiar, particularly in this town that we live in right now. Virginia Beach had very, very little appreciation of Edgar Cayce, particular during his lifetime.

There are people now in the city of Virginia Beach that say, “That was the craziest man who ever lived here and the biggest fraud that ever walked our streets, but I really am glad he was here because of the money that comes in as a result of his life.” I have heard that right here. And Hugh Lynn was brought up as a child and as a young man with a father who didn’t do things like other fathers did for a living. He

was that crazy guy, that psychic that did something else [for a living]. And Hugh Lynn very often had the feeling, "I wish he did anything else. I wish he were a schoolteacher. I wish he were an educated man. I wish he were anything but this." He saw the kind of feeling, the kind of impression and the kind of strangeness that surrounds that kind of life.

I think it is very fortunate that the attitude is not quite the same in this day. I have never had to go through what Edgar Cayce went through or even what Hugh Lynn went through. And I don't think I will because Edgar Cayce blazed a trail. He changed the consciousness of a nation. He affected the consciousness of an entire nation by the way that he lived his life and by what he said. And everyone who comes behind him, every psychic, every prophet who comes in this day will have an easier life, greater acceptability, great ability to communicate, more acceptance, because that man lived.

Now at the same time, Edgar Cayce made some prophecies that either have been misunderstood or haven't been fulfilled or are in the wrong time frame. In some way they haven't been fulfilled at this point. And when I go about the country talking about the things that have been said through me in an unconscious state, I very often feel as if I would just assume not be responsible for what has been said. In a great way, I'm not because so often things have been said that I didn't even know about.

I'll never forget one time in Asheville, North Carolina, I woke up from a Reading, and when you wake up after one of these trance sessions, it is very much like waking up in the morning. It takes you a few moments to remember where you are and what happened.

I didn't know where I was. I didn't know who was in the room. Going from one town to another town and waking up in strange places all of the time with people looking at you all of the time is a strange experience in itself.

But in this particular case, I woke up and a woman was lunging for my throat. And she was screaming, "I am not an alcoholic." And I wanted to say, "Lady, I never said you were. I don't know what you are talking about."

And interestingly, the Reading didn't say she was an alcoholic either. What the Reading said was, "Never use this particular instrument when you have been drinking." That was the only comment they made.

Of course she was alcoholic, but the Source had never said so.

She was responding to something that had been said when I was unconscious, but as far as she was concerned, I was responsible for that. And actually, I am responsible for that. I am responsible in that I have allowed myself to be used as an instrument, and as long as I do, I must accept responsibility for anything that is said through me.

Then, what of prophecies of earthquakes and disaster and famine and the ending of our prosperous economy and changes of government and all of these things? It really isn't much fun to have to stand before a group of people and talk about these things especially when people seem to put the responsibility for the event itself on the shoulders of the person who carries the tidings. If I say there is going to be an earthquake in California it seems that people are going to blame me for the earthquake.

At least that is the feeling I often get. It isn't fun having to have people think of you as a prophet of doom and have to put these things into perspective for people.

Now if it isn't fun, if I would rather not do it, and if it makes people so uncomfortable, what then is the purpose of prophecy? What kind of meaning does it have? Is it something that we can just not talk about?

Actually I can't tell you how often I wish I didn't have to talk about earth changes. I really love to talk about spiritual development. I can talk about the Bible for hours. I can teach all sorts of other things, but when it comes to earth changes, I would just assume go the other way. It has never been my favorite topic.

And yet, everywhere I go, it is the most popular subject. People really want to know. If I am interviewed on a TV show, it is the first thing they ask, "What about the earthquakes?" "Who's going to freeze next year? What is going to happen?" There is a great deal of interest and I suppose it is right that there should be. If the Source has brought it up, then it has to be discussed. It has to be understood and it has to be responded to.

But what is the proper perspective and what is the proper response?

There is a quotation from a Reading that paraphrased, says essentially this. "Throughout time, when man has been prosperous, when the economy has been good and the crops have been good, men have been successful. When it hasn't been a time of war or a time of famine, man has felt a bit proud of himself and a bit independent, as if he's always been able to stand on his own two feet, and church attendance falls off. People don't think about meditation and prayer and spiritual growth because they don't have time for that sort of thing. Their time is given to prosperity. And bank accounts grow. And people have a good time. And maybe they don't get particularly evil. They may or they may not, in times of prosperity. But most importantly, they forget about the eternal values and their time, their energy and their thoughts get caught up in the values of the moment, the prosperity of the moment.

And the thing that is most meaningful, the thing that gets the most attention, the most time, most energy, the most concern is making a living, building a nice home, having a piece of property, feeling successful, gathering things, having possessions, none of which in themselves are evil but all of which are very temporary amenities, if the soul is eternal.

If life is a continuum, the interesting thing is that all of these things that we put our time and energy in, if we are holding a job and building a home and getting a piece of property, planting a nice little garden, if the consciousness continues, if life is eternal, then there will be a time suddenly when everything that you have invested your time and energy and effort in will suddenly be in another dimension. You will have entered a new dimension of consciousness, perhaps still having consciousness, perhaps a continuum of awareness, and yet all of the things that you have invested your time and energy in are suddenly in another dimension.

The concern perhaps should be one of balance. If instead of investing all of my time and energy and concern in things of the material plane, if I could invest at least half of my time and energy and concern in improving myself, my understanding of self, my mastery of self, my responsibility for myself and for the use of this plane and relationships with others and so on, if I could strike a balance perhaps, perhaps I would have invested my time and energy in things that will continue the sudden change in consciousness or change in dimension.

And if, in fact, there is a Greater Power, a Greater Consciousness that wants to teach me eternal values perhaps the best way would be to show me how temporal the temporal things are. If somebody wants me to put my interest and my value into things of eternal value, then all he really has to do is to take away the things of temporal value to make me realize what eternal values are.

According to this Reading, that is exactly what the earth changes are all about. The best way to wake up men to the nature of eternity, the quality of eternity, is to disturb the things that really aren't of value. If I can take away from him the things that he is making so important and let him see that he continues to have consciousness anyway, if I can take these things away from him long enough for him to see they are not the things that matter, then perhaps he will wake up.

Historically this very thing has happened. We talk about times that the earth was destroyed or frozen or collided with something but let us just set all of these aside for a moment and realize this.

Civilization after civilization after civilization has been destroyed in history; we can actually look back and see these periods. For example, the destruction of the Roman Empire, the destruction of Jerusalem and on and on, one civilization after another have gone through times when an incredible amount of prosperity was enjoyed and then there was sudden collapse.

And during the period of prosperity, the attention of the people was given to pleasure. And during the period of collapse, the attention of the people was suddenly on spiritual values. There is historical record of it. If you look closely you can see it for yourself.

Now, what is the possibility of reversing that trend?

According to the book of Jonas, according to the story of this particular prophet, the story is this.

When we are building this cycle, this pleasure cycle of turning our time and energy into bleeding the land and taking everything that we can get from it, if we could stop in this cycle and say, "I am going to turn my energy and my time and my focus into something more meaningful." If I can produce in myself the response that earth changes would produce, then I will not need the earth changes to produce that response, because I have already responded.

If you want to avoid the things that have been prophesized, if you want to change all of this, then produce the response that the change would produce. Then instead of having to learn by having things taken away from you, give up those things first so that they need not be taken away for you to learn the lesson. If these things are still meaningful to you, if you are in such a position that you are scared to

death that earth changes will occur, then I will guarantee you that in some form they will occur, for you- because you need to change your perspective.

But if on the other hand, you can enter the kind of consciousness where earth changes do not cause you fear, because you don't live in a world that is dependent upon these kinds of comforts, if you can be comfortable in yourself to go on with whatever the changes are in dimension or materiality, if you can be comfortable in yourself as an eternal being, these things first of all lose concern for you. They lose the fear quality. They are not something to be overly concerned about any more.

People who are afraid of earth changes are people who have their time and their energy and their value invested in earth, and that seems to me to be a very shaky existence because the earth has never been historically very stable. Things happen all of the time from storms to earthquakes to crop failures.

You know even if we're not talking about global scale disasters, you can be absolutely certain just by the law of averages, that we are going to have some problems right here in this city in the next five years. Any psychic can predict that something of major proportions will happen in this city and a number of lives will be lost one way or the other. It just happens over periods of time. It doesn't take a real prophet to predict it.

If I make my equilibrium, my feeling of security dependent upon the weather or the economy or the stability of this land and its ability to grow food or the government, or any of these things that have such historical instability then first of all I have been foolish for investing my stability in that sort of thing, my security in things that are so temporal.

And if I have, then somehow, I am going to learn lessons to find my security in something that is more secure. And what is more secure than my taking charge of how I feel and what I experience in any condition of life. If there can be a change of belief systems, if there can be a change of the point of view from victim consciousness to master consciousness then all of these other things lose a great deal of their importance.

What I mean by that is almost everybody believes that if he is happy it is because somebody made him happy. Somebody did something that caused him to be happy. Are you saying that you would rather live in a society that just goes on misusing the earth? Is that the alternative? Should we just avoid the earth changes altogether?

If we had the ability to say, "No, don't let it happen. Don't produce the earthquakes. Don't produce any violent weather changes. Don't do any of these things. If we could just stop that, would you do so and let us go ahead with our imbalances that might be corrected as a result of the changes?"

Or would you instead say, "Come on. Let this happen and get over with so that we can begin to establish a new balance, a new relationship with the earth and enter a new age?"

Or is there another possibility, perhaps a third possibility.

Would the wise couple, instead of trying to avoid labor, would the wise mother-to-be instead exercise her muscles and tone her body so that the labor would not be destructive, so that the pain would be minimized, so that she would learn to breathe with the contractions and cooperate with the labor so that the labor does occur, but it occurs in harmony with her body and with her consciousness without fear?

Is that the wiser way? Is it the wiser way for us to respond to the earth changes? Can we instead of avoiding the earth changes, can we prepare for them? Can we look wisely at what is happening to our earth? Could we look perhaps, at the fault lines and could we without political fear, without being called alarmists or extremists, could we find sensible ways to respond to the likelihood of change and destruction at the fault line? Could we realign our response to the earth, to the atmosphere, to our use of fossil fuel, to our use of food and what we are doing to the earth that is producing food? Is there a possibility of changing the consciousness of man so that when earth changes that are sorely needed, it seems to me, do occur, that they will not be disastrous?

I am really not in favor of calling the coming changes disasters, because they really shouldn't be. And there is a time now when I speak with various different spiritual groups, I hear people saying, "Why don't you stop talking about this? And why don't we assume that we have prayed and we have meditated and now we don't need earth changes?"

I would really like to make that assumption, but unfortunately what I see around me right now just doesn't agree with it. I still see people destroying the atmosphere. I still see people acting out of harmony with natural laws and natural balance. I see that happening right now. We are, in fact, creating earth changes at this moment all over the earth. And a person would be a fool not to think that something has got to give with the way that we are using our atmosphere and our natural resources. Something has to happen.

I don't think there is any question of whether there is going to be earth changes or not. How could there not be at this point? We are creating them. We are right in the middle of doing so. The only way that there can be no violent changes, no disastrous changes would be if we change our response immediately. And even if we do there still will be a period of labor, a period of extreme difficulty in moving into the New Age, but can we not cooperate with moving into that change? Can we not learn to adjust, to balance, to act in harmony with nature's change as nature cleans herself up?

When a system gets out of balance, it goes through some upset in producing its wholeness. I would like to see the earth begin to heal, but I know that the healing process is going to include some contractions, some pain and some labor. And I am not about to pray that that won't come. I am not going to join any of you who are praying that the earthquakes won't happen. I'm just not going to pray with you that way.

What I'm going to pray is that we will start acting in harmony with our earth and that we will start listening to nature and nature's balance, that we will start cooperating with the laws of this universe and

use them rather than abuse them. And then as the contractions take place, perhaps we can breathe with them and perhaps we will have prepared ourselves to respond to them so that we will enjoy an incredibly beautiful birth of a new age, but a birth that will already have happened inside of us.

If the New Age starts now within, then the changes in the physical will hardly be noticeable and we will find ourselves suddenly in a New Age. If the Kingdom of Heaven comes within you, you will find yourself very soon living in the Kingdom of Heaven on earth, outside you. Change your consciousness and you will change the earth that you live on. That, I think, is the proper response to what we are doing here.

There are two purposes of prophecy. One is to prevent an event from occurring. The other is to prepare for the occurrence of the event. Our question here is should the event occur, and if so, how can we prepare for it?

Let's not avoid the changes. Let's assume that we do want to live in a new earth, in a New Age, and let's say, "Bring it on." But let's get the earth ready for her labor contractions so that we can move into that age in a cooperative, harmonious way and begin to share a time of enlightenment, cooperation, living on the earth as we were meant to, taking responsibility for it. Being fruitful, subduing, mastering the earth.

Thank you.

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