

AMAZING GRACE

The greatest spiritual blessings in Christ that come into your experience are not brought about so much by what you know of truth, as by the degree of silence you can maintain to hear the Shepherd's voice. What you know of truth, that is, of the letter of truth, acts only as a foundation for the real demonstration of spiritual living in Christ.

Beyond a few simple statements of truth which every truth-student must understand and realize, there is little of an intricate or difficult nature that one has to know, so far as knowing truth is concerned. The difficult part comes in developing a state of consciousness which enables him to be inwardly still and child-like in faith.

Except for the realization of the true nature of prayer, which carries with it the understanding that God does not have to be appealed to or cried out for, and the understanding that all the presence, substance, power, and spiritual laws of God are where you are, silence is far more valuable than all the speech and all the teaching that can be given.

That is why a person can usually do far greater work as a beholder of God than as a teacher because a teacher is constantly being called upon to speak, and what he says sometimes deflects from the inward realization that God is a very real presence, here and now. To be able to abide in the Now-ness of God is far better than all the teaching or talking in the world. It is not what a person says that does the greater works: it is the quiet, peaceful realization of our Fathers love and presence that calms the seas .

The first and very simple rule is not to reach out to God for something, to be sure that you do not believe you need a God-power, and to realize constantly that your only need is for the realization of God's grace and Presence. Aside from that, the less talking you do about what you know the better for you and, for those you are helping.

This is especially true for those who are teachers because it is when they are not teaching that they are living closest to their inward teacher, which is Christ. Then, they are not thinking and speaking through the mind, saying things that often times sound foolish. Words always sound foolish to the real

teacher because anyone who has advanced to the point of being a teacher knows that God is not reached through speech or through thought: God is reached only through silent awareness of His love and grace. The one legitimate excuse there is for voicing truth is to teach it, and the only reason for remembering even a little bit of truth is so that you can settle down in conscious union and communion with God and thereby in union with Christ.

God's Omnipresence

Most persons believe that there is a power of good and a power of evil, and they are always trying to get some power of good to do something to a power of evil. As you enter the spiritual life of being born anew, however, you soon become aware of the fact that all the revelations of Christ Jesus, are based on the concept or idea of "resist not, evil," and "take no thought."

The major point that everyone on the narrow road must constantly remember is that he is not seeking a power, not even a God-power to do anything for him or for anyone else. It is not that he does not need God-power, because God-power is forever present; but no one can bring the power of God into his experience by praying for it, by asking for it, by sacrificing, by being good, or by observing rites, rituals, fasts or feast days. Jesus said: "follow me" and if Jesus didn't pray for the sick...but instead said "what hinders you" or "pick up thy matt and walk," then maybe we could learn from the Great Shepherd!

God is omnipresence. "The place whereon thou standest is holy ground" because the presence of God is there. So you do not have to spend time wondering how to reach God, how to bring Him into your experience, or how to make yourself worthy of Him, but you live and move and have your being in the realization that wherever you are, God is. It makes no difference whether you are sick, momentarily sinning, temporarily in lack or limitation, or even if you are dying. Right where you are, God is, and your function is merely to keep remembering that, but not to try to make it happen because it is already true. Never forget that you do not have to ask God for anything; God is already closer to you than breathing; God is already omnipresent where you are; and more than this, God is the all-knowing intelligence that already knows your need. Therefore, do not waste any time telling God what you need or when you need it or how much you need it because it is His good pleasure to give you the Kingdom.

Why We Do Not Experience the Kingdom

The question may arise in your mind: If God is present, if God already knows my need, if it is God's good pleasure to give me the Kingdom, then why am I not experiencing it? The only answer to that question is that instead of recognizing that God is, that God is present where you are, that God already knows your need, and that it is His good pleasure to give you the Kingdom, you have perhaps gone way off somewhere trying to find God, trying to get God-power, trying to discover what you can do to bring God into your experience. You have been looking in the wrong direction: You have been looking where God is not, that is, where God is not as far as your immediate demonstration of harmony is concerned.

Moreover, you are perhaps expecting God to give you health, supply, companionship, or home; and if you are, you are praying amiss. The Master is very clear on that point: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Abide in what words? The word that God is and that God is where you are, that God does know your need and gives it to you freely, and that your function is to relax and to be a beholder, letting God's grace unfold.

Being infinite, God cannot give you anything but Himself, and when you pray for something other than God, you are praying amiss. When you pray to God for health, for peace on earth, for supply, for home, or for companionship, you are praying like the pagans who began this whole practice of that kind of petitionary prayer thousands of years ago.

There is only one legitimate thing for which to pray to God and that is for the realization of God's presence and God's power. It is legitimate to ask God to give you Himself, but nothing else. As a matter of fact, there is nothing else anyone could need or want. When you have attained the realization of God's Self, you will recognize how wise and true was the Master's statement, "All these things shall be added unto you"; only be sure that you are not taking thought for these things, and that your whole desire is for the understanding of God:

Where I am, God is; and God knows all about me. He knows my need before I do, and it is His good pleasure to give me the Kingdom. I will relax and rest in His word; I will not seek to use a God-power, nor will I seek to influence God.

As you go through the day, discords will most likely present themselves to you, and often times they will be in the form of erroneous persons. If so, you will be called upon to realize that in the presence of God there is only the person of God's creating. At other times, evil may present itself to you as some kind of a negative law: a law of matter, weather, or climate, and it will be necessary for you to know that inasmuch as God is Spirit and infinite, the only law must be spiritual law. When your prayer is a complete relaxing in the Word, you are fulfilling the requirements of prayer, the prayer which is a realization of God's presence and power.

God is Your Dwelling Place

Many persons have been taught that if they wanted something, they should pray for it. If they needed a new home, they prayed specifically for a new home or did "mental work" about it. But in the teachings of Jesus, Christ required no one to do "mental work," or take thought, or pray about attaining or acquiring a home. What we are encouraged to do instead is to settle down into contemplating the lily, to see how it grows by neither toiling or striving. The parable of the lily is the revelation that has alluded many a Christian. That is why Mary was commended for sitting still at the feet of Jesus whilst Martha was busy taking thought. This contemplative approach to worship by Mary was so commended by Jesus that it was said to be remembered for all time!

Mary began to see that there can be only one home because I live and dwell in God; I live and move and have my being in God.

Who would want to live in any other place? Who would want any other home? Heaven forbid that I should want any home other than the "secret place of the most High," or that I should ever desire to be any place other than "hid with Christ in God," established in my spiritual home in the bosom of the Father.

"He that dwelleth in the secret place of the most High" will always have a beautiful home. And so, as you ponder this idea of your real abiding place for just a few minutes, you become very still. Now you have no desires; now you are not struggling to get something; and when you have released your desire for anything in this world, you automatically find yourself at peace. Then, in quietness and in stillness, there comes this conviction:

Where God is. I am. I am ever in His presence because I and the Father are

one, and all that the Father has is mine.

That will constitute your prayer or meditation, and then having attained the realization of your oneness with God, what you call your physical dwelling place, your house or human home, will appear. You will not have to chase after it. It will chase you. You will not have to hunt for it: It will run around hunting for you until it finds you.

Dealing with Daily Problems

If your problem were one of finding employment for yourself or a member of your family, the one thing you would never do is to pray or do "mental work" for employment. Again you would turn to the Father within:

God is infinite, and therefore God must be the only employer; but since God is infinite, God must also be the only employee. Employer and employee are not two beings, inseparable and indivisible.

The Father says, "Son . . . all that I have is thine," so whatever employment the Father has, the son has. And this is not in the future tense: This is in the present tense—now. All that the Father has is mine—all the activity, all the employment, all the recognition, all the reward.

All that the Father has is mine, for "I and my Father are one." ~ We are not two; we are not separate from one another; we are not divisible: we are indivisible; we are one: and so employer and employee are one.

Here where I am, I and the Father are one, and in this oneness is my completeness.

Just as you do not have to chase after a house, so you will not have to chase after employment. Employment will chase after you because it is already a part of your oneness with God. Since in your oneness with God you are inseparable from God, you are also inseparable from your good—from your dwelling place, from your employment, from your supply.

God is my supply: God is my meat, my wine, my bread, and my water, God is all these things. When God gives me Himself, He is giving me bread, meat, wine, and water. God's self hood is my food, my clothing, my habitation, and my transportation.

In other words, when you have the conscious realization of your oneness with God, you have supply. To pray for supply, do "mental work" for supply, or seek

God's power to get supply would actually act as a barrier to the demonstration of your supply. The only demonstration of supply you can make is the demonstration of conscious oneness with God.

How can you pray for health when God is the health of your countenance? God has no health to give: God is Himself health, and when you have God you have health. Any prayer for health or any "mental work" for health is a waste of time because the only real demonstration of permanent health is the attainment or achievement of God.

Only One Legitimate Desire

Inasmuch as God already is and is closer than breathing, you cannot really achieve God: you can only achieve the realization of God's presence, Which is already always with you. When you stop trying to get health and understand that There is but one thing to get and that is a realization of God, you become quiet, and something marvellous happens inwardly and outwardly when you stop desiring something external to yourself.

I seek nothing outside of me: nothing and nobody. I have no desire for anything in this world, except to know Thee "whom to know aright is life eternal."

I can give up all other desires because in knowing Thee aright, I am at one with my entire demonstration of life, harmony, wholeness, completeness, and perfection.

Let me say to you now, that after all the work that has been going on with you these many months and years, you have been brought to this place of realization where you should now have the capacity to drop all worldly desires. All that has taken place these past months and years has lifted you into a consciousness where you should now have the capacity inwardly to close your eyes in this conviction:

Jesus said: "it is finished!" The whole kingdom of God is within me. I do not have to look outside to "man whose breath is in his nostrils". I do not have to look outside to "princes": to person, place, thing, circumstance, or condition. I do not have to go to holy mountains or holy temples.

All t h a t I need now and all t h a t I shall ever need is already within me.

All t h a t I could ever hope to achieve by prayer, by study, and by contemplation - all this - is now within me, and I need not look outside. I need

not attempt to demonstrate anything; I need not attempt to pray. Now I can commune with God within, releasing myself from all self effort and desire for earthly things.

You can always know whether or not you are praying aright. Do you have in mind the attainment or accomplishment of any earthly thing? If so, you are not praying aright. Each one may use this as a yardstick; "What am I desiring? What is the object of my prayer?" If it is any earthly thing, if it is anything in the external realm, you are praying amiss. But when you are praying and knowing t h a t your desire is to know Him aright, to realize His grace, when your desire is to abide forever in the "secret place of the most High" t h a t you may know His will, then you are praying aright.

"Let the words of my mouth, and the meditation of my heart be acceptable in thy sight." "Let the meditation of my heart be a continuous song of praise and joy. The kingdom of God is within me. How I love Thy laws — Thy spiritual laws! How I love Thy Grace! How I love to tabernacle with Thee — to live and move and have my being in an inner realization that Thou art ever with me.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." "Thou leadest me beside the still waters; thou makest me to lie down in green pastures. Oh that my life might be lived in thee, for Thee and with Thee, and that I may always be satisfied with Thy great gift of Grace.

"The earth is the Lord's, and the fullness thereof," and "Son, thou art ever with me, and all that I have is thine." How can I then desire anything from anyone? How can I desire any condition or any circumstance? I can only abide in the grace that has saved me and realize with gratitude that In quietness is my peace: not in taking thought, not in seeking a God-power, but in recognition that God's grace is my sufficiency, my rest, my abundance, my companionship, and my home in Christ.

Only when I have received God's love can I reflect God's love. Then does my human companionship appear and appear harmoniously; only when I have God, do I have abundant supply; only when I have God do I have health. God is within you now, and you are in God now; you already have God's presence where you are; but it is your conscious remembrance of that Presence which brings it into manifestation.

"Seek ye first the kingdom of God, and his righteousness; and all these things

shall be added unto you" —only be sure that you are not seeking things. Train yourself to have no desires, but the one great desire to know God:

I have no desire but the desire to walk with God, to serve God, and to love God. I have no desire but that God's grace may be revealed to me, that God's spiritual law may be made known to me, and that God's will may be expressed in me. All my desires, all my longings—all these have to do with God, not with anything or anybody external to me.

I already have the kingdom of God within me. What more can I have? As I abide in that Kingdom and I am still, the feeling of God's presence comes alive in me; there is an awareness that I am one with God and that God is one with me. There is nothing more to do: just to be quiet and let my heart overflow with *gratitude*.

God's Will, will be done.

The Christ consciousness that is realized, is in itself the health and the bread and the meat and the wine. It is not that you gain understanding and then do something with it, but when you receive enlightenment you have nothing further to do, for *it* is doing and being. You are but the beholder of what this light is doing and in turn you become what Jesus said: "light unto the world."

That light comes by faith. That faith produces understanding. That understanding is attained in that moment when you have no more external desires, when you have the knowledge that it is only God's grace, God's will, and God's spiritual law that you are desiring to know. The moment you stop chasing something, it begins chasing you; the moment you stop desiring something, it comes into your experience; the very moment you stop running after something, it begins running after you. As your desire for anything, anybody, or any condition in the external world comes to an end, you begin to live this inner life of conscious oneness with God, and then your external life begins to take care of itself. Then comes the fulfilment of Jesus words: "no one can come to the Son (guilt free relationship) except the Father draw him." Then there is an invisible Presence, Something that you cannot see, hear, taste, touch, or smell, going before you to make the crooked places straight, to prepare mansions for you, and to bring unto you your own.

When you no longer want that which is external and which you believe is for your good and when you are willing to let God fulfil Himself as you and abide

only in the desire for spiritual realization, you will find that you have nothing to ask for except to be a beholder of God's provision: your dwelling place, your transportation, your food, your clothing, your housing, your employment, your investments. Whatever is of a rightful nature that should be a part of your human experience comes to you because it is a law that the Word becomes flesh, becomes experience, form, and effect, not by virtue of what you may do, but merely by virtue of God's grace, your inner life of contemplation and realization, a life of living, moving, and having your being in God and having God live and move and have His being in you, so that God and you are eternally one in realization.

Actually, through awakening to what Jesus has already done for us all, you become aware that you are already one in relationship, but without the conscious awareness of that oneness, it is as if there were no God in your experience, but merely a religious form.

Conscious awareness, conscious knowledge, conscious realization: always remember those important words. You must be conscious of something before it can be manifested in your life. Therefore, if you want God and God's grace in your life, you must constantly be consciously aware of God's presence. Undoubtedly, there are people in the world whose only desire is for money, name, and fame, and if they are willing to struggle and devote their twelve, fourteen, or sixteen hours a day to the attainment of those things, they will most likely gain them. But how many who have succeeded have found after they have attained that success that it was dust in their hands and that it brought no satisfaction, peace, or comfort—sometimes not even safety or security?

On the other hand, those who spend only a few hours of the day consciously aware of an indwelling Presence, of God as the Substance of their good and as the Source of peace, safety, and security, find that God is their high tower and fortress. God cannot give safety and security; God can give only Himself, but in God there is safety and security. God cannot give peace to anyone; God can give only Himself, but in God there is peace.

Seek Me

"In thy presence is fullness of joy. Where the Spirit of the Lord is, there is liberty." Do you not see that the world has lost its way *seeking* peace, safety, security, home, supply, and companionship when all the time the great need

was to seek God, seek the realization of God's presence and His love, seek to know Him aright. Turn within again and again and realize:

The kingdom of God is established within me. I do not have to go anywhere or seek anything. Jesus said it comes not by observation, it will not be external from you. I need only know: be still and know. "Be still, and know that I am God." Be still and know that I who am speaking to you from within am He. In the book of Hebrews it says you have no need of an external teacher, for you have an anointing (Christ Jesus) and this anointing (Christ in you the hope of glory) will teach you all things. Be at peace; fear not. I am He and I am with you; I was with you before Abraham was; I will be with you unto the end of the world. Why seek anything? Why desire anything? I am here in the midst of you, and I will give you all things: more than you yourself could ever ask for or know or want.

But leave it with Me for I am that Spirit that intercedes in you, through you and as you. Nevertheless it will be no longer the old I that lives, but the new I, the constant awareness of Christ in you....you are a new heavens and a new Earth. Thy Kingdom has come on Earth as it has in, was and always will be in Heaven. Seated with me in Heavenly places, high above the vain thoughts and imaginations that were opposing the true knowledge of God. This is the veil that was rent in two, no longer do you need to feel naked as Adam felt. By one mans sense of nakedness (seperation from the life and love of God) all men sinned (missed the mark). BUT, by one mans atonement....ALL are made alive (resurrected from a place of seperation from our loving Father). This comes by faith, almost child-like!

I am here in the midst of you. Trust Me; listen for My voice. Be still and know that I, here in the midst of you, am God. Be still and know that I am closer to you than breathing—I, God, am closer to you than breathing. You need not fight; you need not struggle. It is not by might, nor by power. but by My Spirit, by the I am that I am that is within you. Relax, struggle not, sit back, be quiet, be aware of my love towards you and amazing grace shall flood your heart.

In quietness and in confidence, everything will be revealed to you. In My presence, there is fulfillment. Where My presence is, there Is peace, there is safety and security and harmony.

My grace is functioning within you—the grace of God, Rely on It. "My grace is

sufficient for thee." Rest, abide in this Word, and let this Word abide in you. "I will never leave thee, nor forsake thee." Relax. I will be with you unto the end of the world. Do not struggle; do not strive, I in you, and you in Me! What else is there? What more is there?

Jesus said:

Jesus said: "of myself I can do nothing." Jesus said: "why do you call me good, there is only one that is good." Jesus said: "the words I speak, the things I do are not mine but that of the Father working in me and through me." Jesus said: "come follow me to this realization, that of our selves we can do nothing." This is the man of sin that must die daily. This is the first Adam that must be buried with Him in His death, so that we may be raised with Him in His life. This is why we are called co-laborers with Christ. This is why that Anti-Christ in each one of us that opposer's the truth of who God is and who we are in Him, must die. This is why Jesus said: a"s the snake was lifted upon the cross with Moses, so shall the Son of MAN be lifted upon a cross." This is why Jesus referred to himself as the "Son of Man" and was not willing to be touched by Mary until He was ascended. This is why Jesus asked: "that if it be possible this cup be passed from Him." This is why He asked: "Father, why has Thou forsaken me." This is why He was made to partake of all our weaknesses, so He who knew no sin (seperation from God) may taste sin (seperation from God) for everyman. This is why we have a faithful High Priest who can save us from this feeling of seperation from a loving Father.

This is the reason Jesus came, to destroy the works of the adversary (opposing force-the tree of the knowledge of good and evil) and to bear witness of the truth (the tree of life restored in our Garden of Eden)

I am that I am

I am your bread, meat, wine, and water. I am the resurrection of your body— I, this Power within you, is the resurrection. It will rebuild your body if the years of the locusts have eaten it. "Destroy this temple, and in three days I will raise it up'I in the midst of you, not somebody up in a holy mountain or somebody in a holy temple. No, I in the midst of you will raise up the temple of your body, a whole new body, if you will just relax in Me, relax in the assurance that I have been with you since before Abraham was and that I will never leave you, nor forsake you.

I am the resurrection of your body, I am the resurrection of your home, I am the resurrection of anything you have ever lost. I am the resurrection and I am the life, and this I that I am is the I that is within you, closer to you than breathing and nearer than hands and feet.

But do not seek Me for loaves and fishes: seek Me for Me; seek to abide in Me; seek to know Me aright—Me in the midst of you. Seek to find your peace and safety and security within Me. Do not seek loaves and fishes: seek the realization of Me, and I will be the Presence that goes out before you to make the crooked places straight. I will be the love that greets you in every Soul.

Self-Surrender

Now, in a completely relaxed meditation, give up this world, give up all desire. You have the capacity now to give up all desires except the desire to know God aright, to drop the concern for health, supply, or home, to drop all anxiety for friends or relatives. Drop it all into God because if God cannot take care of it, you certainly cannot; but God can, if you are willing to surrender your concerns and your desires.

Remember, you cannot hold on to something *and* surrender it. You cannot surrender anything *and* hold on to it. Either you are going to hold on to it and learn ultimately that you of yourself could not do it, or you are going to surrender it. Surrender all anxiety for yourself or for anyone else. Surrender all concern for yourself or for anyone else:

I surrender all things unto Thee: I am not withholding anything; I am keeping no mental images in my mind to be concerned about. My only desire is to know Thee aright, to live forever in the remembrance that Thou art in me, and that Thy whole kingdom is within me. I rest in Thy grace; I rest in Thy peace.

Father, forgive me, if I have sought anything but Thy peace and the health of Thy countenance. Father, forgive me if I have ever sought anything but Thy grace or felt that I ever needed anything but Thy grace. Thy grace is my sufficiency. I live by Thy grace; I live because I am an heir of God and joint heir with Christ.

Earthly woes, earthly concerns, earthly anxieties—all these drop away because I am home in Thee, one with Thee. Thou art in me, and I in Thee, and

therefore we are one. In that oneness is my completeness, my wholeness, my perfection. If I had Thee and the whole world, I would have nothing more than if I had Thee alone.

I dwell constantly in the realization that where Thou art I am, that we are inseparable, indivisible, and that Thou knowest my need. it is Thy good pleasure to give me the Kingdom—the Kingdom that is already established within me. Thou wilt never leave me, nor forsake me. If I am good or bad, rich or poor, sick or well, Thou wilt never forsake me. Through the realization of that, the lost years of the locust are restored, and I am whole again: whole through the realization of Thy presence, through the realization of inseparability and indivisibility, God is the Father and God is the Son, and we are one. In this conscious oneness is my Allness.

The sun, the moon, and the stars up there in the sky are all under God's government; the tide is coming in and going out under God's government; trees, grass, and plants are growing; flowers are blooming; fruit is ripening - all under God's grace.

The cattle are grazing on a thousand hills under God's grace. Coal and diamonds are in the ground. and pearls in the sea, all under God's grace. Substances that we are using from the ground today were placed there thousands of years ago; substances that will be needed thousands of years from now are forming in the earth and in the water now.

Every need is provided for by God's grace. God's grace is indeed my sufficiency. All things have been given to me by God's grace: not by might, not by power, not by prayer, but by Gods grace. So I relax into God and receive the same God-government that directs the earth and all its activities. I am in Thee, and Thou art in me—and we are one.

Take no anxious thought for anything in the external realm; take no anxious thought for anyone in the world. The kingdom of God is established within you, and God's grace is your sufficiency. Take no thought and you will be a beholder of my Salvation!