

INTERPRETATION OF REVELATION: SUPPLEMENTARY

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The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John;

This Supplementary Interpretation of Revelation is one with the oral interpretation and expression of its ideas and principles, whereas, the first Interpretation of Revelation, brought out in 1924 was one with the movement of the Divine Laws to fulfil their Plan in the race, this Plan being hidden in figures in this Revelation to John, and since worked out in figures which become acts in living that verify the ideas contained in the words of this Revelation. Yet, it cannot be declared that the fulfilment is completed, but the years following 1922 have yielded greater knowing of these ideas and principles because of the greater activity of Being to work out Its Plan. If this interpretation supersedes the first one, it is because it is made from the evidence of works that followed the spiritual insight of the first interpretation, though the Book had opened to make known what was recorded else it would not have been given at all. It is the recording of the Word's activity in living consciousness and ways that attest Truth, and which writes the record of the Word forever upon the consciousness of the race, that others following may read, in their times of unfoldment.

Jesus Christ is the Principle of God, the same yesterday, today and forever, though set into action in a consciousness that is united in humanity and divinity of being, hence the tendency to personalize the name. However, no person receives the action of God, as Jesus Christ, for person is the I, the self, that must die, surrender itself to the Divine Will, be spiritualized to permit the unfoldment of the Laws of God, by which Truth can be, and by which one is taught to know the Truth. The being and the knowing of Truth make up Jesus Christ, the center of Being, by which the Will of God is done in the earth as it is in heaven. This is the universal action of God, or to the entire race, because the unfoldment of Its Plan is individually completed, the organism through which the Divine Will operates being the embodiment of the Qualities of Being. This is the consciousness of Christ, the form of the Qualities of Being called Jesus, though in the second coming, to which this Revelation pertains, and of which it is a forerunner, the embodied Qualities of Being are given a New Name; because more of God is expressed to fulfil the Plan of God, this occurring at the end of mortality, and to end mortality, at the same time establishing the knowledges and the Plan of immortality.

This Revelation was given to John, the beloved disciple of Christ who was also of the apostleship. One serving the Cause of God in the earth is a servant of God, hence this is applied to John in this text. John was given this Revelation to "show unto his servants" for there is never one servant of God without others, by which the Light and the Truth of the Word are carried forward and projected and incorporated into the consciousness of the race. This Revelation was sent and signified by an angel unto John, meaning that it is not something thought out by John but something revealed to him from the domain of the Spirit, the domain of angels. Angels are unfolding Qualities of the Spirit (God) in their descent toward the earth, having their abode in heaven as Intelligences that convey knowledges of the Plan of God, through inspiration or revelation. Thus one is given to know that which is not yet worked out as prophecy or revelation, for the Word makes itself known from heaven in this form, though in the earth it is embodied to be known.

"Even the things which must shortly come to pass." Being given in the Spirit of Omnipresence, the things of God seem very near, for in reality when present in Principles that is how they count with God, for God does not take into account time as men account it. For this reason, scripture shows that God completed the Creation and pronounced it good, before there was a man to till the soil or the effects of the Creative Plan were revealed. Today, we witness again the same spirit as contained in the text, as though the fulfilment of the Plan of God is at hand, because it is fulfilling itself spiritually and physically, but the physical is the earth of the heavens and not the world, or outermost plane. Hence, we cannot say how long (as we speak in time) is required to work out the Plan of God to the plane of the manifest, in which time the world and its lusts must pass away (with a great noise; which even now is discerned as a mental and bodily combat). The writer witnesses to the truth that the things of God seem close at hand when working out in consciousness, yet realizes that no one knows, not the One functioning the outworking Plan of the Word as Son or Daughter, but only the Father, when the actual fulfilment comes to pass. The Father as the Laws of Being fulfil or work themselves out, revealing the fruits of Being. This is when it is, which is the only so-called Time God recognizes, which is not Time at all but Omnipresence. Therefore, John was not deceived nor was he deceiving others from the record given in this text, even though a few thousand years have been counted to make up that "shortly to come to pass."

Scientifically, the action of God, as the first and the second coming, has two poles, positive and negative. Hence, the fulfilment of the positive action of God, through Jesus, came in the establishment of the apostleship and the early Christian church, with its followers unfolding in devotion to the Spirit of God or Jesus Christ. But it is also quite possible that the apostles did not realize this, since the insight into the Word at that time could not have been complete; hence, they were made to speak as though looking for something yet to come, but which in reality had been spiritually fulfilled in their midst; but which also set itself toward its second action, or return, for which the apostles were made to watch or hope, so as to keep the current of Intelligence alive in the race to further the outworking Plan of God. Thus all serves its purpose, but delusion arises on the plane of mortality, for "our soul's sake" but which, nevertheless, serves the Cause of God among men. Today, there is a fuller Light and a culmination of the Plan of God that gives us the Truth of that Plan, though no one can ever know all that God is working out, for what is made known in spirit when something of God is being fulfilled, belongs to the time to come, as we would say; or to the further outworking of the Plan of God that is eternal, hence without end, though having degrees of unfoldment, according to the Divine Will and Purpose. Today, we again feel that what God has purposed must "shortly come to pass," but we leave it to the Divine Laws to consummate, knowing that this thought and feeling all the better serves to get people ready to receive the kingdom of heaven in the earth.

2. Who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw.

The angel bare witness of the word of God, that is, conveyed to John the Intelligence to be unfolded, though greatly in figure, as well as bore witness of what had already worked out; the testimony of Jesus Christ being that worked out by means of Jesus, which was then fulfilling itself from the first coming of Christ. God is the Word, meaning to speak. When the Word speaks it always has a consciousness to receive Its Intelligence, for this is prepared by the Word's unfoldment in the race; though when the two poles of consciousness are united as one, as in the

second coming of Christ, one witnessing the speaking of the Word does not require a witness to assure one of the truth of the speaking; but this was not the case at the first coming, except in Jesus, who was the being and the knowing of the Word as one. The Spirit of Truth is opened in the second coming of Christ and bears witness to those in whom it is enlivened of the Truth that is speaking from the Word, for only the Word speaks Truth; though It speaks Truth in the organism in which it is being, and from which the Truth is disseminated into the mind of the race, and to those spiritually unfolding who can receive it. John, the representation of the love of the race, subjected to the Love of God, or to Jesus, became the current of consciousness through which the Revelation of the Word could carry down to the race; though the love of the world, the flesh and the devil, that make up the racial love was controlled in Jesus, in whom was also the Principle of Divine Love unfolding. But, with the withdrawal of Jesus from the outer domain, John became the recipient of the current of intelligence, with which is the love, that descended from the Throne of God, in Christ Consciousness, to the race, in which was the Revelation in figure of words, of what was to further work out to complete the Plan of God in mortality.

3. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein; for the time is at hand.

To be blessed is to receive the gifts of the Spirit, according to one's works or merit. Those who would read Revelation would be interested hence are blessed, though in reality to read the words of the prophecy is to understand them, and in this is the real blessing of God, for in this is the evidence of one's inheritance with Christ as an heir of God. The reading is the written aspect of the Word, while the hearing of the words of the prophecy indicates the speaking of the Word, these being two poles of expression employed by the Word to convey Intelligence. To hear is to receive the Intelligence of the Word, and the hearing is evidenced by one's doing or living in keeping with what is discerned; for where there is no doing, there is no obedience to the Intelligence of the Word, hence no hearing, in reality. Mental perception is not the hearing, for this is the seeing, which conceived and made a part of one's living or doing becomes the hearing.

It is evident that one could not keep the literal aspects of this prophecy before the time of its outworking, hence the text is a figure of speech to indicate a movement of the Word in the race, with the prophecy being a record in words of what the Word was to work out; and which was introduced into the consciousness of the race by its being given to John, the disciple; for the receiving by one of anything of God is God's giving it to all who can receive it. These are referred to in the text as those who could read or hear the speaking of the Word, for these are the servants of God by which the Intelligence of the Word carries forward, though it may not be able to make itself known for centuries after it has written in its Plan. The Plan is known when it is lived, hence consciousness must unfold to the capacity to function the Plan before it can be. Prophecy, and especially this Revelation, indicated that the time was at hand for those receiving the Intelligence of the Word to witness the fulfilment of the Plan. Since God measures all things in Omnipresence, and does not cognize time except as processes of unfoldment of Its Plan, the time of fulfilment is always at hand to the Word, since its Plan is in the process of unfoldment. To keep the things contained in the prophecy is to inhere in the Plan of the Word by which it could unfold itself in service to God and Humanity. Prophecy or Revelation is always given to one, and from one passed to others who can receive it, though it does not always mean what it seems to say, hence, it is only at its fulfilment that we can see the effects; though its principles are made known prior to the time of fulfilment, even the principles of Rev-

elation, though this is in keeping with their outworking being at hand. But because the visible results of outworking principles are not seen does not imply they are not working out, though until people see the bodily effect many find it hard to believe; yet, without the spiritual understanding of the principles there would be no bodily effects, though these are not to the mortal bodies who only reap the effects of the world, for the bodily effect of the spiritual principles is the new earth, which which is the new heaven; or spirit.

4. John to the seven churches that are in Asia; Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

Asia means eastern. Eastern pertains to that which is within, while the west signifies the body; hence, east signifies the spirit. John is the center of love in the race to which the Love of God, centered to Jesus, pivoted its forces toward the dissemination of its Intelligence at the fulfilment of the first coming of Christ. It is the love of the race, subjected to the Spirit of God, or Christ, that forms the connecting link of man and God. Churches pertain to centers of the Spirit or Christ, since Christ identified is the Church, in which one worships in spirit and in truth. It is to say that the love of the race (as John typed but which he was not in reality) connected when controlled by the angel, to the Lord or Jesus Christ, from which God-center the message of the Word, by Revelation was given. Hence, it was as though John gave the message to the seven churches, but he was only the connecting link by which it is given from the Word or God's speaking through Jesus Christ, which centered to Jesus. What went out through John is only a duplication to the race mind of what was already worked out in reality through Jesus, who was the Word's center and circumference for the establishment of its Plan, later to be unfolded among men. John is given the record in figure of words while Jesus was the record of the Word in a living consciousness.

Grace is an aspect of love as well as peace, though peace relates to understanding as to its being while grace is the result gained through uniting understanding and will by which love can be. These qualities moved with the movement of Divine Love, centered to Christ, hence "from him who is and who was and who is to come; and from the seven Spirits that are before his throne." It is Christ who is, for Christ is one with God, that which is with the Word from the beginning. The movement of God among men is by means of Christ, hence when this was fulfilled and Christ was withdrawn to the "right hand of the Father," it is as though Christ was, and since he went away he will come again, hence it is Christ "who is to come." In reality Christ is as Being, that which can be all that the Plan requires without losing its Being or its position in the Plan; but in relation to the outer action of God in consciousness, the Plan changes, hence Christ is referred to as though changing.

"And from the seven Spirits that are before his throne." His throne pertains to Jesus Christ, the embodiment of Christ, as well as the Principle of God in action because it has embodiment through which to project Its Plan to consciousness of the race. These are the seven Spirits that moved in the Creation, the Seven Qualities of Being. These are named Wisdom, Love, Substance, Understanding, Will, Life, Truth. These conform to the seven day's of Genesis, which are in reality movements of the Qualities of Being, in their seven distinct ways, relating to all included in the Plan to be unfolded. These Seven Spirits are always before the throne of God and of Christ, since the Father and Son are one, though God Unmanifest or Absolute is always more than that of God manifested or being, this manifestation or being of God called Christ forming the connecting link be-

tween humanity and the kingdom of God. A throne indicates a seat of rulership, and God rules all consciousness from its seat of rulership, or from Christ, called Jesus Christ when embodying the Qualities or Spirits of Being. The seven churches would be the embodied seven Spirits, or centers of consciousness through which the Intelligence and Love of the Spirit could project itself to the domain of heaven, the within, which was the abode of the churches. These Seven centers are part of the twelve to be formed when the five senses are subjected to the Lord or the authority of the Divine Will.

5. And from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

Jesus Christ is so intimately associated with the embodiment of the Qualities of Being that the name is used to indicate Jesus as often as it is used to indicate the movement of God in Universal Principle, though it is possible that the fine distinction between these two functions was not made by consciousness at the first coming of Christ. Jesus Christ, as the "faithful witness, the firstborn of the dead," pertains to Jesus, the embodiment of the Qualities of the Word or Christ. Yet, at-one with this embodiment is the Principle standing back that is provided in the Plan of God, and by which the embodiment is identified. This is always the faithful witness of the Word or the movement of God, for whatever be its embodiment Jesus Christ is the agent of God to proclaim the fruit of the Plan of God and to bring to life that which was lost in matter or mortality; hence, is the firstborn of the dead, who also becomes the firstborn of every creature who is born into the domain of the Spirit. The dead are forces of consciousness developed in matter or mortality, the darkness into which the Light as Christ was sown from the foundation of the world, and from which the firstborn is raised.

"And the ruler of the kings of the earth." The earth is the formed domain of consciousness, the physical embodiment of the unfolding qualities of the spirit and the mind. The kings of the earth are the ruling powers of intelligence that have been established to govern the physical organism or embodied consciousness. The ruler of these is Jesus Christ, through whom the authority of God is projected to the whole domain of consciousness. Yet, what is individualized is universalized, both as a reflection on the plane of mortality and as a movement of the Divine Laws toward the race at the coming of Christ. There are kings on the national plane of living, or the world, these symbolizing in reflection the outworking of the Plan, though necessarily belonging to the early movements of the Word or to the Old Covenant days; for the New Covenant is outpictured in a people capable of functioning the freedom of Truth, at the second coming of Christ, hence relates to those in whom the free spirit is unfolding, and to a national group to which the Plan centers at the second coming of Christ. However, both poles of the Law carry along until the end of mortality, hence the movement of the Word, thru Jesus Christ, at the second coming, reflects the authority of God over the nations by which they are made, through their kings or rulers, to go through that necessary to prepare them for what the Plan of God is working out, and which is next to be worked out in the further unfoldment of the Divine Laws.

However, that of God pertains to Spirit, and it is only on the spiritual plane that one can scientifically and correctly premise the principles of this Revelation. They do reflect themselves in their outworking toward that in the world to which they relate, thereby assuring the world's coming under the authority of God and Christ, but it is not possible to say exactly how these principles outwardly relate, and when they work out; though many, interpreting prophecy, devote them-

selves to this phase of its application, but this is never with absolute accuracy, nor could their interpretations be accurate, for the plane of the world is outside of the direct action of the Father, or Laws of Being, hence is also accountable to the forces of darkness by which the materiality is destroyed at the time the Light of the Spirit is making known the Plan of the Word for its fulfilment. One may receive direct Revelation as to the relation of these principles, as contained in the Revelation of John, but even then, one must await their fulfilment to testify to their literal truth; for prophecy is figurative, symbolical, reflective of the Divine Plan, before it becomes historical, if it does so become. Yet, it is a scientific truth that every ray of Light of Intelligence reflects itself toward the darkness, and when relating to marked changes of consciousness within the nature of man, will produce marked changes within the universe, even to making for national changes that cannot be accounted for by men. But it is only when the principle underlying these changes has enacted itself that one can speak with accuracy as to its application to the extreme outer plane of living; then the things that are seen are known by means of that which is not seen, and the visible judged by understanding the invisible.

"Unto him that loveth us, and loosed us from our sins by his blood;" Him refers to Christ, centered to Jesus, through whom the Love of God was introduced into the race, and by which the knowledge of sin was brought to light for its annihilation. Hence, those who looked to Christ in devotion reciprocated the love projected by God in their direction, and were loosed or freed from the bondage of sins, because shown the Way of Truth and devoted to its Spirit by which their freedom could be completely worked out in their season of unfoldment. The blood of Christ is not the literal, actual blood, such as flows through the veins and arteries of the mortal organism, but pertains to the emanated energies of the Spirit which are the Love and the Life of God penetrating the consciousness of the race, through Its Throne of action, Jesus Christ. Since the life of the flesh is in the blood that is produced from the love of the flesh, in laws of generation, embodying forces of consciousness in process of development, the blood of Christ is the Life of the Spirit or God, emanated from the Love of God gained as embodiment of Its Qualities of Being. This is the blood of Christ that is given as a redemptive power to free those who adhere in the Plan of God, and who prove able to be worked out as the fruit of that Plan. Since God is Love, the embodiment of Christ is Love, the giving of Love as Christ for the life of the race, raising up all those who received Him, as the children of God in the last day, when the Plan of God fulfills itself by means of the second embodiment of the Word, as Mother, from whom the children of God are brought forth.

6. And he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

It was through the Plan of God working out in the embodiment of its Qualities, as Christ, that a group consciousness was identified as a kingdom in which the Plan of God would later unfold itself, to bring forth the fruit of the Plan. Hence, it is written that Christ made us to be a kingdom, for we could not of ourselves, apart from the Plan, have made up such a kingdom. This kingdom is made up when completed of the many members of the Body of Christ, all members of each other who are the first fruit unto God and Christ at the end of mortality. The God and Father of the firstborn, is the God and Father of all born into the spirit of God, or Christ, the Truth. Those so unfolding to be born are priests unto God, ministering unto the unfoldment of the real Church within the consciousness, hence are devoted to the services of God, as the unfoldment of intelligence and love permits. God as Father is the Laws of Being that govern the unfoldment of the Plan of God in

those devoted to the things of the Spirit, who are made a part of the kingdom to be worked out.

"To him be the glory and the dominion for ever and ever. Amen." This is to say that man does not of himself become an heir of God but has his inheritance through Christ, who identified the kingdom of God among men and fathered the first-born to be brought forth. Therefore, it is to him that all glory and dominion should be given for all spiritual unfoldment. Those who offer devotion to Christ offer devotion to God and in this is the revelation of more of the Presence and Power of God, for one should never see the spiritual advancement as of himself but as of Christ within who worketh the will of the Father to perfect His kingdom and to bring forth its fruits. Glory is an aspect of exalted devotion that belongs to the spiritual, while dominion is that authority that Christ alone can exercise when consciousness is identified in the kingdom to be unfolded as a child of God. Amen signifies completion, a declaration that declares as being that which is affirmed, hence means, "So let it be," or "So be it." For ever and ever signifies eternity, or eternity, that ever unfolding Plan of God to perfect the Ideals of God-Mind present from the foundation of a planet.

7. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

The text pertains to the coming of Christ, which to the apostles seemed near at hand, and which had its first action among them, in two poles of expression. It is also necessary that the Word set its Plan for its further outworking, hence the words of scripture are made to apply to what is to be, as well as what has been, thereby maintaining a coordination of consciousness to the Plan of Being, as it has worked out, and as it is working out, and as it will work out; for these three degrees of the Word are always present, in some form. The clouds with which Christ comes are the "obscurations" that hide consciousness from discerning the Principles of Being, because of its further outworking in mortality, and do not in any sense pertain to the clouds that form from vapors in the skies. Since Christ's second coming is as a thief in the night, it is hidden, hence enveloped by the clouds that prevent people from discerning the things of the Spirit without being prepared to receive him; for since they must work through the clouds or obscurations of mind, for example, to gain the knowledge of the Light, they will gain conscious consciousness of themselves, which is the requirement by which Truth can function in Life and Being.

"And every eye shall see him, and they that pierced him;" The eye is the seeing faculty and signifies the capacity of mind to discern the Intelligence of the Word. Every eye does not mean the eyes of all people, but all who have been made a kingdom of God the Father through Christ's advent at the first coming. This truth is testified in many ways in scripture which plainly says that there are eyes that see not, and ears that hear not, and hearts that do not comprehend the things of the Spirit, and which remain outside the gates of the City, clothed in the materialism of the world because of adherence to darkness and evil and matter. This is one point of scripture that cannot be taken literally, though it all must be spiritually discerned before its meaning can be comprehended. But some Christians, reading this text, take it literally, having everyone gazing up in the skies, watching for the coming of Christ, expecting him to fly through the air like a flock of birds or ducks, all of which is ignorance and an evidence of their unfitness to witness his coming. God is Spirit and one must be able to understand the things of the Spirit by putting off the spirit of the old man and his deeds and

putting on the new creature. The ignorant beliefs are also clouds, but not the "clouds" with which Christ comes, as these are the spiritual obscurations, the unknown, through which one must pass to gain Christ, and which are set into action at Christ's coming. For with the movement of the known of God the Unknown moves, this introducing spiritual activities and mental questionings by which more of God is known. Eyes, as the perceiving powers of consciousness, are opened, meaning the intelligences of consciousness are opened to Truth, by which the Plan of God, as it works out by means of Christ, is understood.

"And they that pierced him," refers to all those forces of consciousness that moved in attack against Christ at its coming. This, written in the past tense, pertains to Christ's first coming, though these forces of darkness are present at the second coming, even as the qualities of Light and Truth, therefore pierce him again. However, there is a spiritual side to this idea, referring to those having the Spirit of Christ and being able to introduce themselves into him, by which the Spirit of God is opened in them; but even in these unredeemed states the forces of darkness pierce him or penetrate him, while the spiritual forces are brought into him, piercing more deeply into the Intelligence of the Word. Those into whom the Holy Spirit introduced itself at the first coming pierced him by being pierced by him (Christ), though outwardly, the enemies of Christ pierced his side and made the attack against him by which the operation of the Divine Laws could pierce or penetrate the material plane of living. It is to say, that both poles of mortality, light and darkness, will witness the second coming of Christ, to which the principles of Revelation pertain, but only those who have eyes will see him or realize the Intelligence of the Plan that is working out.

"And all the tribes of the earth shall mourn over him. Even so, Amen." The tribes of the earth are the formed aspects of the Qualities of the Spirit that make up Israel. The tribes are the outer or earthly aspects of the Twelve Centers of consciousness, the totality of which make up Christ; therefore Israel, when it is manifested is made up of those who are Christ's. These are moved upon by Christ at his coming, hence are the ones who mourn over him. The mourning is incidental to the penetration of the energies of the Holy Spirit, which as Christ, causes the suffering for the kingdom of heaven's sake, the suffering with Christ, by which egos put off the old man and are promoted into the consciousness of the new creature. While the central throne of sorrow is in Christ consciousness, from which all impetus of action in the race is projected, hence must be first set up, those in the earthly or physical forms who relate to the Spirit of God, as Christ, are brought to tears and tribulations, incidental to spiritual birth.

The mourning reflects itself in the race, that is outside of Israel, the tribes, as the confusions and pains and tribulations incidental to the rebirth of the race and its passover to the new order of immortality. This partakes of the great tribulation that is to end mortality, and of which all partake in some manner. The Gethsemane experience, centered to Christ, however it takes place, it having a physical expression at the first coming and a spiritual expression at the second coming, with which is the physical or earthly of the spiritual, but not the worldly, (which was partaken of in the first coming), is that by which the Qualities of Being, aggregated as Christ, are disseminated into the race to produce the alchemical changes by which the new heavens and the new earth, or the new spirits of consciousness, and the new body, are to be promoted and brought forth. It is in this experience that the mourning is set up, for all partaking of the Spirit of Christ partake also of the forces and experiences of Christ Consciousness, according to their works; that is, according to their status of development. This may actually take the form of mourning, without there being any apparent reason for it, this

sympathetic current extending throughout the members of the Body of Christ, even as one member of the natural body suffers because some other member suffers. But this is the mourning that makes for transition and change from mortality to immortality, in the tribes, and which prepares them to put on the real character of being. However, the opening of this door will make people more touched by the things of the world, but it will also make the world of forces more touched by the unfolding qualities of the Spirit in those who serve the Cause of God in humanity.

"Even so, Amen." This is to say that what is declared through the Law of the Spirit or God, as is this Revelation, comes to pass. It is evident that all that operates in the working out of the movement of God in the race is for a good and spiritual purpose, hence is to be received as working good toward those who love God, and working good toward those who are in the darkness, even to bringing them back to chaos, if that be the necessity, for all things are right in the operation of the Divine Laws and for the accomplishment of the Purpose and Will of God.

8. I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

The Alpha and the Omega pertain to the beginning and the end, respectively. The Lord God is the action of the Divine Laws as Lord within a consciousness, conformed to God, which is the consciousness of Christ. The Plan of God sets forth itself to John, through the angel, or the Intelligence of the Spirit by which it can make itself known, this angel having its connection with the unfoldment of John, without which John could not receive the revelation. But this is not to say that the revelation pertains to John's unfoldment, for it pertains to the unfoldment of consciousness toward Christ, and in whom is Christ, the former being the relative and the latter the absolute aspect of the Word in processes of unfoldment in the race. It is Christ that is the beginning and the end, but Christ identified is the Lord God, the rulership of God operative in consciousness. It is Christ that is with the Word from the beginning, and the means by which the Laws of God (Lord) are worked out; hence, it is in Christ consciousness that the Lord God has its authority, and by which it begins a new order of the unfoldment of the Word, and ends another, this being the meaning of the beginning and the end, that operate by means of one action of God, the Lord.

An ego, identified as the Central Throne of God, is the consciousness of Christ, for God is not apart from consciousness but is operative from Its own domain within the consciousness of Man. Christ has Masculine character, representing the Father and the Son, at the first coming, and has Feminine character, representing the Mother and the Daughter, at the second coming. However, these two are one, though the Father is greater than the Son, even as the Mother is greater than the Daughter; but since all that is worked out of God in consciousness is always present with the movement of God, the Son is with the Daughter, and the Father with the Mother, this four-squaring Christ consciousness, in actuality, at the end of mortality, by which the fullness of the Plan of God may work out, completing the Plan, completing Christ, completing Man, and completing the works of the race as mortality. This is the ending that is one with the new beginning, that movement of God by which more of God can be known, more of Christ unfolded and identified in consciousness, more of Man revealed because Woman is also revealed in her relation to God, without which Man could not be completed; and the introduction of the New Things of God to govern the world, because it has come under the authority of God and Christ, this being the revelation of Scientific Government, with Credit, because all in the Plan of God is properly accredited and completed for mortality.

"Who is and who was and who is to come, the Almighty." Names representing the character of God are used interchangeably in scripture, hence the Almighty is associated with Christ's second coming, for Christ is doing only what he sees the Father doing, or the Mother. The Almighty is a name applied to God, and it is God through whom Christ has impetus of action. It is God who is, and who was in action, and who is to come, though this action is Christ at its coming, for Christ is the formed identification of God in consciousness, with Jesus the humanity of character by which Christ can express toward the race. Thus man reaches up to Christ and Christ to God, the three forming the three degrees of the Word, Natural, Spiritual and Celestial, respectively. Christ is one with being, so the same can be said of Christ, that he is from the foundation of the world with God, the Word, as stated in the first verse of John; and who was in action at the first coming, though withdrawn from action at the descent of the Seed-Word or Christ-Qualities into the race, with that which ascended to the throne of the Father, or to God, hence is to come again as the second coming or movement of God in consciousness to perfect Its Plan. John represented the pole of the Natural degree of the Word, after the withdrawal of Christ, though this was in his relation to the Word's use of his consciousness, and not in relation to his own unfoldment, consciously attained. In other words, John was the reflection of the Word that was in Jesus, the former centering the love of the world and the latter the Love of God, hence were opposite in nature, but John could be used by which the Divine Love could penetrate the race by centering toward John.

The Almighty is all Power, all Intelligence, all Presence. It is all night and power. It is the Almighty that gives inspiration respecting the Plan of God, though there must be a coordination of the forces of spirit, soul, mind and body to receive it. However, such a coordination is not necessary to receive prophecy, which is not consciously known or understood, but is mentally functioned, subconsciously, because the consciousness can be used for such a purpose. Since one is not consciously coordinated to God, except through Christ, Christ must be gained as the Love of the Lord before one can have full knowledge of the Plan of God; and this is the knowing that is revealed through the Almighty on account of the Plan being, or enacting itself in consciousness. The writer has never received much prophecy or revelation, but more of the inspiration of the Almighty. This has come because something of the Spirit was enacting itself and when the experience had been sufficiently endured the knowledge of it was made known; therefore the knowing that is one with being is known to be Truth, because it is. But prophecy dates back to the Old Testament, for some of it connects with Revelation, for all is carried down to the end of mortality that has been developed in the race, even as all of God's unfoldment through Christ is carried forward. But this is not to say that those through whom the prophecies were made known understood then, or that they were in the process of the unfoldment of the ideas they conveyed. The real spirit of prophecy is Jesus Christ, but this is the knowing of Truth because the Plan of God is working out and making itself known, of which other modes of prophecy are reflections and symbols.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

John is now speaking, though if literally, as is implied, the literal fact was for the purpose of permitting spiritual Truth to be given and disseminated, but such is the condition of living of all those who serve the Cause of God in Humanity. They may appear to have a personal living but even it is for the purpose of serving God and reflecting and projecting to the race the import of the

principles that underlie the things. John means God's gift. God's gift is His Love, but this Love is identified in the consciousness of Christ, hence in the first coming was identified in Jesus; though in the second coming of Christ the love of the natural plane is subjected to the Love of God, both spiritually and physically, hence John is swallowed up in Christ consciousness, meaning there is no John functioning the natural love; for this love is functioned by the consciousness of Christ, which is designated an Overcomer, because having overcome the love of the flesh physically as well as spiritually. This oneness was impossible at the first coming, for the time had not come for the kingdom of the world to become the kingdom of God and His Christ. Reflections of the Plan of God indicated the three disciples, John, James and Peter, but aside from Peter, there was no use of egos to function Christ's second coming apart from the Central One. Peter aids in building the church and to him was delegated power to feed the sheep and the lambs, from the first coming of Christ, hence, he has a function toward the race in the second coming, but John and James are without function though stand as reflections. This is because the Three Degrees of the Word in the Christ Consciousness objectify themselves toward the race in three, though the totality of the Twelve Centers in the consciousness of Christ is objectified as the twelve tribes, and their multiplied expressions.

John calls himself a brother of the followers of Christ, for such is he, and such is his function, even from the first coming, for representing the natural love of the race, as it is functioned in the world, he as that love is the means by which brotherhood and fraternity are developed among men. All who follow Christ are partakers of the tribulation incidental to the promotion of the consciousness of Christ among men, hence John was a partaker of the tribulation suffered by the early Christians in an outer way, though being one that was left to function this Revelation, looking toward the second coming. Being also one used by which the Almighty could make known Its Plan, he suffered the effect of being penetrated by higher forces, this being the tribulation incidental to contacting the inner kingdom, of which he was made a part in service to Christ. Those who suffer for the kingdom of heaven's sake need patience, for they must wait upon the fulfilment of the Laws of God, knowing neither where they go, nor from whence they came, as far as the operation of forces is concerned, hence, partake of a like experience with Jesus. Jesus, meaning "God with us," is the Humanity of consciousness necessary in which God acts, the action of God being the Lord, and the Qualities of God identified in such a consciousness being Christ.

Patmos is the name of the island in the Aegean Sea, to which John was banished. Geographical locations symbolize conditions and formations of consciousness working out in man, and all great changes of topography are controlled from changes within the nature of man. Changes are affected in the nature of man, coordinated with the Plan of God, these objectifying themselves in the geography of countries to which they relate, but not through any control of man, but through the control of God that made the race and the universe or planet through one action of Its Laws. An island is a body of land surrounded by water and is nicely descriptive of the condition of consciousness that is negative or undeveloped, though having a certain substantiality in the midst of the waters; those unknown forces and qualities to be worked out and consciously understood and mastered. John implies, and is a fact, proved by his receiving the Revelation, that he is on the isle "for the word of God and the testimony of Jesus." Actually, he is banished to the isle on account of his allegiance to God and Christ, but even this is made to serve the Cause working out, for his solitude prepares him for the Revelation he was to receive. History records that Columbus was inspired to find the isle to which John was banished, when he discovered America. And that this idea was as-

sociated with the discovery of the American continent would be sufficient to mentally carry forward the idea of the Revelation given to John, for the Spirit uses very simple things by which to convey Its Truths. There is no doubt, for it is proven to those who can receive it, that the United States of the American continent houses the further outworking of the Plan of God, as set forth in Revelation, and registers the second coming of Christ. The carrying forward of the idea related to the first coming of Christ, to the discovery of this continent, would not be a happenstance, but would relate to the outworking of the Divine Plan that prepared this country, from its foundation to develop the spirit of liberty and individuality, necessary for Christ's second coming.

"For the word of God and the testimony of Jesus." The Word of God is the Intelligence, for God as Word speaks Its Intelligence into consciousness, making known its Plan. When this speaking is subconsciously received it is called vision or prophecy, both being received when one is asleep or awake. When it is consciously received it is inspiration, illumination or enlightenment, though this is from the plane of mind; for when it is consciously known as Truth it is from the Plan Itself working out in the consciousness to make itself known, but this knowing is infallible and not subject to change; whereas, mental illumination or spiritual inspiration may further work out to give added intelligence as well as work out a greater degree of love and life.

The "testimony of Jesus" is that which is witnessed through being or living. Jesus, having become the flesh or being of the Word's speaking or Intelligence, witnessed in living the outworking Plan of God, thus established an infallible testimony to the Truth. Those adhering in the movement of the Plan, as did John, were given to witness not only the working of the Plan in the life of Jesus, but to some extent in their own states of consciousness, in mind if not in life, and in the spirit and soul to some extent; thus bore witness to what the Word had worked out, they being at the circumference that witnesses the central action of God. Thus John, at circumference, could be used to function the Intelligence of the Word, made known through the witnessing by Jesus in living ways of its outworking Plan, this giving rise to the next act of its speaking or Intelligence that is registered in this Revelation. By giving forth this revelation testimony is borne of the Word's outworking in Jesus, the revelation of this Intelligence in a living way with the second coming of Christ bringing to life and being all worked out at the first coming, which is the living testimony again brought to life and light, or to being and knowing.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, 11 saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamon, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

To be in the Spirit is to be lifted up from one's consciousness to the inner domain, and to witness what is being done there, which is to both see and hear and to be taught from within. This can occur without one being asleep--as the writer was walking across her kitchen floor, when lifted up in the Spirit, she saw Michael, described in the Interpretation of Jude. She has been walking down the streets of Chicago and has been lifted up in the Spirit to get both insight into the things of God, within, and what is working out in the world that relates to the Plan of God. She offers this as an explanation of what it means to be lifted up in the Spirit; though there is a silent side, when coming out of sleep, without awakening, one can be very close to the Spirit and witness what is working out, both of which the writer has experienced innumerable times. That it was

the Lord's day signifies it was the Sabbath, if meant literally, and if spiritual, it means that consciousness was lifted up into the Intelligence of the Spirit which is the Lord's day or motion of Light. Revelations are not always literal, hence the two-sided interpretation of them that can be given. This also accounts for many literal interpretations of prophecy not coming to pass, for a spiritual meaning should have been applied. Hence, the uncertainty of saying what any prophecy means except as it becomes worked out in Principles and declares its meaning by works that are known and understood. The writer knew little about this Revelation prior to the movement of the Word in 1922 to make itself known, though instructed somewhat in its significance from 1920, in a mental and spiritual way, as though its opening was pending. All prophecy or revelation signifies the Plan for the operation of Divine Laws and Principles, hence is a forerunner of an action of God later to occur.

"I heard behind me a great voice, as of a trumpet." Voice is the carrier of Intelligence, the form of the expression of the Word, when relating to spiritual intelligences. That the voice was behind indicates that the intelligence related to what the Word had already worked out, hence connected with that worked out in the first coming of Christ, by which further revelation could be pivoted to that which had been already. That the voice was as of a trumpet signifies it had depth, substantiality, tones of Intelligence that indicated the various expressions of the Plan of the Word, but this is not to say it was a trumpet speaking. Spiritualists concoct the idea of "trumpets" by which to convey their materialistic expressions, taking this idea literally. The Voice of the Word would be a great voice for it would contain all the Intelligences of the Word already worked out, as well as prophetic utterances of what was to be, hence would be the fullness of voice that could be likened to a trumpet. The "last trump" is associated with the end of mortality, indicating the use of the word trumpet to convey the substantiality of the Word's unfoldment, in its spirals of progression in the race.

"What thou seest, write in a book and send it to the seven churches;" When one is lifted up into the domain of the Spirit, what one sees is not always physically discerned, that is, in a form of expression, for it may be spiritually seen as an idea or principle or an inspiration that conveys an action of the Spirit to be worked out, or working out. When one sees in Spirit one sees with the mind, though this is not as thought but as something known because given to one to know, though later intelligence may unfold about what one has seen. What is seen or spiritually perceived is written to make an outer record of the inner expression; for it is the writing that is the first aspect of the form of the intelligence, though on an equality with the speaking or oral expression which is also form. When the things of the Spirit are written it signifies the writing of the Word's expression into the consciousness of the race to be worked out, as well as providing a record of the Intelligences conveyed for others later to read and to receive; for those who receive what is given by the Spirit also receive the Spirit that gave it. John is commanded to send to the seven visible churches what was given to him, this indicating the penetration of those spiritually devoted, with the Intelligence of the Word, for these finally compose the first fruits of God and Christ, brought forth at the end of mortality. The seven churches were literally founded through the services of the apostleship, though objectifying the Seven Qualities of the Word, when related to the unfolding Principles of the Plan.

Ephesus, the first church named, means as to the word, desirable. Desire pertains to the soul, the seat of the unfoldment of love. Smyrna means myrrh and signifies the essences of the Spirit that unfold in the awakened consciousness, even to giving off a sweet odor or incense that is different from anything in the

world. It centers to the nostrils of consciousness, the seat of the inspiration of the Spirit though necessarily associating with the lungs, the seat of natural life. All Qualities of the Spirit have their physiological centers or points of functioning, though one is not always able to correlate all of them, for many relate to a given center, there being Twelve Centers to which all unfolding forces of the Spirit relate, seven that relate to the inner domain and five to the outer.

Pergamum or Pergamos means heights. Heights pertain to the domain of the Spirit which is higher than the domain of the mind, though collectively the heights pertain to the heavens of consciousness, the seat of the spiritual ideas and principles that are to be known by the consciousness or ego through their outworking. The heavens have their identification in the head region of the organism of consciousness, and the glands of the head especially function the inner changes that take place through the renewal of the mind, which leads to the transformation of the body.

Thyatira means burning incense, and spiritually signifies the essences of the Spirit realized as Truth, which are in the process of alchemicalization. The seat of this burning is in the heart, in which all forces coordinated to the Plan of the Spirit have their functioning. Fire pertains to the Spirit and is one of the Principles of Being. It signifies purification and redemption when set up in the consciousness through the action of the Divine Laws. The seat of purification is the heart, though the physical organism reflects what is occurring back of it as the heart of consciousness is transmuted from the material elements to the spiritual, or the mortal to the immortal.

Sardis is more external, coming from a root word, meaning stone. This pertains to formation, though to the inner elements of form when related to consciousness. It probably relates to the mineral domain in the consciousness, since all these ideas that relate to the Word have their objectification in the organism of man. The animal, mineral and vegetable kingdoms are first within the nature of man and have their impetus of development racially from their development within the nature of man, though absolutely governed from Christ, the seat of the authority of God among men.

Philadelphia means brotherly love. It signifies the universality of consciousness coordinated to the controlling Principles and Laws of the Spirit, for the totality of the consciousness of one ego is in epitome the totality of consciousness of the race, so that the coordination of the consciousness of one ego to the Lord, or Laws of God, is the means by which those Laws may adjust all states of consciousness for further unfoldment in relation to the Plan of God. This church or center would relate to the Principle of Love, which is the Feminine Pole of the Word, when all Qualities are related to either the Masculine Pole as Wisdom, or the Feminine Pole, as Love. The universal outworking of the Word at the second coming of Christ sets the plan for universal love, which is the possibility of the reborn race being conformed to the Plan of God; but this is possible only through a system of living by which egos are disciplined and trained to conform to the Plan, hence must be worked out on the plane of government.

Laodicea means just people, hence pertains to the Laws of Being by which justice is worked out in the consciousness of the race. Justice relates to intelligence or good judgment, and Laodicea centers to judgment. This is related physically, as to its outworking to the capacity of the Word to nourish the consciousness as to bring it to conform to Its Plan. This involves a universal Judgment which comes at the end of mortality, by which justice is enthroned with the out-

working of the Plan of Truth. These churches are further described in other chapters, which give fuller clues to their spiritual significances.

The seven churches are symbolized on the plane of the world as seven distinct religious groups of consciousness that aid in the unfoldment of the real church. This is not to say that they directly aid in the unfoldment of the real church, for it is by turning away from the symbols, or unrealities, that one gains the realities; yet, the religions of the world point people toward the things of God and away from the world, even though they are contaminated with the thoughts and beliefs of unregenerate minds and unredeemed souls, which produce the confusions common to sectarianism. The Real Church has its outpicturing as the Body of Christ, made up of the many members of that Body, though individually it is the consciousness of Christ gained by coordinating the forces of spirit, soul, mind and body to the Laws of God, by which the Love of God is gained. But it is evident that the testimony, worked out in Jesus and by him, would center toward those offering devotion to the Cause of God at the first coming, hence the directing of this Revelation to the seven churches as they then literally existed. But this was only a figure of it being directed toward all, in all times, who enter into the devotion of the Cause of God by which the Plan of God can actually work itself out among men.

12. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

It is to say that consciousness, receiving the illumination of the Word, looks back to connect with what the Word has spoken, represented in this Revelation as the Great Voice that spoke from behind John. But when he turned to see the voice he saw the seven golden candlesticks. That the text indicates the seeing of the voice shows it was not a literal voice, for one cannot see a voice, but one can hear it; but when revelation of the Spirit is given directly, by which it conveys its Intelligence in forms, one does see what is given and does not hear it, though the seeing may become the knowing which is the ultimate hearing, without thought or external activities. Hence, it is to say that John was perceiving in the Spirit what the Word was speaking, thus made connection with the Inner Voice of the Word.

Candlesticks convey light, and light is the emanated energy of Intelligence. Gold signifies the substance of the Spirit, and seven is the mystical number that applies to the action of the Spirit or God. Seven conveys all of God as One, as from the inner domain of the Godhead to the domain of consciousness within; for the five that adds to the seven belong to the physical domain when that received from the consciousness, within, embodies itself on the plane of form. The candlesticks are translated "lampstands" in the original Greek. Jesus spoke of putting the lamp on the stand that it might shine out its rays to all and that it should not be put under a bushel. Figures are used to convey the movement of the Divine Intelligence because people are in the without in their mortal course, and are taught in symbols or figures. Divine Intelligence has its seven nodes of expression as indicated in the "days" of Genesis, though in this Revelation, the candlesticks pertain to spiritual Intelligences emanated from the Creative Mind, embracing the fullness of the Plan from the innermost to the outermost; for all of the Creative Plan is brought into action at the end of mortality by which the fruit of the Plan is revealed. Yet, the substantiality of the Divine Intelligence has been worked out as represented by the seven golden candlesticks, indicating the substance-essence of form being at-one with the Intelligences to be conveyed—which would be the case after the Word was made flesh at the first coming of Christ, though not fulfilled on the plane of the outer consciousness at that time, as it is

to be at the end of mortality.

13. And in the midst of the candelsticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

One like unto a son of man pertains to the likeness of the Word that is identified from the first coming of Christ, though not revealed until the end of mortality or the second coming of Christ. The son of man pertains to that of the Son or Christ that is brought forth from the unfolding humanity, it always furnishing the fruit of God by which the Plan of God is functioned. The "garment down to the foot" represents the feminine aspect of consciousness, though it may also suggest the garments of priests who as men literalize many of the factors of scripture. One may speak of the breast of men but never of the breasts, therefore the text indicates the standing of the Divine Feminine Principle, the inheritor of Christ's first coming, in the midst of the Divine Intelligence, with the seven aspects of its action giving out its Light; for immediately the Principle of the Son as the Masculine Pole of the Word was completed in the first coming, the Feminine Pole of the Word as the Daughter was identified; or immediately the Man Function of the Word was completed, the Woman Function was set up in the domain of the Spirit, later to be worked out, though carrying forward its silent side of expression unto the identification of the Daughter at the appointed time.

"Girt about the breasts with a golden girdle." To be girt about is to be surrounded and confined. Breasts signify the Feminine Source of Supply by which the offspring of the Word is nourished. They relate to the soul which in turn relates to the love of consciousness, which is its feminine aspect of expression. That the girdle is golden implies the substantiality of the Word, or the stored up Substance of the Holy Spirit for its further outworking in the race, at the appointed time of the operation of the Divine Will. The Feminine pole of the Word is the Likeness while the Masculine Pole is the Image, hence this character of God's identifying is like unto a son of man, but is described as a feminine expression. The use of the word he to explain any form of expression, masculine or feminine, is a usage set up under the rulership of the Father, and which carries over on to the plane of the world through the rulership of the masculinity of the race. It is the Mother Pole of God that nourishes the children to be born at the end of mortality, this beginning from the completion of the Father Pole in the Son. Gold also relates to love, for it is through love that substance-essence of Spirit is gained, love pertaining to that devotion that enables one to enact the things of the Spirit gained, by which substantiality of being is formed, as well as the Substance of God invited to be formed.

14. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; 15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

All these figures are descriptive of attainments made through functioning the Qualities of the Spirit. White pertains to purity, complete freedom from all aspects of sin, possible only in one functioning the Truth in which is understanding or reconciliation of all things to underlying Principles and Laws. Hair signifies the infinite expression of the Intelligence, for which the head stands; therefore both are white "as white wool, white as snow." That is, all intelligences are cleansed and established in their original nature, which can only characterize the consciousness of Christ-Truth. The eyes, signifying the perceiving powers of consciousness, "were as a flame of fire." This does not mean they were a flame of

fire, for the figure is used to convey an idea. Fire is the first Principle of consciousness, the Principle that relates to Spirit. Four Principles make up the nature of the consciousness, Fire as the Spirit, Air as the Mind, Water as the Soul, Earth as the Body. Since the intelligence of consciousness is in the nature of the Spirit, that is, of the Word, being white as snow, it is also expressed in the Fire of the Spirit, the eyes or perceiving powers partaking of this energy. Intelligence is the Masculine expression of the Word, Love the Feminine expression.

"And his feet like unto burnished brass, as if it had been refined in a furnace;" The feet are the agents of motion, of action, the means by which the understanding is applied. This is called walking in scripture and pertains to the feet, the agents of will that execute the intelligences unfolded. Understanding and Will are the two great lights, referred to in the first chapter of Genesis. The feet pertain to the earth while the head to the heavens, hence the figure explains that both the within and the without of consciousness are conformed to the Word, in this one like unto a son of man. That the feet are like unto burnished brass, "as if it had been refined in a furnace," implies that the will or powers to form the inner qualities is in perfect control, for it is only through great discipline that the will can be conformed to the intelligence or understanding of consciousness, and one is able to do what the Lord or Divine Laws of Being requires.

The furnace signifies the expression of material living, the fires of progression, though having its perfected signification as the fires of purification through which one passes in becoming regenerated, through putting off the old man and his deeds, and walking or living in keeping with the inner unfolding Qualities of the Spirit. For it is in processes of living that one is made to conform to the demands of the Laws of the Spirit and puts on the likeness of the Son, who as Christ is the center of the real being attained. When will is controlled to the intelligence, the body is controlled, for will is the keynote of the body, the means by which invisible forces are given form and tangibility, the totality of which is called body. Hence, when body is conformed to the demands of the Spirit the entire consciousness is subjected, this giving rise to the purified state of being, described in the text.

"And his voice as the voice of many waters." Waters pertain to the expressions of the soul, since Soul is the Water element of consciousness. Many waters would signify the many forces developed by means of the soul, or through the development of the love of nature. These are developed as the emotions, affections, feelings, both hate and love and their aspects, all of which make up the quality of the voice. Voice always conveys what one has lived; or that one has not lived much; and when related to the ideas and principles of the Spirit, is moved upon by the residue of forces that make up the Soul, this giving substance of being to the words spoken. For this reason the oral words carry a power that cannot be conveyed in the written word, though this power is silently present in relation to mind and its thoughts. The Voice of the Word speaking, carried all that has been worked out in the souls of all devoted to it, hence is the "voice as of the voice of many waters," full of the energy of Love gained through the unfoldment of the Plan of God in all egos, but always centered to a particular one, who because of all-around conformity to the Plan of God, becomes the Christ center of consciousness. On the outer plane of living "waters" signify negations, or what is not yet known; but on the plane of the Word they signify the Intelligences that have been gained from the negations of living and enthroned as feeling or Love, which is always united with Wisdom, or the Divine Intelligence. When one is speaking or voicing the ideas of the Spirit, voice takes on the energies or qualities of the words that convey the ideas, it acting as emanating energy to the whole organism of consciousness to en-

liven and regenerate. It is the speaking of the Words of Truth that makes for life, though the enactment of what is understood in works gives form to the expression of this life, thus giving rise to redemption of the body as to its possibility; for it is redeemed through the action of Christ, but one who has never walked in the Spirit by doing what is perceived, would not be able to receive translation; for there is not anything present in the consciousness with which God can physically work. What man does physically as respecting the expression of Truth is that which gives him physical results, though the voice is the first aspect of the physical expression of the Word, it giving form and tangibility to ideas or intelligences that arise from the Spirit.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

The right hand signifies positive expression of the power of Divine Love. The "seven stars" pertain to the seven centers of heavenly intelligence, the stars relating to the heavens of consciousness, though in their formed states, indicating that mind is at-one with the intelligence of the Spirit. The stars are the beginning of the centers of consciousness, made up of aspects of intelligence, coordinated after the Plan of the Divine Intelligence; for a consciousness, conformed to Christ, of which this is descriptive, is formed after the Divine Plan. While this is descriptive of that attained as Christ, the voice coming from that which is past (behind), it is also descriptive of what is to be, though necessarily not formed as a state of being at the time of the Revelation. The mouth is the organism that sustains the speaking of the Word, or Voice, and the proceeding out of the speaking of the Word, in its identification, a sharp two-edged sword, signifies the control of both poles of the Word, Light and Darkness, Good and Evil, in the consciousness. However, these two Poles in God-Mind are the Known and the Unknown, as it is only on the plane of consciousness they take form as Light and Darkness, Good and Evil; though in their outworking, in their ultimate, they are the expression of the Love and the Wrath of the Word.

The sword of the Word is the capacity of Truth to cut away all not relating to itself, so as to bring to naught the elements of mortality and its forms of expression at the end of the world. For it is this function that brings about the end--for all things of the material world related to the Spirit, carry forward that which belongs to the plan of unfoldment and bring to annihilation that which does not belong; this being the sharp two-edged sword in action. It includes the understanding of Good and Evil; for one expressing in this sword is in Truth, hence has mastered the duality, and has entered into the Tree of Life. Therefore the function of the sword is very different from that conceived by mortals, not knowing good and evil; for the use of both is sanctioned toward the unfoldment of the Plan of God, else they would not be. It is the going forth of Truth, that cuts both ways, that challenges all things to fall or stand at the end of mortality, and by which the race is reborn and prepared to live in a New Order, as well as the New Order being brought forth through the Intelligence of Truth expressed.

"And his countenance was as the sun shineth in his strength." The countenance is the face, which shows forth the intelligence realized, though this is behind the scenes of mortality, hence is descriptive of the consciousness penetrated by the Divine Light, at the time of its expression toward the race in service to the Plan of God which is functioned for all. The sun shining figures the going forth of the Divine Light, which is in the power and might of God, hence is as the sun shining in his strength. The going forth of the Word is as the going forth of the Light of the sun, each receiving according to his works or unfoldment.

17. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, 18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

Consciousness, represented by John, and receptive to the Intelligence and Love of the Word, when it contacts the Intelligence of the Word, falls at the feet of the Divine Intelligence, as one dead; meaning, it is negatively receptive to the speaking of the Word, and is itself as naught in the Presence of the Word. One who is dead is without activity, though to be alive and yet as one dead, is possible only on the plane of spiritual unfoldment, where one makes oneself naught that God may be all and in all. This is to have died to the activities of the personal self and to have become identified through spiritual unfoldment in the Truth by which It can make itself known, and use the consciousness so positioned by which to carry itself into the consciousness of the race. It is Christ through which God the Word expresses, though Christ requires a consciousness, conformed in Love and Intelligence to the Divine Plan, by which to introduce itself into the consciousness of the race.

"And he laid his right hand upon me, saying, Fear not:" The right hand is the positive, the expression of Love in its power of action. The right hand of God was worked out as the first coming of Christ, hence it is this right hand that is projecting its power toward John, the Revelator, by which it is establishing among men, in words, the Plan that is later to work out as the second coming of Christ, when the left hand is completed, and the two poles of the Word, Male (Right) and Female (Left) are equalized, and the Plan of God completed for mortality. The tendency to fear the actions of the Spirit is innately in a consciousness, even though understanding to some degree the outworking of the Plan of the Word. This fear is innate from the foundation of the world as a protection to unfolding mortality, from the many forces of darkness that also arise from the inner planes. Thus consciousness is admonished to Fear not, when the forces of the Spirit move, for it needs this encouragement. The writer is reminded of her early steps of spiritual unfoldment, when suffering a severe pain in her chest region, which is also the region of the soul, the Spirit said, "Fear not; it is I; be not afraid." It was from this admonition that she was taught an entirely different concept of the body, healing, pain, matter, from that common to the New School of religious thought, inclusive of Christian Science. It is in the early steps of spiritual unfoldment that one is apt to fear the action of the Spirit, and when one needs to be admonished not to fear.

"I am the first and the last and the Living one;" The first and the last and the Living One is always Christ. It is Christ that is the Word that was with God from the foundation of the world, and it is Christ that is last to be fulfilled, absolutely, at the end of the cycle. Yet, paradoxically, Christ is before the end, bringing it to pass; yet, the action of God through Christ to complete mortality and to establish immortality, for example, is that which completes the Christ consciousness, so that the first is the last, and the last is the first. It is Christ that is the Living One, but Christ is functioned in consciousness of man or woman, who as male-female state of being has died to the old man and his deeds and has put on the new creature as the spiritual reality; for it is in this state of consciousness that Christ acts to carry into the universal or racial and planetary plane the Qualities of Being unfolded, as God, Christ and Man; with even the powers of the world in subjection to the Power of God and Christ through their being in subjection to the ego subjected to Christ and God. It is not to say that the ego functioning Christ is eternal in elements that came from the world, for these are never eternal; but that consciousness, attained to Christ, enters into eter-

nal life--but that attainment is not in the world, but in the fourth dimensional that transcends the worldly plane. Jesus entered into eternal life, as a consciousness, and has ruled the world or race and planet since the first coming of Christ; yet he has not been visible to the mortal eye, except as some have psychically conceived him out of their own record upon which the picture had been made; in the past.

"And I was dead, and behold, I am alive for evermore," is to imply that Christ was entered into the Naught of the Creative Principle, not being active among men until the first coming, though when entered into being, as revealed among men, he was alive for evermore; for once consciousness attains to real being that being never dies, but enters into eternal life. The projection of Christ into the consciousness of the race, from the foundation of the world, was as though he were dead, for never having been attained in consciousness he could be said to have been dead; the revelation of Christ among men as Jesus being the coming into life of that which was dead. From that revelation he would be alive forever, for that made alive in God Intelligence and Love, as male-female state of being, partakes of the nature of God and can never die.

"And I have the keys of death and of Hades." This is one of the mysteries of God that Christians, in their infancy, are inclined to doubt. Trained in the belief of the goodness and purity of Christ consciousness, and knowing it must attain the overcoming of the sinful creature and nature before opened to Christ, the Truth, and having more or less personal sense about Christ rather than a scientific understanding of the Divine Plan, they figure that Christ could not have anything to do with death and Hades. Now, they should ask themselves, if Christ has not the keys of death and Hades, who could have them? Is any state of consciousness better able to handle the forces of death and Hades than a consciousness established in Christ, the Truth? Surely, only one who has overcome the world, the flesh and the devil is qualified to handle these forces at their beginning, that is, as "death and Hades."

"Death and Hades" are one in the law of sin. Death primarily inheres in the unexpressed and inactive forces of Hades. Hades is hell, the seat of forces that are void, at the movement of the Divine Mind or Creative Intelligence. Hell is the opposite pole of heaven, and co-eternal in the Creative Plan in relation to mortal races, and planets that nurture a mortal race, this being a primary planetary step of unfoldment. Hell or Hades is gathered primarily from the Unknown or Unexpressed of God, for immediately It moves with the action of God, and as that action, to lay its Plan for unfoldment to be Known, It casts the shadow of itself. This becomes the unknown of the darkness to be unfolded as the forces of Hell, in contradistinction to the Unknown of the Divine Intelligence becoming the light of the world--though when this light is transcended, the Light of the Spirit is opened, this being the first revelation of the Divine Intelligence to man or woman. At ends of cycles, when the Laws of God gather to themselves that which relates, segregating these qualities to their center, the forces of darkness are pivoted to their centers also, constituting Hell or Hades in process of development. It is not until the end of mortality that the forces of Hell or Hades are gathered and reduced to the void of another mortal race's beginning, this being the worked soil of darkness by which the Unknown of God can be given impetus to be, when God moves to form another mortal planet and the race upon it; or moves to impregnate it with His-Her Spirit--for the nucleus of planets is in process of formation before this movement occurs, this being one with the progressing planet throwing off forces of hell in its grades of development throughout its mortal course; but not confined to one planet, but to all planets that move as one in the Plan of God.

It is at the end of mortality that the keys of death and Hades are in the hands (powers) of God and Christ, and it is the liberation of their forces that produces the Great Tribulation through which the mortal race must pass in order to become transformed to immortality. Those running ahead of the race will voluntarily transform themselves through renewing the mind and entering into spiritual understanding, but those who are not so advanced learn by tribulation that agitates the souls and softens the hearts, forcing them to perceive the Plan of Life, and the desire to be conformed to it. Since Christ is not a phantom in the skies, nor something apart from the consciousness of Man or Woman (male-female consciousness), it follows that an ego suffers the forces which Christ suffers; though a revelation given the last twenty years in this respect, says that this is because self consciousness still exists so long as mortality exists, in the sense that consciousness, in which Christ is expressing, is separated in elements from Christ. It is this necessary separation throughout mortality that has permitted mortals to suffer without involving Christ, though at the end of mortality, when Christ takes on the sins of the world, as to their forces and energies, one in whom Christ is identified, suffers the likeness of his death, in his suffering, this permitting the door of Death and Hades to be opened when the Door, which Christ is, opens toward the race.

It is to say that when Christ projects its qualities toward the race, from the consciousness in which it is centered, the forces of the race and the world that are opposed to Christ, move toward center, by which they are subjected to Christ. This mingling of forces is the "winepress of the wrath of God the Almighty," later referred to in Revelation. The keys of Death and of Hades open the door to the inherent forces of hell, liberated into the world, when the Qualities of God, as Christ, were liberated, this precipitating at the end of mortality a final conflict between the forces of hell aggregated as antichrist, and the forces of heaven, aggregated as Christ. These forces symbolize themselves in the race as those who stand in the Light and those in the darkness; those who love the human and those who love the animal nature of the race; those who love the good and those who love the evil. It is in this conflict that all people are judged, according to their works or states of development, each judging himself or herself according to the developed thought and feeling.

It is in the ultimate use of the forces of death and Hades that mortality is justified. These forces represent, when reduced to their elements and energies, the primal Hell, controlled to Christ at the foundation of the world, except that they have in them the motion or action developed in matter. This motion gives form and tangibility to the Qualities of Christ, unfolded in the consciousness of the race, as well as to the Light emanated from these Qualities as the human characteristics of the race. Thus the same action of God that at the foundation of the world, unconsciously and involuntarily used darkness to promote matter and matter to force the unfoldment of Light, at the end of mortality, consciously and voluntarily uses the energies or motions of matter and darkness to give form and tangibility to the spiritual world that follows the completion of the natural. It is evident that the control of death and Hades would have to be with Christ at the end of mortality, and since Christ functions by means of Man or Woman (male-female), the knowing of death and Hades is registered, this Divine Intelligence precipitating their destruction and finally their annihilation. God is Spirit and all this must be reduced to the plane of Spirit to be understood, though when the Spirit fulfils its Plan it is spiritual, the spiritual being the actual or physical of the things of the Spirit, or the earth of the heavens. It is through knowing death and Hades that one is graduated from their forces, and declared an Overcomer, and by which one enters into eternal life. This knowing is one with a universal service, for the entire race benefits by anyone attaining Christ, for all things are of the Lord and for him, though the individual so premised is en-

tered into eternal life, for having completed the individual attainment by gaining the male-female nature, and having served the universal Plan, giving to all that which is gained, he-she receives All that God can give, the totality of which is eternal life and being.

19. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

To write is to register, to impress upon the records of the Universe the unfolding Intelligence of the Word, though this is one with the recording of what is given by means of books, interpretations or notes common to the times. It is to write for the Record's sake that the writer often makes statements of Truth, and for years has written upon the Universe, through telling about it in terms of writing, the unfolding Principles of Truth as directed by God. This is to say that as God, the Father, gives to consciousness to know Its Plan, that Plan is given to be known by others, who also receive the Father, or the action of God through receiving that given through that action. Thus one is writing today the Record of the Word, even as John, but it is quite possible, in more liveable ways, yet, we cannot exactly say what John felt or registered when receiving this Revelation; but we do know that the time was not yet for the physical outworking of the Word, which comes with the second coming of Christ.

The actions of the Spirit are referred to as things, when they take form to the consciousness, the seat of or the origin of things. Thus what one sees or witnesses in whatever form given to witness, one conveys to others in form of words, telling about these things, thus giving them form in Intelligence as well as in the consciousness of those receiving the Intelligence. The Divine Plan conveys in terms of things the pictures of visions of what is to be, though in this case conveyed the things in a word-picture, in which the whole Book of Revelation is written. The things which are pertain to the Principles of Being already worked out, which form the basis for a further outworking, hence the things which shall come to pass hereafter are from the things which are, and the new concepts seen to be worked out. All that is to be is completed in Divine Intelligence before it is, therefore the things which are seen form the picture of that completed, but which are yet to be worked out, from what has already worked out, though this outworking is in the future, immediate or later, according to the Plan of the Word. This is the time that no one knows, not even the Son, but only the Father or Laws of Being that are working out the things of the Spirit.

John wrote what had fulfilled in Jesus, and what was to later work out from that fulfilment, as well as the fuller Revelation of God to be worked out as the "greater works" when the things John saw would be fulfilled; which fulfilment comes at the end of mortality, through the second coming of Christ. It is at this time of the second coming's outworking that the Book of Revelation would be more fully understood, because more fully worked out.

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are seven churches.

While the seven churches were literally identified, outpicturing the Seven Creative Centers of consciousness, they had to first exist in the Plan of God, as do all things that carry forward the Plan of the Word. The text pertains to the Plan of the Word, for "the seven stars are the angels of the seven churches," or the governing heads of Intelligence over the seven Creative Centers of consciousness that are present in one, coordinated to Christ. "And the seven candle-

sticks are seven churches," signifies that the Centers of Consciousness, in which is the Light of Divine Intelligence, have been formed. It is through these seven Centers that relate inwardly to the Intelligence of the Word, that It can make known its Plan by working it out in Qualities within the consciousness so coordinated. Since Christ Consciousness is the Church, the seven centers of consciousness, spiritualized, make up the churches within the consciousness, that aggregated as one, form the Real Church. Stars signify Intelligence and the candlesticks the formation of that Intelligence so as to become a center, coordinated to the Word. The stars would be the Spirit in its seven modes of expression, while the candlesticks would represent the formation in substance-essence of the Light of the seven centers, which are designated churches because relating to the unfoldment of the Spirit, to which churches relate.

Chapter II:

To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks;

The church of Ephesus pertains to the unfoldment of soul, the love qualities of consciousness. It is the love by which the intelligence is given form and being, hence it is to Ephesus that the first message is given. He that holdeth the seven stars in his right hand is Christ, though Christ Consciousness in which Christ, as the Spirit of God, is active (walks), is at-one with the unfolding Plan at the second coming, for the reason that the movement of the Spirit is made physical and actual, the without and the within being united as one; it being this union that identifies the second coming of Christ. Yet, as the Father is greater than the Son or Christ, Christ is greater than Man or Woman through whom it functions. It is Christ, the Truth, that is before all things, that gives the message or conveys the Intelligence of God to consciousness or Man; therefore, all Truth known has moved in consciousness to make itself known, this movement being the walking of the Word, as Christ, in the midst of the Light of Divine Intelligence, that registers by means of the centers of consciousness that are seven in their relation to the Inner Plan or to God. While these centers of consciousness, with angels or governing Intelligence as heads, are distinct, the coordination of the seven as one makes up Christ Consciousness; though each is worked out in a certain way before this coordination can take place.

2. I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false;

Ephesus, pertaining to the soul, is in its outworking in the consciousness, the seat of the animal life of man, which has its lower identification as the soul that is lost in matter, and its seat in the generative region that caters to the development of the love of the flesh. Every Principle of the Creative Plan has its correspondent in matter, though having its spiritual identification in light--therefore the redeemed soul is in the chest region, because the heart regenerated gives rise to purity and makes for union with the spirit in the unfoldment of Divine Love. But since this message is toward consciousness, looking toward the second coming, it is toward that held in bondage (though since made free). It is the animal soul of man that has toiled in patience, pending the liberation of consciousness from the elements and bondages of matter. Retaining allegiance to the spirit in those who attain to the Divine Light or Intelligence, a certain repulsion toward the evil forces of knowledges (men) developed in mortality registers. The soul forces that relate to the church of Ephesus try all conscious-

ness that seek after the spiritual, as apostles, and can determine its trueness or falseness. The angel of every center of consciousness registers the impressions made upon it, from generation to generation, so that when the Divine Intelligence as Christ, the Truth, is known, the errors are also known and uncovered. The uncovering and exposure of the evil forces, developed in mortality, is one phase of the "sea giving up its dead," for all that has been registered in consciousness must pass before the Truth to be judged.

Racially, many have come out of Ephesus in the belief that they could give the message of Christ, the Truth, but are proven to be liars when the Truth is known. The Divine Intelligence is reversed on the plane of matter, and not anything that is real or genuine can come out of unregenerated souls, even though in the unfoldment of mortality, egos feel called to carry forward the further Light that is unfolding, and which Light is still darkness until Truth declares the true Light. Even the John the Baptist Light, that is the metaphysical of today, is not the true Light, though it may point the way toward the true Light and act as a preparer for the coming of the Lord, or the operation of the Laws of God, by which consciousness can be genuinely illumined. The soul of man is in travail in mortal unfoldment, for having within itself the inherent touch of the Spirit, it struggles against the darkness and the fallacies, when destined to attain to the Light. It is as though the Word is now reading the Record that has been made, preparatory toward carrying forward the Plan of the Word, when good and evil are balanced in understanding, and the fruits of the Spirit can be declared; though this declaration and revelation can come only at the end of mortality.

3. And thou hast patience and didst bear for my name's sake, and hast not grown weary.

It is to say that the soul of consciousness, having the innate connection with the Spirit, unfolding in the darkness of mortality, has borne with patience its long travail in the flesh, for the sake of the Spirit, never having grown weary, but always seeking the fruit of the Laws of the Spirit innately impressed in it from the foundation of the world.

4. But I have this against thee, that thou didst leave thy first love.

The first love of the consciousness, unfolding toward the self, (the soul being the seat of self-consciousness) was the Spirit; but this it left in its unfoldment in darkness or matter, though this innate connection exerts an influence over it throughout its mortal course. The first love is the Love of the Lord or God as Love, for the ego, as a creature developed in self, began to worship itself and other creatures, instead of worshipping God and Its Laws. It is only when consciousness returns to the love of the self that relates to the Lord that it returns to its first love, and comes again into the favor of God, who through Christ, expresses Its approval; for man has intercession with God through Christ, the Spirit of God identified. This is the Truth when revealed as Intelligence, though Christ embraces the Love of the Spirit that is gained through being sufficiently devoted to the things of the Spirit to come into spiritual understanding, by which the will of the flesh is subjected and the love of the self is subordinated to the Love of the Spirit.

5. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.

The primal seat of the fall was in the separation of the soul from the Spirit, or the descent of the Love of God as Christ by which the love of the flesh and the world came into action in darkness or unillumination. Therefore, the fall of Ephesus pertains to the centering of Love to the flesh, hence, the first work of egos seeking spiritual enlightenment is in centering into devotion to the Cause of the Spirit so as to separate themselves from the attachments of the flesh and the world. This is repentance, to turn around, to detach from the flesh and attach to the things of the Spirit. This is to do the "first works," to enter into the Love of the Lord with all the spirit, soul, mind and body, by which consciousness is coordinated to the inner Laws of Being (Lord) and by which the real state of being can be worked out as spiritual man. It is not enough that the intelligence be changed, but the love must also be changed, so that the Divine Mother as the Love of God can bring forth her child, who is begotten through the Will of God, and not through the blood or the love of the flesh.

"Or else I come to thee, and will remove thy candlestick out of its place, except thou repent." Repentance is the first step toward spiritual growth. It occupies the first step in the symbolical religion that is devoted to conversion and repentance, though they interpreted both in terms of turning from the world and its attachments and turning to the church and devotion to it in material ways. This was better than nothing, hence is not condemned, for through centering toward the material church people unconsciously centered toward the real Church, though Truth reveals that to receive the real Church which it is, one must disconnect from the material churches, superseding the letter of religion with the works of the Spirit. Hence, repentance is necessary, a turning from the world and its affections and lusts to devotion to the Spirit and its unfolding Cause. However, this is not to violate laws, nor become freakish, nor to enter monasteries, or in any way violate the natural plane to which one is bound until able to fulfil it in love and truth. Christ comes to fulfil, not to destroy. Many freakish ideas arise in the minds of advancing egos as to turning from the world to God. One's righteousness must exceed that of the "scribes and Pharisees" to make connection with the spiritual ideas, therefore the mortal evolution demands a high state of unfoldment before one is ready to spiritually unfold. Fortunately, people are held to that which they still need to work out, even though they seek after the things of the Spirit, and this prevents them from leaving too much unfinished business that will later prevent them from spiritually attaining the equivalent of the natural, if they could go forward without completing the material.

To remove the candlestick out of its place, in relation to the center of Love, or the consciousness of soul, is to withdraw the governing Intelligence from those who have not repented, this leaving them to make attachment with the laws of sin and the flesh, supreme. It will also prevent them from carrying too much animation of forces of soul over toward the material plane, for it will cut them off from the Spiritual Head of Intelligence, and bring them under the material law. This is possible in mortality, for not all who have inherent connection with the things of the Spirit work out that connection with the fruits of the Spirit. Many are called, but few chosen, and even after the Word comes, as the movement of Christ, and sows the Seed of united Intelligence and Love, many fall away, because of the care of the world. It is in this falling away that the candlestick is removed by the action of Christ's coming, this allowing consciousness to gravitate to that plane to which its progression fits in, thus declaring ultimately what is false and what is true. Without this proving up at the end of mortality, there could not be a New Order; for if people are completed in the Light given to be unfolded throughout mortality, they are also completed in the darkness. Thus there is that which is carried forward and that which is cast into the darkness for dissolution, and return to the void from whence it came.

The removal of the candlestick is symbolized in the mortal course through egos being thrown into darkness to force their ascendancy in the Light, but this is always for the soul's sake; but it is not until the complete removal of the candlestick that it is determined that the soul is lost; meaning, it is not able to carry the consciousness forward into the New Order but must have another course in mortality by which to develop itself and make union with the things of the Spirit.

6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

The Nicolaitans were a heretical sect that was repulsed by the Christians. It may surprise so-called Christians that it would appear as though Christ also hates the heretics, but when Christ works for the Cause of God and Humanity, it works in relation to all things. However, the hate directed by Christ Consciousness would be in the repulsion of feeling that is cold, impersonal and scientific. This is exactly opposite to the hate expressed by mortals in the unregenerate minds and souls, and which carries with it the hells of their own consciousness, with which they must reckon, reaping the effect of what is given out. The early Christians, with whom John was aligned, may not have hated in the spirit of Christ, but that they repulsed those opposed to the unfolding Christianity was approved by the Spirit, as evidenced by the text. It is always given to the Christians to repulse (hate) that which is un-Christian, this being as much their function as to love the things of the Spirit.

7. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

To have an ear is to have an understanding mind and a receptive heart. One has an ear when one is obedient to the Truth that is known, or perceived, for the ear pertains to the Love to which the will or doing powers are aligned, by which being is revealed. The eyes relate to Wisdom, the intelligences of the Spirit, but the ear relates to the Love, the ability to do what is heard, one really hearing when one is obedient to that perceived and received. One may hear without doing, but this is only superficial, for it is belief that may become a spiritual conviction, but it is not attested by works. Yet, people hear in this manner before they are able to become a doer of the Word, by which the Love of God can promote the being of Man as God created it to be. It is to say that when one's ears or understanding powers are really opened, there is sufficient love to conform to what is heard, this establishing the real state of being.

"To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." An overcomer is one who puts away the old man and his deeds of thought, feeling, words and actions that have their inception in the sense consciousness, and puts on the understanding of the Real Self and its love, by which the real State of Being can work out. An overcomer is one who comes over the activities of the mortal with the activities of the spiritual. An overcomer is always a doer of the things of the Spirit, not a hearer only, for it implies activity, or doing what the Spirit requires by which one may be spiritually born, without which birth, one cannot eat of the tree of life, which is in the Paradise of God. The Paradise of God is the realm of Being within consciousness, into which one must enter to eat of the tree of life. The tree of life is opposite to the tree of the knowledge of good and evil, therefore it relates to purity and oneness of being, in contradistinction to the duality of the tree of good and evil.

The tree of life relates to the Love of God by which is life, while the dual tree of good and evil promotes mortality and death. It follows that to eat of the tree of life, one must overcome the love of the flesh, by which one eats of the dual tree. To overcome love of the flesh one must have finished his or her mortal course, and have mastered the forces of duality, promoted in mortality. To eat of the tree of life is to appropriate to oneself the Qualities of the Spirit directly, without the necessity of mixing with the forces of matter. Paradise is Eden, the seat of the Throne of God. This Throne is symbolized on the plane of mortality by Woman, though women are not Woman but only the diversified forces of Her Principle. Women are eaten in sex passion in order that the unfolding qualities of Love, resident in her, may be carried over to the formed world, to give form and being to the unfolding intelligences of males, whose intelligences characterize the nature of their seeds, and which fertilized in the love potencies of women come forth as a kind of a state of being. But this is not the real Man, nor have men and women eaten of the tree of life in the Paradise of God in their sexual copulations, but have eaten of the dual tree, developed in the forces of good and evil with which the material intelligences and love are mixed or adulterated. It is through the orgasm that the eating occurs, the appropriating of the inner forces that have been developed and stored as the substances of males and females, though this storing may have occurred through ages of evolution.

When one is spiritually born, through the opening of the Love of God, as Christ the Truth, one is unfolded in keeping with the Divine Plan into reality of being. When this reality is approved before the Divine Laws, one is opened to eat of the Tree of Life which is in the Paradise of God, and can function the Deific Orgasm, by which the Intelligence of God is set into operation, with its Love, and by which the Plan of God is known for all. This is not a sexual eating, the sexual only being the means by which the adulterated forces of males and females are projected into the kosmos of the universe in copulation, as well as given form as a kind of a man, called animal mankind. Immortals will be opened to the Tree of Life in an indirect manner, for only the ego, attained in Christ, the Truth, or eternal life, directly eats of the tree of life and is opened to Paradise. The Paradise is the introduction into the organism of consciousness of the Love of God, which is, in Deific Orgasm, projected as the Qualities of Being. This is the Orgasm after which material orgasms are patterned; though the orgasms of mortals touching a symbolical heaven also cause the corresponding hells to move, for being in the mixture they are not pure, hence one pole of the duality does not move without the other. Fortunately, for centuries, most women were cut off from participating in the orgasms of mortals (though they may have deceived and been deceived about this), this preventing the innate forces of Love in women, which is nearer the Divine Love, from introducing itself into the race. However, in recent years, with the opening of the Principle of Divine Love, women are opened to the sexual, and thus the indirect forces of the Love Nature of women are projected into the race. This brings forth a higher type of mortal at the end of mortality, who is better able to register the forces of both hell and heaven, by which he or she is passed to the immortal order.

The ultimate destiny of the Church of Ephesus, with its governing angel, is to attain to the tree of life and the Paradise of God. This is the point from which all that was projected as mortality and from it and in it, issued, though necessarily reversing itself in matter and becoming the dual tree of good and evil. Thus at the end of mortality, there is a return of the consciousness of Christ to the Center from which all issued, from which the Plan of God can directly project itself, this proving up mortality and bringing to annihilation much force that is no longer usable in promoting the race. The great mystery of God centers to Its

Love, Its own Mothering Quality by which the children of God are brought forth. This Love is the Woman Principle of Being identified in Christ's second coming, the means by which that contained in the Plan of God is projected into the race and the planet, and by which all unlike Love is raised for its annihilation. It is the eating of the tree of life in the Paradise of God, which the writer has witnessed and experienced that makes her say that she would not exchange one instant of the movement of the Divine Love in her for all the love-thrills that mortals can conceive in mind or experience. She has been in the movement of this Love for as long as six months at one time, with its degrees of expression, and at other times at intervals, and sometimes for only a moment, according to the outworking Plan of God and Will, and beside this Love all concepts of love, as conceived in the flesh, from the relations of men and women, mother love, etc. pale into insignificance. When this totality of Love is experienced, through an action of God, it signifies that all lesser love has been experienced in ages of unfoldment, therefore one knowing the Divine Love knows the loves of the flesh much better than those still involved in its forces; so it is foolish to judge by the appearances and say that what people have not experienced in one lifetime they cannot possibly know, (as the writer has heard over and over, in an effort to refute these declarations of Truth, as to Love).

Primarily, the things of the Spirit are felt in ways that relate to the intelligence, or as forces that introduce themselves that transcend one's own will, thought or action, but which one can notice as though guarded by Angels who see one through difficulties. But this is not the tree of Life of which one eats in the Paradise of God. The Tree of Life is the movement of Divine Love by which the Qualities of Being (God) are projected into the organism of consciousness, there to form themselves in earthly ways as intelligences of Truth known (for all Love in movement results in more intelligence). This is symbolized by people eating of the dual tree, ^{who} in the exchange of sexual forces, attain to greater knowledge, responsibility, intelligence, balance, etc. in case they are lacking in these qualities or forces. Yet, there is no Divine Law back of mortals. What one may attain through a certain experience may not apply to another in a similar experience, therefore, one can only speak in generalities as to effects. But the dual tree, which is the sexual tree, in contradistinction to the Tree of Life, can be traced to its Source, and its nature discerned when the true nature of Love and Life has been gained. This is gained when the consciousness of Christ, the Truth is attained. Only overcomers, those who have turned from the old man and his deeds, so as to relate the spirit, soul, mind and body to the Love of the Lord, or the inner Laws of Being, can eat of the tree of life, which is in the Paradise of God.

8. And to the angel of the church in Smyrna, write: These things saith the first and the last, who was dead, and lived again:

Smyrna, signifying the essences of the Spirit, relates to the inspiration of the Almighty, by which one gains the Divine Intelligence. It is Christ that is the beginning and the end of all movements of God, the first and the last. It is Christ that can die and live again, for in reality Christ never dies. Christ is only lost in matter or darkness, obscured from the Light, during periods of unfoldment, as from the first coming of Christ to the second--yet, when brought to the surface of consciousness through which God can express more of Itself, it is as though Christ is alive again. We have witnessed this the last century, an awakening of consciousness in the capacity to receive the things of the Spirit, but which in reality is the awakening of Christ by which one receives the things of God. It is Christ that gives revelation of the Plan of God, this being conveyed in the Book of Revelation of the Bible in figure of words that hide spiritual intelligence and its mode of expression.

9. I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan.

In the curse of labor, imposed upon mortal man, the egos unfold in tribulation and in poverty, though they are rich innately when destined to receive the inspiration of the Almighty and to partake of the intelligence of Truth. The Jews are treated throughout scripture as those opposed to Christianity, though it is to say that there are those who make themselves a synagogue of Satan who say they are Jews, but who are not. This is evidenced in the world today in the discoveries made that certain blood strains muscle into the work of the Jews, calling themselves Jews, but who are forces of the adversary that oppose the further unfolding of Christianity by uncovering greater materiality to be worked out governmental-ly and financially, where Satan does his chief works.

The Jews are symbolically used in the old Testament to pertain to Israel, though symbols operate in the absence of Truth. It is quite possible that the Jews today who think they are Israel are still deluded by the symbols of the Bible. Israel makes up the spiritual realities gained in consciousness that is governed by Christ, the Truth. These are the real Christians when manifested, and are always opposed by those who are not Christian; though the final opposition of the outworking Plan of God will be found on the plane of the body at the second coming of Christ. Racially, this is the governmental plane, it being the body of the race. The world reflects the operation of the Principles of the Divine Plan, but the reflections must be read from an understanding of the Principles, for apart from the Principles they are nothing. The mortal world has been full of reflections from its foundation, but these never taught anyone the Truth, for the Truth is not in them. Blasphemy is associated with derision and lies directed at the Christians by those of un-Christian spirit; or the lies and delusions placed upon the outworking of the Divine Plan by those who are ignorant of the Plan, and who interpret all things after the ignorance of the mortal mind, arriving at false and lying conclusions. The term Jew is overwritten by the term Israel in the second coming of Christ, for those who have the Spirit of Christ are neither Jews nor Gentiles, but Christ's.

Satan is the opponent of Christ, the head of the hellish forces, hence the synagogue of Satan is the totality of religiously developed ideas and beliefs that are not the Truth. A synagogue signifies a church, but it is not a real church but only an outer symbolization of it. Satan's forces are found on the plane of government, but these are bodily in nature, while those found on the plane of racial religion signify the spirit of mortal advancement, these making up the synagogue of Satan. The Jews related directly to the first coming of Christ, as a racial current, hence the term expressing at that time, in this Revelation, is used to indicate those able to be Christianized, and who adhere in the New Jerusalem, or the Mother Principle of God, to which the Revelation points. A distinction is made between the real Jews and those who say they are Jews, implying that the Jews represented a current of consciousness not in the synagogue of Satan, therefore it must refer to those who accepted Christ and who make up the two tribes of Israel that appear with the ten tribes at the second coming of Christ.

10. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

There is a suffering for the kingdom of heaven's sake that egos undergo, who make up the Real Church, and by which they become members of the Body of Christ. They are admonished not to fear this suffering for it is necessary to transform the mortal to the immortal, by which the Plan of God can work out, through Christ, the Truth that opens when the immortality of consciousness is attained. The devil is the aggregation of evil and hellish forces that are opposed to Christ, the Truth, but which arise within the consciousness at the movement of the Divine Light as Truth or Christ. These spiritual principles worked out on the plane of the literal at the first coming of Christ, but in the second coming they work out on the physical plane that is not the material, but the objectification of the plane of the Spirit. The spiritual is the physical outworking of the Qualities of the Spirit. It is the devil that puts one through the tests and trials by which one's fitness for the Kingdom of heaven is determined, as it is written that Jesus was led of the Spirit, into the wilderness, to be tempted by the devil. After one has received the inspiration of the Spirit, typing the opening of the Church in Smyrna, one is tempted as to what one will do with the unfolding spiritual qualities, whether to use them for the glory and honor of God in promoting spiritual man, or for glorifying the self. This movement of the Law has a primal and an ultimate action, it having its fulfilment when consciousness is proven fit to enter into the unfoldment of the Christ Self. In its primal action the fitness of the ego for spiritual unfoldment is determined.

The trying of most of the unfolding Christians comes with the movement of Christ, in universal service, hence is set forth with the Plan for that movement of God and Christ, as Revelation would relate. This is because the followers of Christ, at the second coming, are in various processes of mental perception of spiritual ideas, but are not in their application, hence their fitness for spiritual unfoldment must be determined before their fitness for Christ can work out. Many students are deceived as to their status of unfoldment, believing that they are in the reality when they may only be unfolding in the symbol. The last twenty years has witnessed the outworking of these Principles of Revelation and the proof of the statements herein made. Students must complete the natural man by means of the unfolding ideas of the Spirit before their spirituality is attested before God, and Christ begins its unfoldment; though they may reflect to themselves, since the Universal Action of Christ in the second coming, some of the forces at work, but these are not consciously gained or proven and will pass away as though they have not been, unless they establish something of their being in conscious thought and living and feeling.

It is the devil that tries the consciousness, for being the opponent of Christ, it acts as a resister that forces consciousness to a conscious willingness for Light and Truth, and to a conscious victory. Thus, the spiritual attainment is not made without suffering, without which one would not consciously make any overcoming. "And ye shall have tribulation ten days." Ten days represent the completion of that inwardly necessary, as well as a proper alignment of the spirit, soul and body on the outer plane. Ten is One and Naught, a virginal number, because reducing all back to the One. This One is Christ, therefore, the suffering is until the self-consciousness is reduced to Naught, and the authority of the One, Christ, is set up. This is not the completion but the beginning of the unfoldment of Truth, after one has been proven fit through the operation of the Law of resistance, set up by the adverse forces. If one succumbs to the temptation and the trial is made void, then one does not reap the spiritual result of an overcoming, occasioned by suffering what is necessary to meet the requirement of Christ, the Truth. That ten days is mentioned, shows that the tribulation is confined to a certain time, and that it ends; thus one does not continue to suffer for the kingdom of heaven's sake, for that kingdom is entered into when Christ-Truth unfolds

within the consciousness.

"Be thou faithful unto death, and I will give thee the crown of life." The processes of unfolding mortally is death, for death is in the law of sin in which the mind of the flesh is developed. But the text refers to the time of the trial of the devil, and the tribulation, after the movement of Christ, the Truth. Thus, the death is the necessary arising of the forces of darkness and hell and evil and discord after the Light of the Spirit has penetrated the consciousness. A long time of greater or lesser length is required to transpose the consciousness from the mortal to the immortal; or the material to the spiritual. This requires faithfulness, for the tendency to give up the overcoming, or to continue along the lines of material thought, feeling and action will be much easier than the overcoming, hence, the temptation not to be faithful is present. But if one is faithful unto this death that arises, continually overcoming the tendencies of the flesh, mind and soul, with the opposite tendencies which the spiritual imply, one will be given the crown of life. Life is in putting on the mind of the Spirit, which is one with peace. The mind of the flesh is death; but the mind of the Spirit is life and peace". The only way one can be faithful unto death is to be faithful in meeting its forces, so that one can put on the spirituality that transcends the materiality of consciousness, common to the mortal. This is the process that students have entered into the last century, but how many have been faithful? and how many have attained to the crown of life? The first-fruits of God and Christ reveal the answers to this question, and the Universal Action of Christ perfects the work of all who have entered into the overcoming of the mortality to gain the immortal status of character.

The final conflict at the end of mortality is between Christ and Satan. Christ is identified in Woman Principle, carrying forward the Mother Quality of God or Being, while Satan is the totality of the forces of the world that are subjected to Christ, through Christ's being subjected to the forces of the world, though having the keys to death and Hades, hence, controlling the procedure. All who have the spirit of faithfulness to the things of the Spirit will be tried, but this is first within the consciousness, though is followed with such opportunity that will convey to the outer plane of the race the Truth that is gained and proven. However, the conflict is more mental and spiritual, than material and bodily, though we cannot absolutely say what the final act will be, since it is not yet. But it is a scientific Truth that God never needs to repeat, since once with Him is forever, therefore what the early Christians suffered for the kingdom of heaven's sake would not be suffered again; though the inward suffering may be as keen and intense as the outer suffering, but the outer may take mental form. It is enough to know that one must suffer the likeness of the death of Christ, according to the requirements of the Divine Law, in order that the Plan of God be completed; though this does not mean being crucified on a wooden cross, as that was not the real suffering experienced by the Christ Consciousness. When it is known that suffering attends the transition from the mortal to the immortal state, egos will try to understand the suffering experienced, in a higher light, and make the most of it toward being transposed from the old order to the New.

11. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

To hear is to understand the outworking Plan of the Spirit, thus one who understands hath an ear. This is to say that understanding is attested by the works of obedience and faith that make the ideas and principles perceived living power and presence in the life, which attest that one hath an ear; for understanding is not in what one thinks is the Truth, but in that Truth that is proven. Thus hearing is coupled with doing when the two poles of consciousness are one, as at the

second coming of Christ. What the Spirit saith to the churches is what the Spirit of Truth reveals to those who have its Spirit, the Truth; or what is conveyed by the Spirit of God, identified as Christ, through the centers of consciousness that relate to the unfoldment of the spiritual being of man. He that overcometh pertains to Christ and the consciousness in which Christ is embodied, for the message of God is directed first to the One and from the One to all who partake of the spirit of oneness; hence, the virgins, who attain to oneness, and who are the fruit of this outworking Plan, make a relative overcoming through the Overcoming of Christ. Yet, Christ is not independent of consciousness, hence He that overcometh is consciousness that takes dominion over the forces of death, or sin. The second death is the mystical death with Christ that one undergoes, after one has died to the self-consciousness to put on the spiritual nature by which Christ is unfolded. The second death is the death of the spiritual self to gain eternal life, while the first death is the death of the material self to gain the immortal nature. The immortal is the spiritual, the mortal is the material, but the Oneness that is gained in the Overcoming is Christ, the Truth, that makes for eternal life and being. Life is gained as immortality is completed, with eternal life crowning one used in universal service to God and Humanity.

12. And to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword:

Pergamun, means heights, and relates to the domain of the spirit of man that transcends the plane of the mind. Primarily and individually, the angel of the church in Pergamun pertains to the head of the forces aggregated in the consciousness of one ready to make an overcoming of the self to attain to Christ, the Truth; as Revelation is primarily addressed to consciousness established in the love of the Lord, as John, with natural forces controlled to the spiritual, and from this point is worked out in spiritual reality through the unfoldment of Christ, the Truth. If other points are related, it is only to show what steps are necessary in the course of unfoldment.

"These things saith he that hath the sharp two-edged sword:" He that hath the sharp two-edged sword hath Christ, the Truth, for the two-edged sword is the control of good and evil to Truth. Only one in Truth has this sword. This is the sword of Truth that cuts both ways, that sees the good in its failure to measure to the Divine Plan, as well as sees the purpose of the evil, thus overcoming the natural tendencies toward both; for the natural tendency is to see the good as connecting with God, when it may be purely selfish, material and destructive; and in seeing the evil as vile and without any use or purpose. It is Truth that cuts away the ignorance from both good and evil and reveals the purpose of both in service to the Cause of the outworking Plan of God. Universally, the two-edged sword takes the form of Love and Wrath, the Truth and the repulsion to all that is unlike Truth. This issues from the Overcomer, who as Christ Consciousness is the means by which all in the race is proven fit to carry over to immortality or to be carried back to the void from whence it came. It is the Truth that reveals the fitness of all things, but many things thought by mortals to be good are only the concoctions of mortal mind, hence are not fit to go forward to the New Order.

13. I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth.

Antipas means like the father. He was a martyr of the church of Pergamos, for these churches existed as groups of consciousness in the first coming of

Christ, when all the principles of the Plan of God were symbolized in the world and became literal. For the Plan of God was such as to cause a symbolization of all in the within, in the without, though at the second coming, the without is controlled to the within, and the earth of the heavens, or the physical of the spiritual, arises behind the scenes of the material, where the battle of the Lord is fought with Woman and Michael (Humanity that has become spiritualized) on one side, and Satan and his angels, or his highly evolved forces of darkness, on the other. At the second coming of Christ, these churches are spiritual centers within the consciousness, for it is from them and through them that the works of God and Christ are perfected among men.

Christ is declaring that he knows the abode of Satan, his throne, as well as saying that the Christians that were martyred, as was Antipas, were killed because of the forces that arose from the throne of Satan. Satan is the lord or overseer of hell, the totality of the forces of sin and darkness and evil, developed in mortality, and by mortal minds and souls. The seat or throne of Satan is in the personal nature, which has its origin through being materially born out of the separated forces of sex. Sex is the seat of hell and Satan, though many people cannot yet believe this truth; for it being the bond by which mortals progress and reproduce their kind, and by which they have a temporary pleasure and union, mortals do not like to acknowledge it. However, it is not belittled or despised because it is understood, for mortals are begotten in sin and brought forth in iniquity, through a necessity of the law of sin, and this is not condemned, though all produced from this current and in personal sense, must die, and be reborn, born of the Spirit, before one can enter the kingdom of heaven; that is, become conscious of the spiritual ideas and principles and be identified in their qualities.

The Christ Consciousness, knowing the Truth, knows the abode of Satan also. This abode is in the love of the flesh, which, while the loveliest expression common to mortals, receives this aspect of force from the descended forces of heaven that stand as a polar opposite to the forces of hell. Thus the temporary pleasures of heaven, experienced in the throne of Satan, or sexual throne, react to hell, and often it only requires the commingling of male and female forces in this throne to cause the hellish forces, that neither suspected, to stir up. For this reason, marriage, which is a commingling of the sexual forces of separated males and females, is often entered into with the highest of hopes and the greatest of sexual love, but becomes unbearable when forces arise that participants may not even have suspected. When the union of people is harmonious, they may escape the recognition of sex as the throne of Satan, but this is only a temporary condition that will, by its passing, permit them to make a greater growth. For the more advanced people become, the less likely are they to find the sexual union harmonious, and when two highly advanced people get together, there is the greatest hell or the least force of any point of union, according to the condition of consciousness or its status of unfoldment.

Those who love the things of the Spirit, who contact the angel of the church, or the higher Intelligence, hold fast to the spirit of God and keep their faith, regardless of what might occur in the without to destroy it, for these grow by tribulations and calamities, making everything serve as a stepping-stone to greater advancement. It is when the qualities of the spirit of one's consciousness are changed, so as to put off the old man and his deeds, that the forces of hell arise from the throne of Satan; for these stir up most when spiritually quickened in the life of an overcomer; though the sexual is a means by which their forces are materially stirred up. Thus one must change the nature of his spirit, from that of mortality to that of spirituality, to uncover the hidden forces of hell in the consciousness, and to expose the throne of Satan as that centered to sexuality.

14. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

The Lord or Divine Laws have against consciousness what it has that is against the Lord or Laws of Being, and it is in this scientific sense that the idea relates to Truth. Man cannot receive from God what he is not capable of receiving, and his incapability is in the lack of unfoldment and development. All are involved in antichrist forces throughout mortality, until humanity of consciousness gained permits the unfoldment of Christ, the Truth, at which time the battle between the devil or Satan (antichrist) occurs, with Christ using the forces of darkness so as to give form and substantiality to the qualities of Truth, or of the Spirit.

Balaam and Balak come from a root word meaning glutton. A glutton is one who overeats, and in this instance pertains to those who have appropriated or eaten the forces of mortality, developed in sense consciousness, so as to take on their nature, which is opposite to taking on the nature of Christ, the Truth. The things eaten that were sacrificed to idols are the qualities limited to the plane of matter, and of which mortals have partaken in sense development. The mixture of the forces of spirit and matter has led to fornication, for in this mixture separation exists which allows the material forces to increase and multiply within their own domain, in which is adultery and fornication. For this reason mortals worship the creatures, begotten in sex sense, and not the Creator, becoming all the more involved in the forces of the beast nature until such time as the Light of Mind and of the Spirit forces them to overcome the limitations of the fleshly nature and to put on the qualities of the new creature.

The children of Israel are symbolized in the plane of matter before their reality is identified and brought forth. As the symbol they constitute the Jews who in the rejection of Christ are in the darkness, and both Gentiles and Jews have built up many delusions regarding Israel through the existence of this primal delusion. The children of Israel, when actually identified, constitute the many members of the Body of Christ, the Church, or the virgins, the first fruit unto God and Christ. The symbols are delusions, for they are the shadows cast in the darkness by the movement of the Light of the Divine Plan; even as mortality is a symbol of the man to be brought forth in humanity of character when immortality is identified. Yet, mortality is centered to a kind of a man, called mankind, which definitely shows the nature of the mortal creature, as a kind of a man and not a real state of Man. The reality is always found in the immortality of consciousness, though its completion is in the revelation of the real State of Being as spiritual man, the completed immortal ready to enter into eternal life and being. The symbolical Israel is traced through the record of the unfoldment of the race, and centered to the Hebrew current in the race consciousness. This record is found in the Bible, especially the old Testament, to which the Jews look for verification of the delusions they have built up about Israel, but which delusions were offset by the Light of the Spirit and the establishment of the New Testament, at the first coming of Christ; which coming is rejected by those who place their Jewish religion before the Christian which centers to the Light brought into the world, through God's action as Christ, the Truth. Israel is all who attain to the Spirit of Christ, and when fulfilled, constitutes the children of God, the heirs of God and joint-heirs with Christ.

15. So hast thou also some that hold the teaching of the Nicolaitans in like manner.

The Nicolaitans were a heretical sect under condemnation for its selfishness, which having forsaken the first love, that of the Love of the Spirit, had become exceedingly selfish in the pursuits of the self. While this pursuit is necessary in mortality, only those not heeding the Light and Love of the Spirit become lost in selfishness and materiality. Yet, from the text, it is evident that the Nicolaitans had become so strong in themselves that they had formulated creeds and tenets and taught them, as is the case with highly evolved materialists, both on the plane of religion and of government. These held to their teachings even as the followers of Balak, making everything count for the material development without consideration of the real issues of life and being.

16. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

To repent is to turn from an erroneous course to one that is opposite, hence, means to turn around, to turn about, to face an opposite direction of unfoldment. Christ, when He comes in the second action of God among men, called Christ's second coming, comes quickly, and renders to each according to his or her works or status of development. That an action of Christ is referred to as He is to indicate a positive expression of that which has been negative, and is not in any way related to gender or sex. The sword of the mouth of Jesus Christ, is the sword of Truth. This makes war against all that makes war against It. This is to say that being in an opposite Spirit to that of materiality, the opposition of materialists is projected in their own direction by the Truth rebuking their expressions. Truth rebukes error for the sake of the unfoldment of the Plan of God, and is not in any way personal in its activities. Yet, when Christ comes, meaning the positive and direct action of God is operative, all power is to Christ, and this action is as a warrior, warring against all opposed to the Truth. The Truth is a sword to all opposed to it, but to those receiving it, Truth is as an angel, a comforter.

17. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

He that hath an ear pertains to one receiving the things of the Spirit. To receive is to let the Will of the Spirit be done, this including conforming the mind, soul and body to the expression of the Truth received. If one does not do what is heard, then one has not an ear. It is through doing that one is prepared to let the Will of God be done in the consciousness, which action is one with the outworking of Christ, the Truth. Since, individually, the churches represent the totality of spiritual ideas received, or that have actualized themselves in the consciousness, the hearing or doing is necessary to permit the Spirit to speak its further inspirations. That one must do what is received, involves the arising of the opposite forces of darkness, this necessitating an overcoming of the forces of darkness and materiality, hence, the idea of overcoming is associated in these texts with the hearing or having an ear. When one has overcome the darkness that is opposite to the Light received, one has established the supremacy of the spiritual, through which one may receive what God has to give. For to let the Will of the Spirit be done is to be opened in the Love of God, which God is, and to receive the gifts of God's Love, or of God.

"To him will I give of the hidden manna;" The hidden manna is the substance of the Spirit in which all spiritual qualities have their emanation, this giving spiritual substantiality or character to the recipient, by which one may receive more of the things of the Spirit. This hidden manna is the essence of the

Divine Love and Wisdom, and the means by which both of these Qualities are further unfolded in the consciousness. It is this essence of Love that men and women seek in uniting their sexual forces, though it is not until the male and the female poles of the individual consciousness are united that one can partake of the hidden manna. This manna has its symbolical expression in the interchange of forces in the sexual relations, but instead of this manna (so-called) building up the egos it depletes them and brings them to dissolution. It is only through overcoming the love of the flesh and its tendencies that one is opened to eat of the hidden manna, by which the spiritual state of being is promoted. This is not to say that mortals are ever opened to it, but by overcoming the forces of mortality and putting on immortality or spirituality one is prepared to receive the inspirations of the Almighty and to be unfolded in united Wisdom and Love (Male and Female Qualities, respectively). When spiritual being is established, and mortality shall have completely passed, egos will eat of the hidden manna by which they have life and being that partake of the nature of the Real Man, as God created him to be.

"And I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it," The children of God are called in Scripture "living stones," and "foundation stones," Christ being the primal Rock upon which all spiritual being is founded. The "white stone" that the overcomer receives is the purified consciousness, upon which is written or impressed by the Word, the Spirit, a new character (name), which is distinctly individual in the Plan of God, hence, can be known only by the one that receiveth it. This new name is as distinct as the bodies of individuals, each ego as a Seed in the Divine Plan, receiving a body as it pleaseth the Creator to give. White indicates chastity and purity. The White Stone pertains to the regenerative state of being, when consciousness is conformed to Christ, the Truth, it having entered into continuity of being without the necessity of birth or death. This is attained as the character of eternal life and being, though it has its identification in immortality, the beginning of the unfoldment of the Real State of Being. The church or spiritual state of being is built upon the Rock of Christ, though Peter as Rock of mortality gained in control to the Spirit, is an aid in the establishment of the Real State of Being. This is to say, that the totality of mortality of forces unfolded and regenerated constitute a rock upon which the Church is built, though its building is through Christ, the eternal Rock or Stone. The white stone pertains also to the non-propagative state attained by egos gaining the consciousness of Christ, the Truth, at which time the real character of being is manifested, according as one is positioned in the Divine Plan; each Christed ego being a Principle of Being embodied and manifested.

18. And to the angel of the church in Thyratira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass:

Thyratira relating to the incense of the soul, the fire of consciousness gained through purification, is likened to "eyes like a flame of fire, and his feet are like unto burnished brass." While this is descriptive of the Son of God, the churches, as aspects of consciousness relating to the Son, have distinct characteristics. The Son of God is the consciousness of Divine Intelligence, the Absolute Truth in expression as Christ. It is always the Son of God that reveals the things of God, for the Son is the positive expression of the Qualities of the Divine Intelligence. Therefore the Son of God, who hath eyes like a flame of fire indicates the Intelligence of the Word or Truth that is established in purification through overcoming the forces of the world; for the eyes as the perceiving factors of consciousness must be so purified to receive the pure Intelligence of the Word that moves with the Son of God or Christ. The feet relate to the will of understanding,

and when associated with the Son of God, to the Divine Will in its application to the bodily plane. That the feet are like burnished brass is to say that the understanding is brilliant in relation to the outer things, to which the Divine Will relates when establishing a new order of bodily expression. It is through Christ, the Truth, that outer things are reconciled to inner Principles, this understanding being like unto burnished brass, and so coordinated to Divine Intelligence as to be like eyes aflame with fire.

19. I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first,

The last works of unfolding the consciousness of man, identified in the soul of being, are greater or more than the first, for the first is an unfoldment unto the self and for it. The works pertain to unfoldment of consciousness, for one is in essences of consciousness the fruit of one's unfoldment. The unfoldment includes the expressions of spirit, soul, mind and body. Since a church is a center of unfoldment of the spiritual qualities, these are unfolded in love, faith, patience and as a ministry centered to a particular thing, as the ministry of a church centers to the promotion of a religion; while the ministry of one unfolding the church of Thyatira is centered to the spiritual qualities and their outworking. It takes love and faith and patience to promote the ministry of unfolding the spiritual state of being. One's unfoldment is known to the Spirit in that all that relates to it is known of it, while all that is opposed to it, to that it is opposed; thus it can be seen that the Spirit is All-knowing in its functioning, rendering to each according as his or her works or status of unfoldment.

20. But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.

Jezebel means chaste, and in this we see the delusive aspect that things developed in the mortal mind and called pure, bear in relation to that which is purified in the Spirit. It is evident that the teaching of Jezebel is not pure and chaste, when measured to that conforming to Truth, since her teaching seduced the servants of the churches and caused them to commit fornications, as well as to eat things sacrificed to idols. It was an idolatrous habit or practice for certain foods, especially meats, to be sacrificed to idols, and that these were eaten afterward was rebuked by those seeking after the true worship. Jezebel types the unregenerate soul, that entices and seduces, through the worship of idols and the attachments formed on the plane of the flesh that are impure and idolatrous. Since this is primarily a spiritual Revelation, and outer things are used to denote inner truths and principles, we have to look to the within for the true meaning of many of the figures of this Revelation.

One may call oneself a prophetess without having the gift or the spirit of prophecy, which, when real, is the spirit of Jesus, or the spiritual qualities made actual and real in the consciousness so as to be understood. The soul is the seat of delusion, though the rest of the consciousness is involved in its delusive forces; but since the soul marks the consciousness of the ego, one is no more established in life and light than the unfoldment of the soul permits. Woman, when redeemed, is the Divine Soul which is one with the Spirit, hence types of women in scripture are used to indicate the unfoldment of the animal soul. Jezebel is one of these, she being an idolator, hence a worshipper of things promoted on the plane of the senses. The unregenerate soul gives rise to the psychic which may also relate to prophecy, but of a delusive nature, because arising from the subconsciousness, which is the seat of all that has been experienced and impressed upon it,

hence the source of delusion and lies. Much of the teaching of the mortal mind, passing for knowledge, arises from the unregenerate soul, or Jezebel, and it is this to which the Spirit of God, as Truth, takes exception, repulsing and rebuking it when the time has come for the Truth to assert itself.

21. And I gave her time that she should repent; and she willeth not to repent of her fornication.

It is evident that the text does not pertain to a person, but that a person of a certain type is used to indicate a condition present among men. Since the churches, when perfected, make up the Spirit of Christ, the Truth, the churches of the world, promoted in fornication and false teachings that seduce and betray the servants of the Spirit, (at certain times of their ongoing) represent the unregenerate soul that is in fornication or adultery. As a racial type, the religion of the world, centering to false teachers and prophets, is Jezebel, who is given time to repent after the coming of Truth, but which is not willing to repent of her fornication, hence must suffer dissolution at the outworking of Truth among men. The churches of the world, most dominant in materialized thoughts and beliefs, are the worst enemies of mankind, after Truth has come to enlighten and to progress ^{consciousness} into a higher state of humanity. These are the aspects of the churches that are being destroyed today, because almost a century of enlightenment and a quarter of a century of unfoldment of Truth have not been sufficient to cause her to repent; principally because she willeth not to repent. Will is the keynote of action, and consciousness cannot do what it is not willing to do; and may find it very difficult to do that which is different, even though a willingness is thought to be present, so willful has the will of the flesh become.

22. Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works.

It is to say that the time comes when the Son of God, as Christ, the Truth, brings that opposed to itself to dissolution, and to do this passes it through tribulation that its materiality may be broken up. All who adhere in a given spirit are accounted as one, and are dealt with together, as characterized by those centering to a teaching that is seductive and deceptive; for all would partake of a like spirit. To cast what Jezebel and her followers type, into a bed, is to bring them to a place of rest, or cessation; though this is accomplished through tribulation, except they repent of her works. All forces can be repented of up to a certain time at the end of mortality, or after the coming of Christ, though there is a time when all remains as it is, having reached its apex of advancement or development. This is the time of final Judgment and Dispensation, when all is finally dealt with, pending the New Order, that being advanced that goes forward to the new, and that being descended that carries back to the chaos of the old's beginning. To commit adultery is to be mixed in the forces, in an impure state; hence all centered to the religions of the world that center to idolatry and fornication commit adultery, unless they repent of the forces developed, reversing the errors for the sake of gaining the Truth. The great tribulation is always for purposes of transition, for it is only by consciousness being deeply touched that it can be changed, unless it is advanced to consciously change itself through mastering error to Truth, and overcoming the darkness with the Light.

23. And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts; and I will give unto each one of you according to your works.

Jezebel, typing the unregenerate soul, is an expression of consciousness developed in materiality. Materiality is centered to sex sense, or that gained through developing the mentality and soul in the passions of sense. The offspring of mortality are the ideas, knowledges, feelings and forces which make up the children of Jezebel. These are killed with death. Death is cessation and dissolution of forces, therefore the children of unregenerate consciousness are brought to cessation and dissolution, for being killed by death they can be translated or brought to complete annihilation, according to their nature; for there is that developed on the plane of mortality that centers to the good, though temporary in nature, and which carries along with the human characteristics of unregenerate men. While the children of Jezebel reach their height on the plane of religion in the prophecies and teachings that are not the Truth, it is on this plane that the Truth is finally known; therefore, "all the churches shall know that I am he that searcheth the reins and hearts." The reins and hearts pertain to the feeling consciousness developed in the passions of sense, the affectional centers of mortals not being in the Love of the Spirit. When the Love of the Spirit, which is Christ, is projected into consciousness, as it is at Christ's coming, that opposed to this Love is brought to dissolution or is killed with death. Death, as the negation gained at mortality's close, controlled to Christ, the Truth, is that which brings about the tribulation and the translation, hence it is Christ that searcheth the reins and hearts.

"And I will give unto each one of you according to your works." The works represent the development of the consciousness, when related to individuals, and when related to forces, to their nature of development. Each force of consciousness is dealt with according to its nature and the relation it bears to the Qualities of Christ that are liberated at Christ's coming or projection into the consciousness of the race. Each receives according to his or her ability, hence according to the works or development of the consciousness. This is a law similar to the law of karma, or sowing and reaping, for this law of karma has its reality in the Law of the Lord that measures to each according to his or her ability to receive, which ability is measured by the ability of each to give, for each cannot receive more from the Lord than consciousness is capable of receiving; and consciousness receives according to its giving, for by the giving or the living or the expressing, the nature of development is determined, this determining the nature of one's receiving in the movement of the Laws of the Lord (Action of God through Christ).

24. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know not the deep things of Satan, as they are wont to say; I cast upon you none other burden.

There are always two poles of consciousness in any center of being, one centered to the darkness, the other to the light; or one to the evil and one to the good. These are dealt with in dealing with these churches, in the action of Christ, the Son. However, as they say, those inhering in forces of evil would know the deep things of Satan, but this is not the Truth of the matter, but only according to men's minds, as the text implies. For to know the deep things of Satan is possible only when knowing the deep things of Christ, and is a mystical procedure that one initiated into the mysteries of the death with Christ can know; for it is then that the keys of hell and death open their door, and the remnant of hellish forces, reduced to negation, is used to give form and reality to the spiritual qualities that have culminated in the Truth. As many as have not the delusive and seductive teaching of Jezebel, or the unregenerated forces of the soul nature, do not receive any greater burden or any other burden, for these would be the forces that relate to the good and which can go forward in the path of unfoldment, without be-

ing lost, though they may be translated in the tribulation suffered in having the evil forces dealt with at the end of mortality. For the good that is one with evil is not eternally premised and must also suffer change when consciousness is passed from the mortal to the immortal nature. The deep things of Satan embrace the mysteries of evil, sin, disease, hell and death, that is, the use of the acme of darkness in service to the Light or Divine Intelligence and Love. It is in the final act of Christ-Truth that this mystery is known, and all things are seen as for the Lord in service to the Cause of God and Humanity.

25. Nevertheless that which ye have, hold fast till I come.

One has what has become a part of his or her consciousness through a process of thinking, feeling and living. One has what one has done or worked out, not what one has thought or idealized. That which is without substantiality through doing is as the wind that bloweth, whither it will, having no substantiality or liveableness. For this reason one may have the mind full of knowledges of wisdom and still be nothing, for without the love gained by applying these knowledges they are without life and being. Nevertheless what one has, let him hold fast to it until the Lord comes; or until the action of God, as Christ, completes the consciousness. This admonition is necessary because of the tendency of irresponsibility that enters the race when the Lord takes over the responsibility of transposing the mortal to the immortal, or mortality to immortality. To hold fast is to cling to what one believes, idealizes, has faith in, when the action of God, as Christ, has taken place, for this is the time of the test. The test consists of forces of an opposite nature arising to draw one away from that believed in; and while this at times may enable one to complete the materiality of nature, yet, persistence in allegiance to the Spirit and its Ideals would enable one to fulfil this materiality without becoming involved in the material forces. Truth opened the way of transition the last century, whereby egos could shorten their time of progression in the flesh through spiritual understanding and through overcoming, superseding (for all who could receive) the necessity of further involvement in sin, with the capacity to master the forces of sin with light and with Truth.

26. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations; 27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father;

Overcoming is incidental to spiritual unfoldment, for there is no spirituality of consciousness without the mastering and control of the forces of error and darkness. This mastering consists of uphold^{ing} in mind the ideas of Truth that stand for what one would see manifested, as against the forces of error that oppose the Truth upheld, until the Truth is dominant in the mind, and its tendency offsets the tendencies suggested by the errors. There are victories of the spirit, of mind and of soul, as well as of deeds, and all are equally important in the steps of overcoming. When Christ comes into action and all forces, both light and darkness, are stirred up, there is increased overcoming to be done by those who have not attained to the fullness of Truth, prior to this movement (and since only One attains to the Truth to permit the action of God, all are in the process of overcoming except the One Overcomer, by which Christ is functioned), and these are especially commanded to hold fast to what they have, for this is the time of universal conflict and compromise, when Satan tries to gain all that it can when Christ is gaining its own. There is an end of the conflict of Christ and Satan; an end to the duality of forces; an end that is equivalent to the processes through which a tree passes to bring forth its fruit--therefore an overcomer keepeth the works of the Spirit unto the end, at which time he or she is given authority over all the "nations." The "nations"

are primarily the aggregated forces of one's own consciousness, though only a consciousness that is in control to Christ, through overcoming the forces opposed to Truth, is one through which the rulership of the Lord (Divine Laws) extends to all nations as universal groups. The universal groups, or the racial nations, are first in aggregation within a single consciousness, so that an ego who has overcome the world of forces, is in the overcoming power of all racial forces, for what is in all men and women is in one man or woman. Therefore, one man or one woman, coordinated to the rulership of the Divine Laws, through overcoming all forces so that Truth is gained, is one through whom the rulership of these Laws is disseminated to all national forces, or all racial forces, for people make up the nations. It is in this Law that Christ, as One, and through One, can penetrate all, for all are in One as to forces of consciousness and controlled to the Lord or Divine Laws. Yet it is evident that if the totality of forces of an individual consciousness is not subject to the Divine Laws, the totality of racial forces is not subjected. It is the gaining of this totality of individual forces that permits the action of God, which as Christ's coming, penetrates the forces of all in the race as well as all in the planet; for the action of God that made the planet made the race also, and coordinated their forces.

"And he shall rule then with a rod of iron, as the vessels of the potter are broken to shivers;" The rod of iron implies the absolute authority of Divine Will, this coming into action with the coming of Christ. This absolute authority is set up through the forces of consciousness being subjected to the authority of Christ-Truth, for the action of Divine Will is in the Truth gained. To rule is to control, to exercise authority, but the rulership of God is through the action of the Word, Its Intelligence and Love. The vessels of the potters being broken to shivers is a figure in words of the breaking up of material consciousness when the authority of the Lord has entered, this being individually and universally worked out, in its season, according to the action of the Divine Will. The writer is reminded of the actuality of this text being worked out, by a spiritual experience that called it to her mind; for many scriptural texts in their outworking produce phenomenal experiences that attest not only to their truth but to their physical reality. It was in the fall of 1936, when forces moved with intensity to fulfil what had already worked out, spiritually, and to take a step toward a further physical expression—as they always work this way, first toward the within, and in fulfilling the inner, prepare the way for an outworking on the bodily plane, attesting this fact, by physical actualities of spiritual ideas.

The writer had gone to bed and gotten into that relaxed and almost semi-conscious expression where the things of the Inner plane can be definitely contacted (if consciousness permits it and there is any definite movement on that plane). All at once she was shaken, as though every cell in the body were moving in a terrific motion. The thought that presented itself was that she was being "broken to shivers." The shaking was so terrific (but no motion on the outer plane; no moving about in bed) that with the above thought came also the thought of death (for the negative pole is the recipient of the positive and is no doubt stirred up, its forces making up death and hell within the domains of consciousness). The shaking could not have lasted more than a minute, and nothing was outwardly visible that it had taken place. In the morning as she awakened, the words, "I will give her the morning star" were presented, repeating themselves many times during the day. It was as though she had received the morning star, the feeling that followed. Yet, she had to search this idea out in scripture for verification, though was watching Revelation quite closely at the time, for many ideas were presenting themselves in some form or another. However, the writer has discovered a doubling of these ideas as well as repetitions, as though the Plan is going through its seven turns in succession, repeating in one way what it has already presented in another.

"As I also have received of my Father." The Father is the Laws of Being, that which works out the Principles contained in the Ideals or Qualities of the Spirit. What Christ has received is given to all who attain to Christ. Those who attain are overcomers, though the Plan of God works itself out in the first Overcomer by which the pattern of outworking for all overcomers is set into action. It is a scientific conclusion that until One Man and One Woman have been conformed to Christ, and received of the Father, the two poles of Being, Male and Female, are not completed among men; hence two overcomings attend the two comings of Christ, the first definitely centered to the Male Pole of the Word, through Man, and the second to the Female Pole, through Woman. It is through Woman that Revelation fulfils itself, for it is through Woman that the second coming of Christ is in operation; not as through her, for all is through the Lord, but ^{being} ~~av-~~ one with the Lord, she is one with the Father-Mother even as the Man declared, "The Father and I are one." Some have asked why Woman would not make more definite assertions today even as were made by the Man in the first coming. Now the Plan of God is more spiritual, it having finished its personal course (that is, in appearance), for the first coming was the direction toward persons, not yet enlightened, of the Ideas and Principles of the Divine Plan. Hence, the Man took the position of persons and made assertions accordingly in order to convey toward them the ideas and qualities back of the assertions. Today, the Plan is more spiritual in its outworking, and is dealt with more impersonally and spiritually. This makes it a bit more abstract, but God never repeats. Having once projected Its Plan toward the race as persons for their enlightenment, and having brought the enlightened to the spiritual, and opened the consciousness in Truth, It can now work in Truth and in Spirit, without considering the personal, and yet embrace all the forces of people and the planet in a much more effective manner and in a greater action of Absolute Power and Presence. What God worked out in the first born is given to the second born, and what God has given to anyone attained in Christ, others later making the attainment also receive.

28. And I will give him the morning star.

Him pertains to egos, male or female, but in reality male-female, who attain to the consciousness of Christ, the Truth, through overcoming, an ego receiving the finishing touches for individual completeness while serving the universal functioning of Christ; though this is toward eternal life and not toward immortality, which completeness has already been attained to permit Christ, the Truth, to function. The morning star is the Intelligence that comes with the New Day, that fulfils the night of mortality. It is the identification of an ego, attained to eternal life and being, before God and Christ if not before men, of the Star which he-she is in the Plan; for every completed individual is a Star within the domain of the kingdom of God. Symbolically, the making of stars by means of picture reels, and which has gained momentum in recent years, gets its impetus from the moving of the Reality, even as the attempt to glorify women on the plane of acting is stimulated when the Woman Principle has been glorified in the Real Act that gives the race a New Order in the Ages in which to unfold the humanity of being as God created it to be. But it is the attainment of the Star of one's real being that is important, this marking the end of the duality as mortality and immortality and ushering one into eternal life and being before the Divine Plan and Kingdom. It is always in the morning, after the night has passed, that one attained to the consciousness of Christ comes into his-her glory and reward.

29. He that hath an ear, let him hear what the Spirit saith to the churches.

It is to say that one able to receive and obey what is received hath an ear and can know what the Spirit speaks to the churches. The Spirit as the Word makes known its Intelligence through Christ, the Truth, to one able to receive it. Such a one hath an ear and can hear, for readiness is gained through spiritualizing the consciousness in doing what is known, by which more is known and more is done, this promoting the entire consciousness into readiness to receive the inspiration of the Almighty, from which the Intelligence of Truth issues.

Chapter III:

And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead.

The angel of the church is the centralized intelligence or Center of consciousness, when individually discerned, that is the means by which the Truth is conveyed, as well as the errors existing uncovered, for Truth performs this twofold function by which consciousness is redeemed and regenerated. He who hath the seven Spirits of God is Christ, the Truth, centered to the Messianic character by which and through which the Intelligence of the Word is conveyed. The Seven Spirits make up the Seven Qualities of the Word that unite as one in Christ, this being a central function of the Word, in the identification of God in Christ consciousness who is the Messianic center. The seven stars as the Intelligences identified that have issued from the Seven Spirits, make up the center and circumference of the Word, as the consciousness of Christ, the union of these two poles being Jesus Christ. It is the Truth as Christ through which the further action of God is foretold and worked out.

"I know thy works, that thou hast a name that thou livest, and thou art dead." All forces progressed in consciousness unfolding in the sexual nature are dead, though one may have a name of being alive, yet be dead. Highly evolved mortals are thought to be alive, yet they are dead for their intelligences and knowledges do not conform to the underlying Principles and Laws of being. "Ye are dead in trespasses and sins" is said of those still in the limitation and bondage of the mortal mind. Name pertains to character and signifies the nature of development. Mortals have a name of being alive though they are dead until born of the Spirit and opened in the Laws of the Spirit by which the real state of being can be unfolded. The Seven Spirits of God as One Spirit characterize Christ's second coming, for Jesus was the sixth degree of the Word, though the fullness of the Word bodily at that time; but the seventh Messenger, to which Revelation especially centers is the fuller unfoldment of Man, Christ, and the Plan of God, incidental to what has worked out from the first coming; hence the second coming is attended with the "greater works" than that operative at the first coming of Christ.

2. Be thou watchful, and establish the things that remain, which were ready to die; for I have found no works of thine perfected before my God.

To be watchful is to be alert to conform outer activities to inner principles, for if one is watchful one must have some goal in view to which to measure all things; as one is watchful to express the Truth on all planes of one's consciousness. The things that remain, which were ready to die, pertain to those aspects of consciousness that are ready to be translated and passed to a new order of being, but which necessarily remain as a part of the consciousness. To die is to go into dissolution, but if that which remains, dies, it is not reduced to nothingness, but is reduced to naught for translation and passover to a new state of being, for which purpose the action of God occurs at the second coming of Christ.

All must be changed from mortality to immortality, and this change is called death though it is a process of living death rather than that dissolution and translation that attend death and birth.

"For I have found no works of thine perfected before my God." To be perfected is to be conformed to the Standard set in the Plan of God, and while egos on the mortal plane cannot attain this Perfection, they can perfect the consciousness in such a way as to make connection with the Spirit of Perfection by which the consciousness is translated and changed. But the works of self-consciousness cannot be perfected in the sense that God demands, for the sense consciousness passes away and the new creature in Christ is put on. It is Christ that measures all works or states of development to the underlying Principles and Laws of God, hence judges whether one is ready to be subjected to the outworking Plan of God. When the time has come for one to pass to a New Order of Being, that which has run its course and is ready to die, is changed to a different nature, so that advancement can proceed in keeping with the next step of the unfolding Plan of God. It is at this time that one is admonished to be watchful and alert and to establish the things that remain, for these are the means by which one connects with the next order of unfoldment, instituted in the operation of the Divine Plan, that is active through Christ at the end of mortality, which is the time foretold in this Revelation.

3. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.

To remember how thou hast received is to know how one relates to the action of the Word, at its coming, and to be obedient to what is heard; for when consciousness remembers its connection with the Spirit it is approved before the Laws of God. It is expected to keep what has been received through the action of God, yet to repent in that which needs to be turned from the material to the spiritual, which is the action of repentance. All are promoted in sense of sin or sexual law, and to repent is to turn the forces from this law to the Law of the Spirit, Hence to turn such forces of consciousness, as are not yet conformed to the Laws of the Spirit, is the repentance one is called upon to do, even though the Law of the Spirit may have already come upon him. If one is watching, as one is admonished to do, one may receive the action of the Spirit with some degree of understanding, and thus cooperate more perfectly toward the outworking of the Spirit. This pertains to the coming of Christ and the demands made upon the ego at that time.

"If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." There are always two poles of the action of the Word, the positive and the negative. If consciousness is in the positive it is conscious of the things of the Spirit and is consciously cooperating with its activities; but if it is negative, this does not prevent the action of God, but that action is as a thief, that is, not perceived or understood, and in the night of development; for the action of God occurs regardless of what the state of consciousness may be, for when Christ comes, He renders to each according to his or her state of development. It is consciousness that receives consciously of the action of God, or as though that action is a thief. When one does not understand the things of the Spirit, or their outworking, one makes false conclusions about its actions, and treats as a thief the actions of God, this showing a nature that is not in understanding or in obedience, hence not able to hear the Word and to conform to it. The actions of God are as a thief to those in the thievery of self-consciousness, but to those who have the love of the Spirit, the action brings a blessing. Not alone people; but all forces of the planet receive the action of God, inclusive of the sun, moon, stars, the universe, the four elements of Nature, and the consciousness of the race,

both individual and racial; this also being inclusive of church and state and home, the three controlled in their forces to the Laws of God, through Christ, being the subjection of all things to God and Christ.

Consciousness not prepared to receive the action of Christ is stimulated in its forces, either for good or for evil, though especially those in ignorance, and stimulated, feel the effects of Christ's coming as a thief. A thief comes to steal, though in the case of Christ's coming as a thief he comes to steal or to possess to himself what really belongs to Him, but which consciousness is not advanced enough to consciously and intelligently surrender. In this procedure, struggles arise, many of them actuated by the Laws of God, but thought by egos to be of the opposite powers, hence resistance to God's Laws is built up. "For yourselves know perfectly that the day of the Lord cometh as a thief in the night," is declared in I Thess. 5:2. It is only that people, ignorant of the action of the Spirit, suffer more in their translation than those in degrees of intelligence concerning these activities. Naturally, those who are watchful are in spiritual understanding, while those who will not watch are in the darkness of development, even though they may have hopes and desires toward the outworking of things spiritual.

4. But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy.

Names pertain to characters or qualities, hence it is to say that there are a few qualities or characters in the center to which Sardis relates that did not defile their garments, and which are chosen in the Laws of the Lord. Garments pertain to what consciousness puts on in working out ideas and forces toward the physical or bodily plane. Hence those who are not defiled are worked out perfectly, or in right relation to the underlying Principles and Laws. Sardis is associated with Saturn, according to mysticism that has attempted to search out the scriptures. And in that it relates to that which is defiled, by claiming a few that are not defiled, it would especially associate with the sexual forces which are defiled. The sexual are the sensual forces. All forces from within have been worked out toward the bodily plane, this being their promotion on the sensual or sexual plane, therefore, when not defiled, they have been worked out in right relation to the inner governing Principles. These shall walk with Christ in white, or in purity and chastity. To walk is to unfold actively, to be carried forward in the consciousness, though in direct relation to Christ, the Truth. All that is worthy of being carried forward with Christ, the Truth, will be carried forward, for Christ is a scientific operation of Principles and Laws of God, and entirely devoid of sentiment and personality.

Garments in their ultimate outworking pertain to bodies. Bodies are eventually purified so as to be of the nature of white. The white race is not the pure white race, but the mixture of all racial strains, brought up to their highest expression in mortality. The translation of consciousness from mortality to immortality will reveal the bodies of white, though these will characterize the spiritually born first, but be as a Pattern of attainment to the race, reborn into immortality. The pure white body was revealed in 1922 as the visible manifestation of the reborn consciousness, that is, born of the Spirit, and as the outer garment of the Body of Light, which also was revealed as a direct expression of the heavenly or spiritualized Qualities of Being. The body of gold that also appeared signified the substantiality of being, always present in the race, with which God works to further unfold Its Plan and Purpose; though no doubt in the times of the Golden Age this expression might have been racially revealed, as all Principles make symbols of themselves before their reality is revealed. The totality of the purified qualities of consciousness make up the body of white, though these qualities must pass through

their translation in the processes set into action through Christ, to be manifested as the spiritual state of being; for of such nature will be the spiritually born when they are made manifest.

5. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

To overcome is to come over the tendencies of the material and mortal with the spiritual, by which Truth or Christ can set its action to work to translate consciousness from temporary material state to the immortal, from which premise eternal life and being can be worked out. The overcoming especially referred to is that action set up with the coming of Christ, when the finishing touches are put upon the preparation of the egos, that permit Christ to act in them. Primarily, one overcomes the material, as developed by the senses, attaining to mental supremacy by which the I is identified in authority over the forces of the consciousness. This is followed by the subjection of the mental, which is still limited, to the Light of the Spirit by which the spiritual is worked out, it being a union of thought and intelligence as one. The gaining of the genuine spiritual (and not what people think is the spiritual, which is always the mental or metaphysical), permits Truth to work out the state of consciousness in which Christ can be fulfilled, this permitting the action of God that moves with the coming of Christ, universally; for one ego completed in these steps of unfoldment permits the action of God, the Absolute authority, which action in Christ moves to bring consciousness individually in proper relation to its Plan to be further unfolded.

Thus the overcoming by which egos are arrayed in white garments, or bodies of white, is that incidental to the coming of Christ, when forces of good and evil, light and darkness, both are set into action by which egos determine their gained intelligence and love, and whether they are conformed to Christ, the Truth, or to the world, and its forces. There is always the first Overcomer in whom Christ sets up its abode, and from which God acts through Christ. This is the Messianic center or Christ Consciousness, through whom the work is done for all who can receive it, by which they can be raised up to a like state. The process of God's action through Christ involves all worked out to gain the first Overcomer, who as Man, conformed to Truth, was given for the life of the race. The Man Principle became the begetter of the children of God, so that all who received him, and who believed in him, would have the power to be raised up in the second coming of Christ, which is operative by means of the Woman Pole of the Word. It is through the Woman Function of the Word that the children are brought forth in their garments of white, or bodies of white.

"And I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels." These texts on overcoming, issuing from the first coming of Christ, especially pertain to the Overcomer who at the end of mortality is the means by which the Plan of God is opened again for its fulfilment. In other words, the Overcomer is the Christ consciousness gained by which the second coming of Christ, inclusive of the forces and qualities of the first coming, can work out the Plan of God to bring forth the fruits of the Word. Yet, the same Law of God that operates to bring forth the first Overcomer at the end of mortality, universalizes itself to bring forth the overcomers, who as a group, make up the first-born of God and Christ; though these are first overcome in the operation of the Divine Laws before they become conscious overcomers. Name means character, and character is the totality of qualities of being unfolded, when related to the God-Name or state of being. The first Overcomer at the end of mortality is brought forth through the action of Christ's first coming being com-

pleted, hence the declaration "I will confess his name before my Father, and before his angels."

The Father is the totality of the Laws of Being (God) who operates as the Lord in the consciousness of Christ. For this reason in Christ's first coming it could be said, "The Father and I are one." To confess the name or character of the first Overcomer before the Laws of Being, is the way of saying that the attainment made by the Overcomer is measured to the Laws of Being, after the pattern attained in the first coming of Christ; for once the pattern is set up, it is to be conformed to by those who later make a like attainment. And to confess the name or qualities of consciousness of the Overcomer before the angels of the Father, is to acknowledge their conformity to the Intelligences of the Spirit, for which the angels stand.

The book of life is the Record of the Plan of God in which the Principles to be worked, through the attainment of qualities conforming to them in states of consciousness, are recorded. Hence, one attained to conformity to the Divine requirements does not have his name blotted out of the Book of Life, for such a consciousness attains to the eternal name to be gained, through working out the Principles required to permit the movement of God in the consciousness. Since consciousness has been greatly governed by fear than by understanding and love, fear of having the name blotted out would be more effective to produce the desired results, hence the working of the text suggests the possibility of one having his name blotted out if a certain attainment is not made. Thus consciousness has moved forward throughout mortality in a kind of a fear until able to understand God as Principles and Laws of Being and to discern their operation among men (or in states of consciousness). Every ego attaining to the consciousness of Christ is a distinct Principle of the Creative Plan gained, and an eternal identification of that Principle through which God further unfolds its Plan. To attain to the state of being that conforms to the Divine impress within the consciousness is to attain to the Name that is written in the Book of Life, or the Record of the Plan of God. The Overcomer is both the Principle and its proven results as a spiritual state of being.

6. He that hath an ear, let him hear what the Spirit saith to the churches.

This declaration is made to the angel of each church because each center of consciousness, represented by the churches, comes under its distinct operation of the Divine Laws. That these churches existed in symbolic and actual form, after the manner of the world, was only an identification in darkness of a Plan to be later spiritually worked out. Spiritually, the churches are the consciousness of Christ, the Truth, present in the consciousness of the Overcomer, to whom all these texts primarily relate, though opened in one they are opened in all and to all, for the further outworking of the Plan of God. Since receptivity to the operation of the Divine Plan is absolutely necessary to permit the action of God and Christ, the capacity to hear, or to have an ear, is especially stressed. To let him hear implies the willingness to receive more of the action of God and Christ, which combined understanding and love, gained by hearing or doing what is known, permits.

7. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth:

The center of Intelligence relating to the fraternal love, or love of humanity, is now addressed by Christ, the Truth, for it is Christ that is holy

and true. To be holy is to be whole, and to be whole is to be one. Two is mixture though two as one is twain; but the twain must issue from Christ to be holy and pure. Oneness is purity, and purity is the Truth, without mixture or adulteration. Yet, there is no increase from One, though One as Christ is the author of all to be manifested in consciousness; but the One must be disseminated in qualities by two, the male and the female poles of consciousness, in order that these qualities may increase and bring forth fruit. That is true that conforms to Truth, when related to Christ, though there is a relative use of the word true to distinguish that which is opposite to the false. The Truth is true but the true is not always Truth. It is not Truth when it pertains to the outer plane and not to principles, as when relating the true to the Truth.

"He that hath the key of David," pertains to Christ that relates to the humanity of consciousness with which the Principles and Laws of God can unite. David means well-beloved. Christ is the beloved of the Father, or Laws of Being, but David is that which is well loved, or the humanity of consciousness with which Christ conjoins to work out the Plan of God. A key is that which unlocks, that opens, and when in the hands of Christ, opens the inner treasures toward the outer domain. In this case, the key of David would open the further unfoldment of human love or humanity of character, for this character of the race is unfolded through the action of God, through Christ, it representing the development of the racial love that finally makes up the character of humanity fit to pass to immortality. David relates to the state, the racial aspect that counterparts the church, or those gained in the spiritual love, though these are always two-fold, having the spiritual and the human love as one, but counterparting by those in the race who can put on the higher human love that makes up the unfolding consciousness of the race. David types the natural degree of the Word, racially, that receives the added influx of Divine Love at the movement of Christ in the race.

"He that openeth and none shall shut, and that shutteth and none openeth." To open is to be instrumental in permitting the influx of the Qualities of Being, which are projected into the race through Christ in the consciousness of an Overcomer, in whom the qualities are consciously gained. The opening of the door to permit these qualities to go forth is through Christ, though it is God that acts through Christ, the two being one in Spirit. No one can stop or shut this action, once it is opened, for it operates in the Law of God and must fulfil its course. But once it has finished its course, according to the Divine Plan, it is shut, and no one can open, except Christ, to whom is given all authority in heaven and in earth. This is as a coming of Christ that is opened through the Laws of God, and which works its course, regardless of anyone, no one being able to stop the action, nor being able to cause it to start, since both poles of its action, the positive (opening) and the negative (shutting) are controlled in the Law of the Lord, operative in the consciousness of Christ; but as through Christ and not through the consciousness in which Christ is embodied.

The coming of Christ is not through the will of men, but through the Will of God. Yet, if a consciousness attains to conformity to the inner Principles and Laws, through being subjected to the Divine Will, God acts, this being as scientifically premised as a piece of machinery, which moves in a certain way when power is applied to move it. Christ, the mediator between God and humanity, is the agent of God, but Christ is not independent of consciousness of man or woman, for Christ is the totality of Qualities of Being, gained through their having worked themselves out in the consciousness. Thus an Overcomer is the central Throne for the action of God in Christ attained, the opening permitting all qualities gained to be disseminated into the race, each receiving according to his or her works or state of unfoldment. The shutting off of this action is in Divine Will also.

8. I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.

Works pertain to unfoldment of forces of consciousness. If these relate to inner Principles and Laws they are known of God, the Father, and in this knowing they are measured to Christ, the Standard Pattern of God to be attained. If the works of consciousness do not conform to the Principles and Laws, they are unknown, but since God is the known and the unknown, the unknown is also known to God; though the unknown on the outer plane is darkness and receives what it lacks in conforming to the Known Principles and Laws of God, therefore inviting wrath and destruction, this provision existing in the Plan of God though operating on the outer plane as a karmic law, or the law of sowing and reaping.

The door that is opened, and which none can shut, is the introduction of consciousness that inheres in the Plan of God, (and in which the Plan inheres) into the outworking of that Plan, and which none can prevent. For, God must have its agents by which It expresses the Qualities of Being, and consciousness unfolded in coordination to the inner Principles and Laws is entered into that door which gained is Christ, by which the Plan of God can unfold itself and make itself known. This door is set before consciousness from the foundation of the world, and all having the inheritance of God as Christ attain to entrance, finally attaining Christ, the Door of Being, through which God works to complete man as the image and likeness of Being. Egos, inhering in the Principles and Laws of God from the foundation of the world can never get away from seeking after the Spirit, though ages of evolution in darkness may obscure their path and make more difficult the spiritual attainment, since all the forces of darkness must be dissolved and overcome when the Light of Truth is gained.

"That thou hast a little power, and didst keep my word, and didst not deny my name." Egos have only a little power apart from the Power of God, this being developed in the will of the flesh that attempts to set up an authority of its own by which one is made to think, feel, speak and act contrary to Principles and Laws of Being, or contrary to principled expression, which is the first step essential toward gaining consciousness of Principles of Being. The principled expression varies according to one's plane of development, but is always the good that supersedes the evil on any path of unfoldment. Power is in the gaining of the consciousness of Divine Love, hence to gain this Quality of Being one must die to the love of the flesh, becoming powerless after the manner of men in order to become powerful after the manner of God. Hence, "All power is to the powerless" is a mystical expression meaning to show that man of himself, as a mortal, does not have power that is approved of God, but must die to himself, becoming as naught (though a worked consciousness of naught) with which God unites to endow him with the Power of the Spirit.

"And didst keep my word, and didst not deny my name." To keep the word of the Spirit is to unfold its qualities of Being in the course of one's unfoldment, and to not deny the name or Qualities of Being, is to continually press on toward attaining the Truth, in the course of one's unfoldment; not only in one lifetime but in the whole mortal course. Name means character and character is qualities of consciousness unfolded. The name of God and Christ is made up of the Divine Qualities. These issue from the Word, as God, though they are established in consciousness as Christ, the embodiment of the Qualities of the Word. Thus the Qualities from within press for expression, and egos seek in the without to unfold the character necessary to attain to the character of the Word, or to the

Qualities of Being.

9. Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

The synagogue of Satan is the plane of hellish forces within consciousness that are equally developed with the qualities of Light, but since those having the supremacy of the forces of darkness are opposite to those who have the supremacy of Light, from the foundation of the world, the synagogue of Satan is found in particular states of consciousness at the end of mortality. Satan is declared in fullness when Christ is declared, hence the fulfilment of the Plan of God through Christ that comes at the end of mortality is the revelation of the fulfilment of Satan also. Satan is the lord of darkness, while Christ is the Lord of Light and Truth. Satan also embraces the light that is darkness, which is comparable to the "scribes and Pharisees" of scripture, typing the highly evolved mentality and materiality developed in the mind of the flesh. These highly evolved materialists are "Satan's angels," meaning they have attained to the light of the darkness, but which light is gross darkness before the Divine Light by which is Truth.

Satan gathers his own at the end of mortality even as Christ gathers his own. The children of God, as the lost sheep of the House of Israel, make up Christ's own, while those having the "synagogue of Satan" at the end of mortality make up Satan's own. These constitute the worked expression of the two poles of Light and darkness, though each has two poles within its own domain. There are the Light of the Spirit, and the Truth, two poles of Light, relating to the Spirit and its unfolding Plan. The light that is darkness, and the darkness, make up two poles of the darkness, the former high and the latter low, but partaking of the same spirit, that of Satan. Those who are advancing in the churches are shorn of their darkness through gaining light, which is mental, and by transcending the mental light with the Light of the Spirit, and finally attain to Truth; though the kind of a first fruit unto God and Christ at the end of mortality only attain to the Light of the Spirit by which they perceive the Truth, not yet being worked out in its Qualities as real states of being. These attain the real states during the reign of potential immortality. In other words, by the time the race is actually identified in immortality, those running ahead of the race and harvested as the first fruit of God and Christ have attained to the Truth.

While the racial forces are divided into two poles, called Gentiles and Jews, there is a third factor that calls itself Jews, but which is not, these making up the liars and adulterers in their worst Satanic form. It is evident that this third factor more directly relates to the Jewish pole of the race than to the Gentiles, else they would not say they are Jews when they are not. This third factor is the material objectification, in symbol, of the one factor as Israel that is brought forth from the mastery of the two poles, the Gentiles and the Jews. The third factor of the world is Satan's own as distinctly as Israel is Christ's own, but since Christ's own is pre-eminently from the Gentiles, or that which calls itself Gentiles but is really the Hebrew current within the Gentiles, that which is pre-eminently Satan's is that which calls itself Jews, but which is not, it coming from the mixture of forces with which the Jews were mixed in their early dispersions. The two tribes of Jews who make up Judah and attain to Christ, come from the Hebrew current within the Jewish pole of the race.

"I will make them to come and worship before thy feet, and to know that I have loved thee." Those loved of the Lord are Christ's own, who worship God and

who are eventually to be recognized as the custodians of the race. Throughout mortality, the materialists rule the people, but the setting up of immortality centers the rulership of the race to those attained to the Spirit of Christ, the Truth, though the establishment of immortality and the outworking of this group as the visible hierarchy of God, is through the consciousness of Christ, the Truth, completed as Man and as Woman poles of Being. To worship is to look toward spirituality, since worship is associated with the Spirit, in its true mode of expression. Those who are loved of God are eventually declared to be in that love, hence to be finished in the law of duality and manifested as the fruit of God and Christ. This is to be manifested in the spiritual state of being, which is the new heavens and the new earth, or new spirit and new body. The spiritual state of being is clothed in the "robes of white," or the snow-white body that is the redeemed vehicle of expression. This group is the visible fruit of the Spirit that those opposed to Truth will be made to respect; for there is a time when the control of all things is under the Lord, and people are made to do what the Divine Plan requires, even against their wills. For the will of man and of woman conformed to the Divine Will brings to negation the will of the flesh, and permits the Will of God to rule, even on the manifest or bodily plane.

10. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth.

It is to say that those who follow Christ keep what was kept by the first-born ego into the consciousness of Christ, hence patiently align to the unfolding Plan of the Spirit, even though there is no visible evidence of the fruit of that Plan, wherein is the patience of the saints or the followers of the Spirit. What one gives in the direction of the Cause of the Spirit, one receives, hence "because thou didst keep the word of my patience, I also will keep thee..." The Spirit always gives to man the equivalent of what man gives toward the Spirit, therefore one so positioned is sustained and supported by the Powers of God when confronted with trials on the plane of living. This is not to say that one is kept from the trials, except that in the last day or hour, when the Plan completes itself, it gathers its own, which is kept from the trial that follows, and which comes upon the whole world to try them that dwell upon the earth.

"The whole world" pertains to consciousness that does not inhere in Christ, though it may be unfolding in the process of becoming, for the Plan of God centers first toward producing its own fruit, though preparing consciousness to receive from this fruit the Seed Qualities by which another group is attained to the consciousness of Christ, though each in its own order. Thus those dwelling upon the earth are those who look more toward the outer plane of progression than toward the inner, hence partake of the nature of the world, though these are in degrees of unfoldment, since Life is a School with all grades represented. The hour of trial comes upon the whole world, because it is the time when mortality is finished and the fruit of the Spirit is declared, though this has a period of time in which it works out. This hour of trial is the "Great Tribulation" in which people declare their own developed intelligence and love, thus declaring their own positions before the Laws of Life. This is the Judgment that comes at the end of mortality. God gives the Son-Daughter, as Christ, for the life of the race, and all forces of unfoldment are measured to this Standard Pattern, whether consciousness is aware of Christ's Presence or not, for God is Spirit and the fulfillment of Its Plan is a spiritual procedure. However, what is done in relation to the Light is done in the darkness also, and people in the world learn by the things of the world, determining their allegiance to darkness or repulsion to the expression of its forces. Repulsion to the darkness is subconsciously to attract

the light and to be opened to receive it, but those in the world can only be repulsed toward the worldly things on account of the tribulation they promote; thus, the conditions of the world, or the outer plane, must become worse rather than better as mortality draws to an end. To be tried is to be tested and tempted, by which one's character is proven, which is to register one's state of development before the Laws of Being which are omnipresent. The whole race is tried as one turnover of force, with degrees of expression, at the coming of Christ and the completion of the work of Christ. But those who have the light of the Spirit and some understanding of what is working out, being devoted to the Cause of God and Christ, are kept from the trial in that they are sustained by the Spirit, but this is not to say they do not in anyway partake of it; for to be completely unconscious of the trial one would be unconscious of what was working out. This is a condition relating to some in the world, but those relating to Christ, having the knowledge of the outworking Cause of God and Christ are not moved by the forces of the world. Yet, through being conscious of the trial, they are enabled to project the Qualities of the Light into the race, thus acting as the Light of the world to those who are in darkness. At the same time, the Truth projected toward the race causes the untruth to be uncovered and annihilated, this giving the race rebirth and a new starting point of growth, which is potential immortality.

The conditions incidental to this time of trial are already at work, since the introduction of the Qualities of Christ in 1922, at the movement of the Will of God to subject the race to Itself, and to restore the position of the potential children of God, placing them in fact as they have been in ideal in the Divine Plan. Those who say they are Jews, but who are not, as aliens, have invaded this nation (the United States) to which the outworking Plan of God is centered, through Christ embodiment. These with those in this nation who are alien to the spirit of Americanism, form a present day group of Egyptians to force the deliverance of the Israelites to Christ, though those make up Israel who have the Spirit of Christ, having overcome the racial characteristics in which they have been mortalized. While the Great Tribulation has not yet broken, it is in process of unfoldment, affecting the race at that point to which all relate, the economic, that posing as the power of the world being subjected to the Power of God, by which the race is turned over, or positioned for a New Order.

Spiritually, the preparation for the coming of Christ has been going on for almost a century, with the Truth unfolding since 1912 in its own Law and Will to reveal its Plan, and to set it into operation. Completing itself individually, it universalized itself in 1922, and the working out of the heavens and the earth to a new position has been going on since. The heavens as the spirit and the earth as the body, embrace two poles of each, the mental and the spiritual as the heavens, and the bodily or physical and the material as the earth. The material is centered to the materialists, while the physical is centered to all partaking of the new spirit, mentally or spiritually. The material relates to the world, hence the affairs of the world are in the hands of the highly evolved materialists who as Satan's angels complete the works of sin, and cope with its forces, only to find themselves involved more in its forces, the more they try to work in material ways. This is because the blind lead the blind, and both fall into the ditch. However, everything is right in its time and place for the purpose it serves, and the materialists work to destroy the matter they have built up, though seeking to save it; for everything in the world has an opposite effect, when the Lord has all authority in heaven and in earth.

The rebirth of the race involves the dying down of the activities of the old racial man, such as government, religion, industry, finances, marriage, love,

birth, and such things as affect the human welfare, this making way for the birth of the New Order. The reduction of things is in the reduction of the forces that produced the things, but things pertain to these enumerated conditions of human welfare, and not to houses, chairs, etc. This reduction is first completely made in one gaining Truth, with the introduction of Truth, universally, into the race, causing all things to totter. This is the entrance of the Lord into the plane of the body or form. At this point materialists are stimulated in their own ignorance and self-righteousness, posing as intelligence and superiority, and attempt to hold the world, centered to Satan, against Christ; but Christ, having the keys to death and hell, of which matter is made, makes all things work for itself after it has been given all power in heaven and in earth, which it is given when it moves from the domain of the spiritual to the domain of the world of form. Thus, materialists working for themselves and their cliques, are indirectly working for the Lord, since all that they do tears down matter, though they are trying to build it up.

The dilemma in which the world finds itself today, centering to rivalry over the power of the world, which is money power, is the keynote of the issue of the Great Trial to come upon the world. While the United States cannot be entirely disconnected from the old world, (it being the seat of the unfoldment of the New Order, since what it gains in Christ must be projected to all) yet, it must remain distinct enough to prevent itself from partaking of the trial of too materialized nations; though at the same time taking on something of that materialism by which those nations may be forced to take on something of the New Spirit of the New Order to be opened in the United States. The reduction of the money power of the world, and the controllers of it, is that which will force the establishment of Scientific Credit, though the lowest pole of the darkness of materiality, as the Axis powers, symbolize such a credit system, thus being first to oust the money powers that have controlled materialism. Yet, the symbol is not the reality but only a shadow cast in the darkness, and is of short duration, when the time has come for the reality to assert itself. The final act by which the Light masters the darkness, and Truth yields its fruit, is yet to occur, though all things point to now being the time of the great trial, by which people determine their own status of advancement, and their position in the New Order, or their return to the dust of the old order to form the dung of another mortality's beginning in another planet.

11. I come quickly: hold fast that which thou hast, that no one take thy crown.

The coming of Christ is the introduction of the Qualities of Being, gained as Christ Consciousness, into the race, this introduction being characteristic of the Man and the Woman Pole of consciousness by which it is functioned. This is to say that God acts through the Man Pole of consciousness in keeping with the functioning of the Father, and through the Woman Pole of consciousness in keeping with the Mother Function; this completing all men and women, who can be completed, they becoming the virginal group, or at-one in male and female forces of consciousness. The completion of the Christ Principles as Male and Female Poles of Being is the completion of the Plan of God for mortality and the movement of Its Qualities of Being, gained as Christ, plus the "greater works" of the further introduction of Its Qualities as Mother, into the race, as the second coming of Christ, to which the text prophetically refers. The movement of God and Christ, in Qualities of Being, toward the race, is likened to the movement of lightning, hence it is quick, though all embracing. Every force in the racial consciousness, developed by both men and women, is subjected to the Truth by both Man and Woman, therefore the introduction of the Qualities of Being into the race, as Christ's coming, is the movement also of the controlled forces affecting the race, into the race, this forcing the advancement of all, according to their works or states of development.

"Hold fast that which thou hast, that no one take thy crown." The crown is the gained intelligence and love, which one is commanded to hold fast to when the time of the great trial comes; for the material tendencies to go along with the race, by which to sustain and support oneself, are forced into action, if one is not fully relying upon the sustaining Power and Presence of God and Christ. It is to say, that the conscious gain at the time of Christ's coming should not be lost. One is commanded to hold fast to it, for it is at the end of mortality that one is tested and tried as to one's genuine gains, the conditions of the world, and the aspects of the trial operating in such a way as to determine one's real state of advancement. The temptations and trials at the end of mortality are necessarily more marked, for at this time the whole race is on trial by which the status of development is determined. It is at the time of the graduation that the test is most severe, hence the admonition to hold fast to what one has gained, that no one take thy crown is very opportune at this time.

12. He that ^{hence}overcometh, I will make him a pillar in the temple of my God, and he shall go out/no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.

To overcome is to master the forces of mortality, to put on immortality, and to gain the Truth, immortality being the seat of Truth's unfoldment. It is to master and to overcome the materiality of nature, so as to be established in the spiritual state of being. Overcoming is a crowning activity of mortal living, the means by which one finishes his course in mortality and puts on the nature of real being, which is the nature of Man as God created him to be. To be made a pillar in the temple of my God, as stated in the text, is to become a proven Principle of Being, upon which the further unfoldment of the Plan of God rests. This is to be a pillar, a sustaining and supporting factor of the Creative Plan, which every ego becomes who attains to the reality of being. Such an ego enters into eternal life and being, hence goes out from this attainment no more. To go out is to be born, to live in a course of temporary unfoldment, to die, and to continue to repeat this performance until the consciousness of Christ, the Truth is attained. Christ, the Truth is the gain of the overcomer, by which God works to complete Its Being as a state of being conformed to Its Plan. Having attained to Christ, the embodiment of the Qualities of Being (God), one is not of the nature of duality, hence cannot be born or die any more, thus goes out no more from the Presence of God.

"And I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God." To write upon is to impress the activity of the Word, or God and Christ, by which consciousness in the overcoming nature takes on the character of being. Name means Quality or character, and the name of God, the God of Christ Jesus, is the Divine Quality of Being. This is the nature of eternal life and being. Only one attained to Christ can know God, hence attain to God, and be possessed of God, and be possessed by God, hence, can acclaim "my God." A city is an aggregation of qualities of unfoldment, gathered as one, the city of God being the totality of the Qualities of God, aggregated in the spiritual domain, which heaven represents. This city is called the "new Jerusalem" in distinction of the old Jerusalem, which was an objective symbol. The new Jerusalem is the totality of spiritual qualities worked out in the consciousness of the race, but gathered as the heavens of Being, and which opens in a consciousness attained to Christ, so that all of God heretofore worked out is brought down to date and understood. It is to say that every ego attained to consciousness of Christ, though only two so attain in mortality, is the fullness of the Godhead bodily, all of God that has been worked out by the many, aggregating as the city of God, the new Jerusalem, in which is also that of God yet to be worked out and made known in the

race through the Overcomer. Heaven is the spiritual qualities that are behind the earth, though resident in consciousness, and centered to one in the intelligence and love of the Spirit, gained through overcoming the knowledges and feelings of the sense plane; or through overcoming the mind and soul of the flesh, with its sense of thought and feeling. Heaven is replenished through the unfolding qualities of the Spirit through those following after the Spirit, but is opened in one conformed on the physical or earthly plane to the inner Qualities of the Spirit. While the kingdom of heaven is within you, it is specifically opened in the Overcomer, who becomes the center through which the Plan of God projects itself. This center is Messianic, the seat of the saving Powers of God, as they enter the race in service to all, both spiritually and materially. The former receive consciously, though are also subconsciously promoted, while the latter receiving the descending forces of the Overcomer, which partake of the controlled forces of the world, are made to control their uncontrolled worldly forces, and advance, or are reduced to nothingness through their inability to go forward.

"And mine own new name." The New Name of Christ that is written upon the Overcomer is the character of Qualities of Being expressing in Christ's second coming in function of Woman. Naturally, the Qualities of Being would be different in their Female expression than from their Male, and in this is the New Name of Christ as well as the name of God being centered to this New Name, by which that of God not before expressed would be projected toward the race. The New Name of Christ is the further unfoldment of the Qualities of Being, as well as their feminine expression. This New Name is EOM, revealed at the movement of the action of God in 1922. EOM is one with the name I AM, though it is the Feminine Pole of the Word. It means mystically, "Open to All," which is to say that all of God is now opened from the innermost domain to the outermost, the Feminine Pole of the Word having been unopened until the New Jerusalem, as the Bride Principle, is identified; for the outworking of the Plan of God throughout mortality has been from the Father Pole of God, with the Mother being opened in expression of Qualities when mortality is to be finished and immortality racially identified. The Mother Pole is the Principle of Divine Love that counterparts Wisdom, and Love is the fulfilling of the law of mortality.

OM is the mystical name of God, with AUM standing for the Masculine Pole of the Word, and EOM for the Feminine Pole. The E attached denotes Eve, the Mother of living men, as well as the Bride Principle that is one with the Bridegroom. It signifies the Eternal Omnipotent Mother who is before all things and out of which all things are made that partake of the nature of God. It is not that God is two, but that God is two-as-one, which nature is that of Christ when the New Name is identified; for all of God, both as Father and as Mother is present, since one is not without the other, when the Lord or Laws of Being are fulfilling the Plan. On the plane of mortality, when the Father Principle was identified, the Mother was in negation, but at the second coming of Christ the new thing of God is identified, the Woman encompassing or surrounding the Man, or the negation becoming active. This also accounts for the negation of the world, of hell, of sin, of darkness, that become active at the end of the cycle,--which activity is needed in the Plan of God by which the forces of matter (totality of darkness) reduced to nothingness are used as energies to give form and tangibility to the unfolding Qualities of the Spirit. The activity of darkness, as it is premised toward the world, tears down materiality, tho the energies of dissolution are utilized to give form and being to the next order, or immortality. God is Spirit and Its outworking Plan is spiritual, but every spiritual activity has a material counterpart; but not all material activities have spiritual correspondences, since darkness increased and multiplied in its own elements, much of it having impetus from darkness; though primarily darkness moves because of the movement of Light, as emanated from the movement of God and Christ.

The New Name of God is evidenced to those who can understand, by the revelation of the knowledge of Truth, with which is the Love, without which Truth can not have being; but only those spiritually illumined can receive this evidence of "God with us," though this does not in any way affect the outworking of the Plan of God. But it does affect egos who have the opportunity to know and receive the Truth, by which they receive the gifts of God of which they are capable; for whosoever receiveth that sent of God receiveth Him that sent the Messenger. "He that receiveth me, receiveth him that send me."

13. He that hath an ear, let him hear what the Spirit saith to the churches.

To hear is to receive, to conceive, to bring forth. People may hear with the outer ears, even the ideas and principles of Truth, but if they bring no fruit forth of a spiritual nature, they have not heard the Truth. One may believe, but if the fruits of belief are not brought forth, there is no real belief, for to believe is to be what one believes. To hear is to be what one has heard, for to make what is heard a part of the consciousness is to give evidence that one has ears. An ear implies capacity to hear, and has nothing to do with natural ears, as one hears in the spirit, with the ear of the spirit, when one hears or receives. The Spirit is God and Christ, as one hears God through Christ, the churches representing the unfolding spiritual states of consciousnesses, though grouped at the first coming as literal churches, but which only symbolized the outworking of the Plan.

14. And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

Laodicea comes from the word laos, meaning people and dike meaning judgment. The angel of the church is the governing Intelligence of the center of consciousness represented by this church. The Amen is that which works out what has been declared, that which brings to pass the things of God, working out the Plan and fulfilling it. This is Christ, the enthroned Qualities of Being. It is Christ that is the faithful and true witness, for it is Christ that registers the outworking Plan of God, though Christ is embodied in consciousness as the formed expression of the Qualities of Being when manifested. The beginning of the creation of God was with the first coming, though the Plan, in symbolical representation started to work out from the foundation of mortality or the world. But the beginning of the creation is when the Plan of God unfolds, this being on the physical plane in keeping with the spiritual. This beginning was first individual, though from the individual it projects itself to the domain of the race, spiritually completing itself at the second coming, and laying the foundation on the physical plane for its further outworking. The further outworking of the Divine Plan is that which includes all humanity, hence is the establishment of a system of living as Scientific Government and Credit under which all living will enable them to attain to coordination with the Church, or Spirit of Christ, from whence the righteous State issued. The creation of God begins when the kingdom of heaven begins to unfold in the earth, though this is racial in contradistinction to its unfoldment in individuals, Man and Woman, by which the Plan of the Spirit is spiritually completed, and fully disseminated for establishment in the earth or formed plane.

15. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

Works pertain to states of unfoldment of consciousness, both natural and spiritual, though the Spirit is concerned only with that which relates to itself,

as to its ability to use consciousness. Hot and cold represent two poles of forces of equal but opposite nature. Cold pertains to negation, hot to activity. Cold is the unexpressing, while hot is the expressing. The Law or Lord prefers that which is either cold or hot, that is, progressed to a certain goal, or lacking progression, while that which is neither cold nor hot is neither material nor spiritual, finished or begun. That which is neither hot nor cold is mixed and adulterated, but that which is cold is either unexpressed, or else finished in expression and understood so as to be brought to naught, - though this latter is the spiritual premise of material forces. That which is hot is expressing in the passions of sense, or else it is expressing in the wrath of the Spirit that can issue only from the Spirit of Divine Love; but that which is neither hot nor cold is not usable, because not finished, or unexpressed. Applied to processes of living, the sinner who has finished sin so as to be negative to it, is cold; hence usable to begin another and higher unfoldment; but consciousness that is cold toward sin, through not having developed its forces, has a long path to pursue before it is ready for a next and higher step of unfoldment. The finished mortal, that has become spiritualized is in the cold of materiality, hence usable for a higher step of unfoldment; but mortals, hot in the forces of materialism through their development, are not usable for steps of growth until completed in their present activity, but the luke warm, never having finished anything through progression, or never having begun, are of no value before the Divine Laws.

16. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.

This is to say that because consciousness has not established any progression, either material or spiritual that is usable for a further step of unfoldment, but is lukewarm, it is of no use to the operation of the Divine Laws; hence is spewed out of the mouth of the Word, or discarded. It is discerned that materiality at its height, and spirituality at its height, both are usable in the Laws of the Lord at the end of mortality; but that which is in a lukewarm state, never having gained anything in either direction, is of no direct value to the outworking Plan of the Word. It can receive according to its process of development, but it is subconsciously progressed, but not in direct use of the Laws. Mortals who attain to spirituality are expected to have finished the hot pole of progression, the material, and have become cold to its forces, having put on the zeal of the Spirit. It is not until one has attained the consciousness of Christ that the wrath or Divine Fire Principle opens in the consciousness, this burning up the world of mortality, as well as the remnant of hell, stored up for the last day in the individual functioning Christ, by which the consciousness is eternalized as a real state of being.

17. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked:

It is the mortal consciousness, represented by people, who think they are rich if they do not need anything after the manner of men; but who before God are wretched and miserable, and blind and naked. That is to say they are not clothed upon with the wealth of the spirit which alone makes one rich and covers the nakedness of the consciousness. To be blind is not to see the purpose of living, or know the Light of the Spirit by which one can attain to the real self, though this is also to be naked for it is to be lacking in wisdom by which one is properly clothed with the garments of Truth, later to be attained. One may be well-to-do on the plane of mortality, and yet be wretched and miserable when measured to the Divine Standard to be attained. One may gain the whole world and lose his own soul,

and be nothing before the Laws of Being. The poorest people after the manner of men may be the richest in spirit, and yet in this last century of balance between the inner and the outer planes of living, the poor in spirit have invited more enlightenment of the Spirit and at the same time taken a greater dominion over the things of the world, this placing the potential Christians in a better position than they ever before occupied, at the coming of Christ. This step was necessary to permit the Christians to take dominion over the things of the world, by which these things can be subjected to Christ, the Truth, when it is gained; though the subjection of the gained consciousness of Truth, as Christ, to the race, racially and universally, is necessary to entirely subject the forces of the world and to make it possible for the kingdom of this world to become the kingdom of God and His Christ.

18. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

It is the mortal consciousness that is unclothed with the Qualities of the Spirit, therefore is naked, but, unfortunately, it is not ashamed. It is only when it is clothed with the wisdom of the Spirit that it can see how naked it has been--though when the Plan of God works out universally, to which Revelation refers, the nakedness of those who have not clothed themselves with white garments, will be made manifest. The white garments are the bodies of white, the purified and redeemed states of being egos are to be when spiritually born. The gold of the Spirit, that egos are admonished to buy of Christ, and that is refined by fire, is the very substance of being, which they buy when they exchange the materialistic forces for their equivalent spiritual qualities, thereby clothing themselves with the essences of Truth realized, from which substance-essence the white bodies are produced. One is rich only when inheriting the gift of the Spirit, that of manifesting the real state of being with which one is endowed, in potentiality, from the foundation of the world.

There is naturally a time of the fulfilment of the Laws of God. This time is at the end of mortality. Then it is that one's attainments are declared or one's lack of attainment. It is the lack of attaining the goal set by God, and the fruits of godly unfoldment, that reveals one's nakedness, for one is naked when not clothed upon with the fruit of the united Wisdom and the Love, the parental Qualities, that bring forth the child of God in a redeemed state or nature. Yet, egos must be prepared to receive the gift of the Law of Divine Love, and all growth in mortality is the means by which faculties of spirit, soul, mind and body are developed sufficiently to permit consciousness to discern the things of the Spirit and to seek after the activities of Divine Qualities, by which they are spiritually unfolded and harvested as the first fruit of God and Christ. It is only through exchanging the gains of the material state for the spiritual that one buys the gold, refined by fire, from the Spirit, and puts on the substance of being from which one is clothed in the white garments or redeemed bodies. The white body was revealed in 1922 as the robe of righteousness, the fruit of the Spirit, the writer functioning in this body at intervals for a short period of time. The passing of these Qualities that made this body into the universal, was part of the projection of the Qualities of Christ Consciousness, attending the coming of Christ, the coming being the projection from an individualized Center to the circumference of the race. The white body is the visible expression of the spiritual state of man, and is snow-white with a certain beautiful coloring in the cheeks that makes for beauty of expression. The Body of Light which also appeared, and in which the writer functioned, is the Fourth

Dimensional Body that is visible in this world only in darkness or at night. The body of gold that appeared also as the body of the writer, and as radiations of gold in people, represents the substance-essence of the Creation that is always gathered to a center and distributed with the Christ Qualities, those relating reflecting, subconsciously, the presence of the gold. The gold substance-essence is as seed for the beginning of a New Order in the race, the radiation-energies of the unfolding and projecting Qualities of God and Christ that go out with the coming of Christ. These bodies, as relating to the writer, were as actual as her ordinary embodiment, and seen with the natural eyes.

"And eyesalve to anoint thine eyes, that thou mayest see." This is a figure of speech implying the necessity of oiling the eyes that they may be opened so that one may see or witness the actions of God. The only eyesalve that one can put on is wisdom, for being the eyes of consciousness, it must be opened to know the Truth before one can properly see; yet, since wisdom is never without love, its feminine counterpart, love acts as an ointment to the eyes to permit them to see the Plan of God and its unfoldment. The love relates to the ears, the receiving powers of consciousness, while the wisdom relates to the eyes, the perceiving powers of consciousness, the ears representing the Seraphim, and the eyes the Cherubim, though the one is not without the other. It can be said that the ears have eyes and the eyes have ears,--or the Seraphim is objective to the Cherubim, its subjective, and the Cherubim is objective to the Seraphim, its subjective. Eyes and ears are the only faculties of Divine Mind, the faculties of Man, or consciousness, being stepped down from the operation and coordination of these two. These two represent the Male as Wisdom, and the Female as Love, these two poles being the Parental Function of consciousness by which all of the Plan of Being is unfolded and carried forward.

19. As many as I love, I reprove and chasten; be zealous therefore, and repent.

To repent is to turn from the material tendency to the spiritual; or to turn from the course pursued to an opposite one, since repentance associates itself with sin, from which one should turn. Sin is any lack of knowledge and love of God, as well as activities in darkness promoted through ignorance and wilfulness. All sin has its seat in the will of the mortal defying and disregarding the things of God, since people as mortals are permitted a course of development in sin by which they develop their faculties of consciousness, and by which they may gain wisdom and love and offset their mortality. In the mortal course, people are reprovved and chastened in the law of sowing and reaping, this having the tendency to force them from the pursuit of that which brings pain, inharmony, woe and chaos. If they do not repent on this plane of living they become engulfed in the forces of darkness and move backward in the path of evolution, becoming at the end of mortality those elements of consciousness that are returned to hell, the foundation of darkness and chaos to make up the naught of another beginning in mortality. However, there are two poles of darkness, the high and the low, the high being made up of materialized forces, thought to be good and substantial, but which being adverse to the Plan and Intention of God, act as adversaries to Christ. These adversaries in totality make up antichrist, the realm of Satan that is as developed in hell and darkness at the end of mortality as the realm of Christ is unfolded in heaven and light.

It is not until one is able to discern the Light of Mind relating to the Spirit and its Plan that one is reprovved and chastened in the Laws of the Lord, thus being prepared to function the Truth when it can unfold. Hence, this message directed to one of the churches, relates to one of the centers of consciousness, in one unfolding in the Light and taking dominion over the darkness and limitation.

Such a one is chastened, being tried in his or her advancement, by which the wisdom and love are determined; though prior to this step, one must be proven in understanding and willingness. Until the natural man is perfected in being true, in being willing to understand and to apply what is gained, there is no carrying forward on to the spiritual plane of unfoldment. For this reason, the metaphysical or mental precedes the spiritual, it being the preparation to perfect the I so as to master all material forces to itself, and when gained, one is expected to surrender the I to the Divine Will in which one is prepared to unfold the spiritual in such a way as to later gain the Truth. The final chastening comes with the opening of the centers of consciousness, as churches, for in these the past records of darkness exist, hence, these elements of hell are released through the authority of Christ for use, but at the same time act as a chastening to completely refine, regenerate and redeem the ego functioning Christ, identifying this consciousness in eternal life and being at the completion of the universal work. This is to say, at the spiritual completion of the universal work, for it is not completed racially until it works itself out at the end of the cycle following the introduction of the Qualities of Christ to be worked out; hence, the one through whom the introduction of the Qualities is carried on is individually completed before the universal work begins, but is racially completed in serving the race, thus being graduated from the necessity of further birth or death in the racial course.

To be reproved is to be made conscious of errors committed, this being from the impression of light already received and made a part of the consciousness. One is expected to repent this error, supersede it with the Light of the Spirit, and so wipe off the record the darkness that arose because the Light had been gained. One must be zealous to repent, that is, filled with intense desire to correct errors as they appear, this enabling one to more quickly discern them as they arise, for their name is legion, and the consciousness is full of dark forces, until overcome with the Light. If a student finds himself or herself repeating an inharmonious experience, he or she may know that the forces within the consciousness that invite the experience have never been overcome and mastered with the Light, hence should look within to the remedy of the condition, rather than to wrangle with others about the experience. In fact, the first rule of growth is to look within oneself for the cause of all one's troubles; casting the beam out of one's own eye and thus discerning that most of the trouble that one invites comes from within. It is a scientific fact that after one has cleansed one's own consciousness, one will have opportunity to aid others in making a like attainment, and that one is also trained toward the universal service in the degree that one has served oneself. But if one has cleansed one's own consciousness, one is not going through repeated experiences of a similar nature. If not, he carries the forces inviting the discord, along in his or her own consciousness, even though changing his environment. If one is cleansed on the lower planes, the living proves it, for one is freed from the limiting forces that formerly beset one. If one is cleansed, the understanding is clear to discern all error and the will is free from domination and trickery. One can always check his steps of advancement, if honesty and fair dealing and the true are gained on the natural plane; but without a proper natural gain, there is no genuine spiritual gain nor any advancing mentality.

20. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

The door is the entrance of consciousness through which the Qualities of the Spirit enter to be unfolded. This is the door of heaven, for heaven is the realm of Qualities of Spirit, stepped down to consciousness, to be cognized or discerned, and worked out, so that one may gain a fuller understanding of the Spirit.

It is necessary for one to hear the voice of the Spirit before It comes in and becomes a part of one's consciousness, which it does when one sups with It. Even after one has heard the voice of the Spirit one must open the door, for It is standing before the door to come in, but will not come in except first, one hears the voice, and second, one opens the door to let It in. Yet, when consciousness has advanced sufficiently to begin the unfoldment of the Qualities of the Spirit, It stands at the door and knocks, but this is of no avail unless one hears the knocking and opens the door. All these ideas involve particular modes of advancement that are actual and real. The first insight into the Spirit is Its inspirations. "There is a spirit in man and the inspiration of the Almighty giveth then understanding." No one can hear the voice of the Spirit until the then of consciousness are identified, they representing the two poles of being, male and female coordinated as one. This coordination occurs when understanding and will are made one in spirit, which is to think and act in one spirit. Or it is to think what one should and to do it, and to know ~~that one~~ should not do and not do it; that is, discern what one should not do, which involves thought, and then have the will not to do it. The will must be the servant of understanding when the natural plane of consciousness is completed, though on the plane of mortality the will has dominated in spite of intelligence. If this condition is still present in a consciousness of a student, the natural is not completed, nor is the spiritual being genuinely unfolded, however much one may have his or her head full of knowledge, for without love, that knowledge is nothing. Love is in the will to do what one should do and the will to not do what one should not do. This doing pertains to thinking, speaking, feeling and acting, for all these forces must be subjected to understanding or intelligence. This is to coordinate mind, spirit, soul and body as one, and to move in a direct line to attain to the Love of the Lord.

One may receive impulses and impressions and psychic suggestions and other forces from within, but these are not the inspirations of the Almighty by which one gains spiritual understanding, for darkness is stimulated because of the movement of light, and before light can give way to the Light of the Spirit, the darkness can tell the ego all sorts of things as though they were the Truth, which they are not, for Truth issues from the Spirit and not from the consciousness of mortals, developed in duality of nature. If the student will make up his or her mind that all impressions, good or evil, of the mortal mind, are not the Truth, one can hold, "I hear only the Voice of Truth and obey it." Yet, in the absence of inspiration, one must act in the highest intelligence gained, doing on the natural plane that which conforms to the highest ethics of that plane, these not being offset by higher understanding. This means that one is fair, true, genuine, sincere, and finally impersonal in the handling of forces, not personalizing and materializing then as though they were people, even though conscious of their being projected by people, who to some extent make themselves at-one with what they express. The higher advancement only makes null and void the darkness, but the good of one plane is carried forward to the next, there to be superseded with a higher good, until the goodness of the Spirit that invites Truth is established. Spiritual goodness does not look upon the duality but upon the supremacy of light over darkness, good over evil, and sees that which relates to principles, hence good for all, to which spiritual good always relates.

If the Spirit of Truth, as Christ, comes into the consciousness to sup with it, it is because one is able to sup with the Spirit of Truth. To sup is to eat, to absorb and assimilate qualities so as to make them one's own, as the food eaten becomes a part of the bodily organism. One can open the door to the Spirit of Truth only when one has closed the door to the duality of forces, making understanding and will one, however adept one may be in gleaning spiritual knowledges from the without. Knowledges of the Spirit are not real and genuine to the consciousness un-

til they are lived, therefore it is the will to be what one knows, and the being of the knowing, on lesser planes of unfoldment, that prepare one to finally be what the Divine Will wills one to be. It is through the doing that one carries the qualities over to the bodily plane and makes them actual and real. This is the zeal of the Spirit, the capacity to do in keeping with what is known, thus increasing the ability to know and to be as one lives. Once the door is opened to the inspiration of the Spirit, the will of Being contained in these ideas takes over the consciousness, thus aiding in one's spiritual unfoldment, because one has died to the self-will; yet, before one dies to the self-will, one must will to do the ideas of the Spirit so as to perfect will and surrender it to the Lord, or the Laws of Being.

21. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

The overcoming referred to in these texts is that incidental to the end of mortality, though it is first premised to the attainment of the consciousness of Christ, the Truth, by which mortality is ended. Thus, one attaining the consciousness of Christ, the Truth, at the end of mortality is an overcomer and entered into the fulfilment of the promises contained in these texts. Since the first one who attained to the consciousness of Christ, as the Son, became one with the Father, he sat down with the Father in his throne, becoming the Male Pole of the Word in the exercise of the Power of God among men. But the second overcomer becomes one with the first overcome, and sits down with Christ in his throne. To sit down is to come to rest, which consciousness completed in the Word's service, universally, attains. This is to be a proven Principle of Being, utilized in the Plan of God as an active factor in the governing of the race in the cycle in which the race is unfolding the Qualities disseminated from the Overcomer. Thus, the race has looked to Jesus since the first coming of Christ because he is an active Principle in the throne of the Father, the Overlord of the planet and the race in the finishing of its mortal course. But in the immortality that follows, the two poles of Christ will be active in the government of the race, this completing the virgins, the two as one states, to the capacity of attaining eternal life, and bringing the race to the fulfilment of its immortality.

Anyone attaining the consciousness of Christ makes a like overcoming, hence makes a like attainment, though the many members of the Body of Christ are positioned in their services and functions after the Plan of God. Yet, the overcoming made by the first overcomer makes it unnecessary for the second overcomer to do again in the same way what was done by the first overcomer, though repeating in one's own living that by which the same Qualities of Truth are gained. This is comparable to the first and the second one making an automobile. The first one who made it had to go through the mental activities to bring the ideas into form and being, but the second one to make an automobile does not have to struggle to bring these ideas into form, for once formed, they are formed forever. Therefore the first overcome says to those who follow, "Be of good cheer; I have overcome the world." But the twice overcoming of forces of mortality, as developed in their masculinity and femininity of nature, is the capacity of all men and all women to put on the Male and the Female poles of Being, and to become the real Man and the real Woman; but this is not to say that they will not do any overcoming, for they will do that necessary to give them spiritual birth and to produce them as the fruit of the Spirit, but they will not do, in the same way, what has already been done by the first Man and the first Woman to enter into Overcoming of the world, the flesh and the devil. When one has become the Principle of Being one is destined to be, one does not need to go through the overcoming procedure again, hence, sits down in the throne of Being, according as he-she is positioned in the Plan of

God. It is the overcoming made by one Man and one Woman that fulfils mortality and establishes immortality, in which all men and women may be unfolded to conform to the Plan of God, but this is possible only through a system of living, in which they live, being conformed to that Plan. Hence the Plan of Scientific Government and Credit is established for all men and women, from the Church, or Christ Consciousness completed, by which all men and women, in their times and order, may attain to the Church, or consciousness of Christ, the Truth. One man and one woman, properly credited before God, is the revelation of the Science of Credit for all men and all women; but to touch all men and all women, Scientific Credit must be governmentally premised, for it is government that relates to all men and all women, as one.

22, He that hath an ear, let him hear what the Spirit saith to the churches.

It is possible for one to understand one aspect or two or a few of the Plan of the Spirit, in an outer way, discerning the Light, and yet not have the whole Light. It is possible to perceive these principles in relation to one center or church, and not see them in their relation to all the churches. Hence, the repeating of this verse at the end of each chapter, in which the characteristics of the churches are described. However, to perceive ideas or knowledges is not necessarily to receive them and to know them, for knowing is one with being. Yet, those who are taught at circumference, as is the group, gain enlightenment through spiritual knowledges, yet in receiving the knowledges they receive the Spirit that produced them; while those who are in the race mind are taught through the picture that the Principles cast. This time the Principles cast the picture of Scientific Government and Credit, which the race, living under, will attain to the consciousness of the real Government and Credit, that stand behind the outer expression and which are responsible for the righteous system of living present in immortality.

Chapter IV:

After these things, I saw, and behold, a door opened in heaven, and the first voice/as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter.

The fourth chapter of Revelation indicates action, the point that begins to show forth the fruit of the three, since three is spiritual completion. Four, when properly premised, is the fruit of the Spirit on the bodily plane, but such is not the case in the world of effects. But after the Plan is laid by the Spirit, action sets in, hence it is written, "After these things, I saw, and behold, a door opened in heaven." Heaven is the impressed Qualities of the Divine Plan, and in their totality make up Christ, though heaven as it is related to unfolding consciousness is insight into spiritual ideas and principles, but this is the heaven that passes away for it is not the completed heaven, and contains many concepts that are not entirely conformed to Truth. Hence, heaven must open in its own Law and make itself known in order that the Truth may be known, which Truth is not of one's self but of the Spirit of Truth, the identified Spirit of God.

The door of heaven is the entrance into consciousness of the Qualities of Being, by which they make themselves known; for they are actually known through their being. People may mentally understand spiritual ideas as principles and ideals, but that does not mean that they are actually known, for even on the natural plane they know only what they have lived, though they may have plenty of ideas about many things and be said to understand them. An inventor works out the invention first on the plane of mind, but bringing the ideas to the plane of form involves doing something, and then the application and use of the invention may neces-

sitate changes to meet conditions common to its use. This is comparable to the Plan of the Spirit which is idealized in heaven, and to which consciousness is opened to discern something of the Light before the Light opens in its own Law to make itself known through its being. Through making itself known through its being, conditions of darkness must be met and mastered, this being the opportunity for the overcoming, mentioned in these texts, which is the final overcoming by which one gains the reward or gift of the Spirit. The door opened in heaven is Christ, for it is through Christ that the Qualities of the Spirit are applied and known.

The first step of the writer's conscious unfoldment into being came with this verse, "Come up hither, and I will show thee the things which must come to pass hereafter." This is recorded in a tract published at the "Unity School of Christianity," in 1918, entitled "Weighed in the Balance." Having come into her spiritual illumination while in the business world, and this School hearing of her advancement, the School and the Laws of Life that were grooming the writer for her spiritual destiny, combined to get her to this School. Here she was associate editor and lecturer for a few years, coming to Chicago under the auspices of this School as a Field Lecturer--though already informed by the Spirit of the work to follow, and admonished to use this School by which to establish the Plan of the Real Church, even as it had used the writer in apparently furthering its cause. But, sitting at her desk at this School one day, she was suddenly lifted up in Spirit, and heard the words, "Come up hither, and I will shew thee things which must be hereafter," to quote the exact words and spelling; though associating this almost immediately with this chapter of Revelation. "Weighed in the Balance" is out of print, and is descriptive of those first efforts of the Angel of Light to convey its intelligence to a soul being prepared to later enact the actuality of what she was taught over a period of years through the tutorage of the Spirit. The tract carried especially the rhythm of the current of Divine Love, and was given greatly through the Spirit of Inspiration, but not as though the writer had never heard of the ideas, because the tract fitted into the keynote of her unfoldment, the overcoming of the love of the flesh with the Love of the Spirit.

It can be said that the present day action of this movement of the Divine Plan, as premised to this text, occurred at that time, in April, 1918, though it was not until November, 1922, that the Plan had completed itself individually and universalized itself. The "first voice" that is heard when the door of heaven is opened, is the first intelligence to move in the Plan of the Word, all Divine intelligence carrying forward its energy rate of emanation, that makes for sound or voice. The voice of the Spirit is not an audible speaking but an impression upon the spirit of consciousness by which one instantly knows, without thought, what is said, but only because consciousness is sufficiently prepared to receive the impression. This preparation involves the mastering of the mind of the flesh and the stilling of the forces of the senses in the presence of the Ideas of Truth and Light that one keeps the mind centered to, in order to make Light supreme over darkness. The voice is "as of a trumpet," meaning it has depth and tone and is distinct, having its own mode of expression by which one's attention is held to receive what is to be given.

The voice said, "Come up hither, and I will show thee the things which must come to pass hereafter." This is written in prophetic manner, for a considerable time was to elapse between the giving of this idea and its fulfilment. Whereas the same idea, given to the writer in 1918, implied the necessity of what was to come to pass, when immortality is established, though necessarily pertaining to the writer's own unfoldment first, and then to the group that is brought forth as

the first fruit of the Spirit. And the race, as it attains unity of consciousness, that necessary thing to come to pass hereafter, will step up to the spiritual path of unfoldment, to be opened in the knowledges and being of Truth. To come up hither is to be drawn up in Spirit into a realm that is above the plane of the world, where one may know the Plan of the Spirit. It is possible even in one's waking moment to be lifted out of oneself into a realm that transcends this plane, -but for this to occur one must be devoted to the things of the Spirit and keep one's mind stayed on the Spirit for Light and illumination. To show the things that are to come to pass hereafter is to see them in their spirit forms, where they first exist, comparable to an inventor seeing his invention in his mind before it is modelled and formed; or an architect seeing a house before it is built. The pictures that were seen follow in word form in later chapters, these portraying what is to come hereafter. Since Revelation is a picture of what is to occur at the end of mortality, we can today see these pictures in their states of fulfilment as well as understand the ideas of Revelation more completely, though the end is not completely worked out nor the works of these ideas completely revealed on the bodily plane. It is the spiritual conception of the ideas that endow them with Power to produce themselves bodily, hence the seeing of them now is important in aiding in their fulfilment, though this is in the Divine Will that is operative in the consciousness of Truth used to uncover this Book and to open it.

2. Straightway I was in the Spirit; and behold, there was a throne set in heaven, and one sitting upon the throne;

To be in the Spirit is to be absent in the mind of the flesh and to be lifted up to the Mind of the Spirit. This is not a trance, nor a vision, but an actual experience, wherein one is absent from the flesh but present with the Lord. To behold is to see, to look, hence looking, one given to see the Plan, sees the Plan in Spirit, though it has its form there, as a radish has its form in the seed of the radish. If one were opened to see the form of the radish, it would be spirit form, because not yet formed in the soil of the earth. Even so, the form of the Plan of the Spirit exists but this is spirit form or body, and not the actuality, for the actuality works out after the spirit and its form have been perceived and conceived by consciousness. The lifting up of John, typing the racial love in its highest expression, to see this vision, was a figure of the lifting up of the overcomer at the end of mortality to see it; for unless it was projected toward a consciousness, as to John, it could not be opened in a consciousness at the end of mortality, which consciousness as Christ contains John also, (for at this time, the love is subjected to Christ, the Truth, there being only the Love of God operative from Christ consciousness).

The throne is the seat of the rulership of the Word, though this rulership is in Christ, when the door of heaven is opened, for God rules through Christ. Thus man has intercession with God through Christ, he being the mediator between man and God. To be set is to be established. This throne was established at the first coming of Christ. The one sitting upon the throne is always the Word, tho the Word embodies itself in consciousness with the ego so embodied becoming the earthly counterpart of the heavenly throne, for the kingdom of heaven is opened in a consciousness conformed to Christ, the Truth, and is not outside of the realm of consciousness. Yet, consciousness is not, until it is conscious of the Qualities of Being, having put on the being of God as Christ, the Truth, or united Wisdom and Love. To sit upon the throne is to be in conscious rulership, having already attained mastery over that which is yet to be ruled and mastered, which figure exists only in regard to the consciousness of Christ, the Master of that which is yet to be mastered by mortals. An earthly ruler on a throne has not mastered and thus cannot rule others in justice or judgment.

3. And he that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne, like an emerald to look upon.

Gems associate with the Spirit on account of their purity and beauty. As forms of stone they relate to substance and substantiality. A jasper stone is, in its elementary pure element, green in color, while a sardius is thought to have been a ruby in the times of Biblical history. An emerald is green in color, thus we have the two colors red and green associated. Red is the color of animal life, while green is the color of spiritual life, in their symbolical significance, so these colors may be used to show the blending of the spiritual life with the natural, as the blending of the Life of Jesus with the life of John, or the Love of God worked out spiritually, with the love of the natural plane. All figures are significant of qualities, and when used to indicate something spiritual relate to principles of Intelligence. Color is one with tone, both relating to the ears, the former giving us art and beauty and the latter music and rhythm. The ears are directly the outpicturing of the Feminine Pole of the Word, and it is the Feminine Pole that is pictured in these texts, since by the Feminine the Plan of God is fulfilled, with the fulfilling of the ideas and principles portrayed in Revelation.

The rainbow always signifies the covenant of God made when consciousness was flooded with the end of material law and the forces it had promoted, and the negation thus promoted is pictured as waters in scripture. The rainbow is the sign of God's protecting power, that is ever present among men, through the necessity of the Plan of God unfolding by means of consciousness. That it was green in color, reflecting the color of an emerald, signifies a new start of the Life of the Spirit when these texts are fulfilled through the operation of the forces and qualities they represent. This fulfilment comes at the end of mortality and is the end, for mortality does not end except the forces that made it are known and superseded by the forces to be worked out as a New Order. The head types the seat of intelligence, so it is to say that the intelligence of the Overcomer, who sits on the throne, having attained the Plan in heaven, is established in being of what is known, which life is, for life is gained through the living of spiritual qualities, ideas, and principles. The Overcomer is the visible type of the prototype that exists in heaven, even as the model of an invention is the type of what is later to be worked out, but a picture of the first type worked out in mind. A prototype when related to the spiritual is an archetype, a primordial pattern, after which anything is modelled. This primordial type is Christ, but one in whom the consciousness of Christ is unfolded as knowing and being is the model, the visible pattern after which the race is patterned, by which those in the race attain to the original model.

The original overcomer as Jesus was the model on the visible plane for all, being the outpicturing of Christ, the archetype, or Divine Man Pattern that God idealized to be made. Jesus was the image of that Divine Man Pattern, but this pertains to the consciousness of knowing and being and not to the outer garment that clothed the consciousness, which garment partook of the world and returned to the world as elements, being nothing when divested of its Spirit when that Spirit is gained in Christ. The second overcomer is the likeness, the Woman of the Man, and brings into action the negative forces of the Word, those not before unfolded among men, hence establishes the Pattern for Immortality which is a different state of being from that common to mortality. The second overcomer is modelled after the first overcomer, the first to attain to the throne of Christ, and to sit down in that throne. The first overcomer sat down in the throne of God, in one Principle, but that which descended from him ascends to heaven in the second overcomer, making the two poles of Christ one, and bringing God to bear upon all men and women through working out in one Man and one Woman.

4. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

A throne is a seat of authority, that from which rulership issues. That elders were sitting upon the thrones implies that the rulership is that of the church, or Christ Consciousness, the central throne from which the Power of God issues. Therefore, it is to say that there is a central throne around which are grouped four and twenty thrones. The Central Throne is Christ Consciousness while the twenty-four thrones are the Twelve Centers of Consciousness completed in Christ in their male-female nature, or in the nature of the twain, the two-as-one. These are outpictured as the twelve tribes that are gathered from all peoples and nations, which constitute the visible Hierarchy of power to rule over the plane of government. But before these can be gathered, the Plan of the Spirit must be completed within consciousness, where heaven is, and from the heavenly plane projected toward the plane of consciousness, spiritual and natural, to bring forth its harvest or fruit.

The "white garments" are the purified states of consciousness necessary to permit the rulership of the Word to express. The crowns of gold signify the establishment of the substance (gold) of wisdom upon the intelligent centers of consciousness, without which the Plan of the Word could not go forth. From this inner Plan, it is quite possible that there would be twenty-four centers of consciousness coordinated to the One Head, Christ Consciousness, and which would constitute the central throne of Power among the tribes. This is to say that twenty-four egos would attain to coordination to each other and to Christ, to make up the central throne or Commission of Power in the outworking of the Plan of Scientific Government, on the inner plane of its expression, or as from the Church; for the rulership of God is directly functioned by the Church, who revealed as members of the Body of Christ on the visible plane, make up State in its spirit. But the completion of one ego in conformity to the Divine Plan, and the projection of the Qualities of this Plan, are essential to cause the twenty-four to be identified, for all issue from Christ in the outworking of the Divine Plan among men.

On the plane of the race or earth the twenty-four are doubled again, there being two poles of each, or a positive and negative of the negative, and a positive and a negative of the positive, so that all twos from the inner become four in the without. This is signified by the heavens and the earth, as spirit and body becoming on the plane of form the spirit, soul, mind and body, the two being promoted on the plane of form from the outworking of the two from the plane of the spirit. This when worked out doubles the 144,000 of the Tribes and gives rise to the 288,000 but who being twain in spirit are as one before the Divine Laws. The twenty-four elders as thrones of power are typified in the United States government, that is in figure the outworking Plan in preparation, as the forty-eight states, the twenty-four in dual on the plane of matter. It is only when the duals or twos that are opposite are coordinated to the Spirit or Christ that they become twain. The twelve sons of Jacob, the objectification of the twelve signs of the Zodiac, in working out became first the twelve disciples, centered to the One, but the twelve disciples become when heaven and earth are polarized at the end of mortality the twenty-four elders, centered to the One or Central Throne of Power. The Central Throne is the Messianic Center, the Christ Consciousness, the Overcomer, of whom these texts are first and primarily descriptive; for they are descriptive of Christ's expression at the second coming and what works out from that revelation or coming. The two departments of consciousness, perfected in the Love of the Lord, by which is the Love of the Neighbor, or Scientific Government and Credit,

are four-square, the coordination of the spirit, soul, mind and body to the Divine Laws (Lord) completing the consciousness and establishing the individual and the racial result as the fruit of heaven and of earth.

5. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Lightnings signify the fire of the Spirit that goes forth in the functioning of the Word; voices the intelligences of the Word expressing and carrying their own energy rate as penetrating powers of the Spirit; while thunders are the interior forces that support the expression of the Qualities of the Word as Truth, that convey their power to be felt on the plane of the manifest. The coming of Christ is described in scripture as the lightning moving from the east to the west, and thunders always attend lightnings, though in relation to the Word, they may not be noticed except as the penetrating powers of the Word, as Truth, to universalize itself in the consciousness of the race and to stir it up for its next step of transition. Voices are the audible expression of the Qualities of the Word, though the realization of Truth thought and felt is the inner voice of the Word, so that to live is to radiate the Qualities of the Spirit, though their expression toward the audible plane is necessary to fully penetrate the physical domains to produce bodily results. What one thinks and feels within the consciousness will produce effects according to the nature of the thoughts and feelings, but to voice what is thought and felt is to produce a bodily effect. When Truth is voiced, through the authority of the Divine Laws, the emanating energies of the knowing and the feeling or being of the Qualities of the Spirit are projected so that all who will may receive them, and undergo a transition, common to their own states of development.

"And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. The Seven Spirits of God are the Absolute Intelligence as God in expression as the seven Qualities of Being. These are Wisdom, Love, Substance, Understanding, Will, Life, Truth. These Seven Spirits are called Days in the first chapter of Genesis, these being movements of the Divine Intelligence or Word, with their corresponding impressions upon chaos to produce the night or darkness of the day. These Seven Spirits aggregate as one in the consciousness of Christ, for the Word in its expression is the Seven Spirits. Seven is the fulfilment of the Law of the Spirit, the seven as One being that which is before all movement to form, and the seven and one being the Cause of all formed expression; These lamps or centers of Light, with which is the Love of God, as the fire principle, are before the throne, for without their centralization as One there would be no throne. These Seven Qualities embrace all intelligences that are promoted on the plane of consciousness, as well as all forces of darkness promoted being opposite in nature to these Qualities of Being. The fire in its movement toward the racial plane that is opposite to God, takes the form of wrath that is Divine in nature, but toward the spiritual plane of consciousness it becomes the love and zeal of the Spirit to carry forward the Cause of God and Christ that the Plan of Life may be fulfilled.

"Lightnings and voices and thunders" are the three degrees of the Word in expression, from the interior throne. The Fire or Love of the Spirit as lightnings, the Wisdom as voices or emanating Intelligence, and thunders as the vibrational forces that make for motion in matter to give form to the unfolding Love and Intelligence. Lightnings pertain to spirit, voices to soul or consciousness, and thunders to body or forces felt, which issuing from the Word have the power of translation from mortality to immortality.

6. And before the throne, as it were a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.

It is not to say that a sea of glass was before the throne, but that something likened unto a sea of glass was before the throne. Figures of words are used to convey knowledges, and it is impossible to make a comparison of Truth with anything earthly or on the unformed plane, though one may try to make such a comparison. But in doing so, one says that the spiritual principle is as such and such a thing, even as the text conveys the idea. The seas are important in the formation of the planet and the universe. Seas and waters are used in scripture to convey ideas as to the unformed substance of the Creative Plan, though they are also used to convey ideas as to the worked negation that is to be no more because wiped off the record of consciousness. That likened unto a sea of glass, that was as crystal, is descriptive of the substance-essence out of which the New Order is formed at the coming of Christ. Yet, this substance-essence is eternal and existent from the foundation of the world, but that it is associated with four living creatures in the text shows that it is worked substance-essence, that made a-live.

Sea signifies the Feminine essences out of which the land is formed. "And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good," from Genesis, showing the formation of consciousness and the planet (for both are identical in essence and forces) as two distinct elements, the unformed as the Seas and the formed as the Earth or land. The sea that is like unto crystal is the pure Substance of Divine Love gained as the Feminine Pole of the Creative Plan at the end of mortality, from which the New Order or state of being is formed as Immortality. A new heaven and a new earth are to be formed, hence the reduction to substance-essence of all that has been through its conformity to the Principle of Divine Love, makes a living substance that as the unformed essence of the Creative Plan is used to give form and tangibility to a new expression of man and the planet. This would be before the throne, for the rulership of the throne as Christ would have to work with something to give expression to newness of spirit and body, or heaven and earth. The Sea that is as glass that is like crystal is the Unknown of God to be made known, hence is pure and unadulterated in nature, though commingled with this is that which has been known reduced to its essence in Truth, this giving living quality to the Unknown of God never before made known or worked out; for of such is the nature of immortality to be worked out among men, following the translation of consciousness from mortality to the nature of immortality.

"And in the midst of the throne, and round about the throne, four living creatures, full of eyes before and behind." Individually, these four living creatures are Spirit, Soul, Mind and Body, the four departments of consciousness that are brought down-to-date from the past, and which look toward the future, when consciousness is completed in Christ. Eyes signify Intelligences, hence these living creatures are full of eyes before and behind, having the fullness of the past and the fullness of the future, in essence, established in them. The throne about which the four living creatures center is Christ Center within, the controlling Power of God in Man, and through which God expresses more of Itself to be known and to be. Planetically, the four living creatures are the four signs of the constellations, that relate to the government of the United States, viz. Leo, Taurus, Aquarius and Lyra, with the central throne in Taurus. However, the central seat of the control of the planet is from Man, conformed to Christ, and not from the planetary signs or system to which a national consciousness centers; but it is interesting to coor-

dinate the United States to underlying Creative Principles, for there could not be an outworking of the second coming of Christ independent of the national life. Thus a nation is prepared to house the second coming of Christ, and the symbols of its living correspond to the principles hidden in the figures of this Revelation, by which one may read aright many other signs that show the fulfilment of mortality and the establishment of immortality. The constellations relate to the planet and certain aspects of them relate to certain nations, therefore the likening or relating of certain planetary signs to the United States, as suggested by these figures.

The writer recalls her experience at the opening of the Book of the Laws, to which the opening of the Book of Revelation pertains, for the Book is always within consciousness and is opened when conformed to Christ, and the time has come for the movement of the Word to further unfold its Plan. This occurred early in November, 1922, which marked definite movements of the Divine Plan to be unfolded as the New Order, as well as the infoldment of forces of the old order and their reduction to nothingness or to complete oblivion. Lying on the daybed about noon, in her apartment, being more or less overcome by the movement of the Divine Forces, she suddenly departed through the wall of her room into the hall and through the wall under the window, finding herself in a black-as-night canopied sky area, in which there was nothing but creatures, full of eyes; or creatures that were only eyes. The writer became an Eye, and darted the full length of this canopied realm of darkness down and back again (she does not believe she made only the one trip though this is a bit indefinite) and then consciously came through the wall where she went out, hitting her body that was left on the daybed as she returned, so as to be conscious of herself as the Spirit and the body as two. As she struck the body, giving it quite a bounce to the wall, she was crying "European War in Chicago." In fact, all the eyes in the canopied, black-as-night realm, except for the eyes that made the light, were crying, "European War in Chicago." This was a forerunner of the "War in Heaven" that was fought in Chicago, and which possibly contained within it the plan of the War to end mortality and to bring about the New Order. But it is easy to know that these "living creatures" were full of eyes, and to know that the outworking Plan of God is as mystical as these figures in Revelation, yet hiding matters of tremendous importance, all of which cannot be discerned except as they work out and make themselves known. Even so, Revelation was a closed book to the writer until the movement of the Divine Laws to end mortality and to unfold immortality, as beginning November Third, 1922.

7. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle.

It is not that these creatures were what the figure implies, but that they are likened to them. Hence, the first creature was like a lion, and since it is the Lion of the tribe of Judah who prevails to open the book, it is a figure that is used more than once in this Revelation. The lion is Leo, when related to one of the constellations that influence this nation, or the United States. However, spiritually, the lion signifies the supreme power of the animal man to connect with the human qualities and to become spiritualized. The lion is the "king of beasts," hence has in the figure an influence over the nature of consciousness on the plane of spirit, for the spirit is the seat of power in spiritual man, it being the nature of his development, when endowed with power which is one with wisdom. This power is objectified in the mortal as the animal nature, but when one is sufficiently developed one utilizes this power to become spiritualized. It is wisdom gained that is the Lion of the Tribe of Judah, but this is not gained without the union of understanding and will by which the animal nature is superseded by the spiritual.

"And the second creature like a calf." This is the sign of Taurus and relates to the bodily domain. This is also related to the West, the opposite of the East, the spirit, or within. While Taurus is the Ox and associated with the parent stock of the United States, Great Britain, being written into her symbology as "John Bull," the calf is the young ox, the beginning of a new order, and when related to the Creative Plan is the capacity of the will of man to be divinely governed. It corresponds to the childlike heart and state, necessary to inherit the kingdom of heaven. The ox, from a purely material mortal plane pertains to the power of the mortal will, and is a picture of stubbornness, resistance, doggedness and such wilful expressions as the activities of living may call into action. But in relation to the spiritual, it is the capacity to stand by principles, to be receptive to the Divine Will, to be adamant in allegiance and devotion to the Cause of God and Humanity, and such other godlike qualities that give the Word a faithful representation among men. One of the chief accusations made against the writer in her unfoldment of Truth, and made by those who claimed to love the Truth but who resented anyone really knowing it, was, "It would be easier to move the Mississippi River out of its course than to move you to change your mind," to which she always replied; "Yes, when I am taught of the Spirit and know through the Spirit of Truth." Fortunately, the writer was born under the sign of Taurus and has all the influences necessary to sustain the position of Truth at the end of mortality; though born slightly on what is called the "cusp" connects with Aries, the sign of the "Lamb." However, the writer has never been greatly interested in solar biology, knowing that it is in ourselves and not in our stars that we have the capacity to unfold. But where unfolding principles suggest planetary connections, she views with interest the coordinating activities of planetary forces with the consciousness; but at the same time knows that the center of control is in the ego and not in the signs of the Zodiac or in planetary influences.

"And the third creature had a face as of a man," signifies the Soul, the center of consciousness of the natural creature who appears to be a man and yet is not. This is associated with Aquarius, but in relation to the United States it is "Uncle Sam" as a symbol. However, symbols are not living, but only reflect ideas to be worked out as reality, therefore the man to be worked out is the Manchild. This is the offspring of the Feminine Christ Principle in which is the Mothering Quality of God to give birth to the living man. This sign is associated with Libra also, meaning Man, but the zodiacal signs have many interrelations in their relation to individual consciousness (and to a national consciousness), which the writer doubts anyone can definitely and scientifically trace in detail. And if they can, of what purpose is it if the Truth is not known? The knowing of the Truth will place everything right, but the knowing of biology only gives one an insight into conditions at the birth of people or the formation of planets and nations, but these change, because subject to advancement. It was the ability to see wherein all said in relation to Taurus, from a material standpoint, did not apply to the writer, born under that sign, that she refused to give time and energy and thought to the study of biology. One can, through unfoldment, change all the tendencies with which one is born, proving that one is the master, through spirit, soul, mind and body, and that one is not mastered by any influences, when coordinated to Truth.

"And the fourth creature was like a flying eagle." The eagle types the Mind, but the Mind of Christ, that is eternal in nature; though as a material sign it can relate to the mortal mind that is a "bird of prey," usurping to itself all mental activities and passing them over according to the nature of the will and understanding, whether they be true or false. The Mind pertains to the North, and when flying, is in the law of projection, emanation. This causes the intelligence or eyes to be projected toward the universal cosmos in which all live and

move and have their being, each picking up or absorbing to himself or herself, according to the state of unfoldment. For this reason, the race has advanced the last century to the capacity to move to a New Order, though is yet to be tried as to actual attainment, through the advancement of the few. However, it is the consciousness of Truth that finally enlightens and causes the consciousness of the race to be tried and proved, thus proving the racial fruit as well as the fruit of the Spirit. As principles and qualities, the lion is Wisdom, the calf is Substance, the man is Truth and the eagle is Life, but in relation to the real state of being. The man and the eagle are conspicuous in the symbology of the United States government, while the lion and the calf are conspicuous in the symbology of Great Britain. Great Britain is the natural center of material power, but the United States becomes the center of human power, that is prepared to receive the Divine Power, operative from Christ's second coming, thus becoming as a nation a type of the Manchild that is directly brought forth as the fruit of the Spirit as those who attain to the male-female nature.

8. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come.

It is evident from the text that the four living creatures are activities of the Word, completed in their unfoldment as six wings, or emanations of intelligences, for when consciousness is full of eyes, round and within, it also has wings, or capacity to project the qualities into the cosmos. (The eye creatures heretofore explained and witnessed by and in the writer were as flying creatures, darting like birds in this canopied realm of night). The six wings are comparable to the six days of Creative Law that must fulfil themselves before the seventh or the Lord's day is present, hence is the unfoldment of intelligences through the planes of spirit, soul and body to become known as Mind. The seventh shows the spiritual completion as fruit, but the six is the completion to produce the fruit. The four living creatures as the departments of consciousness are entirely consecrated to the Lord and to God, hence are established in the purity necessary to perceive the holiness of God, the Almighty, and Its Laws of expression.

God, the Almighty is the name applied to the absoluteness of Being, It having its activities by means of Laws called the Lord, which are contained in the consciousness of Christ. Christ is God-Qualities identified as being. This identification is in consciousness of Man, though Man in whom the Qualities of God as Christ are identified, is male-female in nature, hence the Divine-human state. The objective man is as the mortal but the inner man is as of the nature of God. Holiness is oneness, for apart from oneness there is mixture, hence lack of holiness. The Lord our God is One, oneness being the nature of God, Christ and Man, when the three are coordinated as one in the Word, and as the Word. Spirit, soul, and body must be whole in spirit to function the Laws of God, as Lord, and to permit the Power of God as the Almighty to express. This expression is through knowing and being, for to live in coordination with the Qualities of Being is Christ-being, with the knowing emanated as energies of fire and light in ideas and words that convey the Truth.

As Being, God is, but this being is Christ Consciousness. Before God is being, God was, for what is to be must precede the being. God who is to come is the coming of Christ, for God has expression toward consciousness as Christ. God has direct being among men only through Christ, and since Christ's first coming was withdrawn after its Plan had been introduced, there is another coming or

movement of God, called the second coming. It is at the second coming that God's Plan for mortality is fulfilled, the Principle of Divine Love fulfilling all law and establishing the birth of the living men, as well as the fruit of God and Christ brought forth from the result of the two movements of God, as Christ's first and second coming. The Plan of God indirectly expresses when the Spirit of God is withdrawn from the domain of the cosmos, as in the first coming of Christ; but the second coming is identified when that projected from the first coming is gained in a consciousness, this consciousness becoming the Throne for the further action of God. Thus the two comings of God, as Christ, complete the Male and the Female pole of the Word, establishing the Principle of Oneness in the earth by which the twain or two-as-one can be identified as the virgins--as well as giving birth to the living men through the function of the second Eve, who as the Bride of the Lamb, is the Mothering Principle in action to give birth to Man in his real human nature.

9. And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever, 10 the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne saying,

In twentieth century expression, the text could be translated as follows: When the four departments of consciousness, as the four living creatures, shall recognize Christ, the Truth, as the ruler and the author of all, giving all honor and glory and thanks to God and Christ that are eternally alive, the twelve centers of consciousness, in twain, that govern bodily expression of the individual and of the universe, will be coordinated with the Central Throne of being, this bringing the body into subjection to the Spirit. As it is in mortality, the spirit looks one way and the bodily expression looks in an opposite way, there being no coordination and no subjection of the bodily expression to the inner controlling Power. The text is written in future tense, and one condition hinges upon another. When the living creatures shall give glory and honor and thanks to Christ-Truth for all that they are, then the four and twenty elders shall fall down before the central Throne of power and Him that sitteth upon it, and cast the symbols of their ruling power to the one Central Throne; for when the four departments of consciousness are in subjection to Christ, in the inner governor, the activities of the consciousness as to bodily expression or form will also be in subjection, for the inner domain of consciousness subjected is the outer domain also in subjection. To worship is to adore, to be in adoration of, while to give glory and honor and thanks to the central throne of God, as Christ, is to know that one of himself or herself knows nothing, but is only an unfoldment of a Plan of God established from the foundation of the world, when consciousness is coordinated to Christ-Truth. Otherwise, it is nothing until coordination has been established with the inner Principles and Laws.

11. Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

God is the Source of all Being. Because God is, all has been created from this Source, therefore consciousness cannot take any honor or glory or power to itself or for itself, but must give it all to the Source of Being. The more one can do this, by being in the consciousness that enables one to do it in a genuine spirit, the more glory, honor and power of God can express to make known the Allness of God; thus all power is to the powerless. All honor is to one who does not honor himself or herself as apart from God, and all glory is in witnessing the glory of God as it permeates the consciousness with the ecstasy of the Spirit. The Lord

as the Laws of Being (God) is worthy, for consciousness would have no worth or value without the Plan of God working itself out, nor would it be without the Being that pre-exists it.

The declaration that God did create all things does not mean that everything that exists in the world is created, or that it existed in the Plan of God, for scripture definitely asserts that the world is not of the Father or the Laws of Being but is of the world. That is created that partakes of the nature of the Spirit, the creation being the idealization in Wisdom and Love, or in Father-Mother Being, of what is to be. It is the Will of God that creates, that gives the impression in Divine Intelligence to that which is to be formed and brought forth. It is in the formation of that which is created that the world arises, the factor of darkness being present as chaos in the Divine Plan, and receiving the impression of the movement of the Light, in which is the image of that created to be formed. Darkness acts as an agent in this formation but it also increases in its own element, bringing forth after its kind in Divine fiat, thus producing the elements of chaos as wickedness, adulteration, disorder and dishonesty as the mortal nature in elements, with which everyone born into the world is more or less aligned. Lifetimes of progression of rays of Light, as intelligences that make up the spirits of consciousness, give rise to supremacy of the Light over the darkness, so that one may come in greatly freed from the enticements of darkness, provided one has consciously taken mastery over the dark forces while living. One is no more advanced tomorrow than one is today, hence, "Now is the acceptable time; now is the day of salvation."

The making of things is opposite to the creation; even as the forming of a model, of what the inventor has created or idealized in mind, is opposite to creating the mental picture of that which is to be formed. God creates, but man makes. Yet, the creation of God is carried forward as to its formation by means of man, conformed in spirit, soul, mind and body (will) to the intention and purpose of Divine Intelligence. It is in knowing the Truth that the Creative Will of God is liberated and allowed to enact itself, for the will is in the idea of Truth as its will to be, as well as the ideal to be formed impressed in the idea; just as a radish is impressed in the seed to be sown. Thus the holding in mind ideas of Truth, common the last century, was preliminary to the preparation for the Creation to begin its unfoldment, though only those attaining to the capacity to be at one with what was held in mind could furnish the momentum of will by which the Will of the Creator could act. The redeemed will of man is the Will of God, for if God had a will to form independent of the will of man, the race would be at the mercy of God and subject to a formed expression about which it knew nothing and with which it would have no power to cope. But since the will of man must be subjected to understanding, and understanding subjected to Light, and Light to Truth, in which is the Will of God to be formed according to Its Creation, the formed expression of that created by God is through the agency of man, conformed to the Plan of God. This makes Man the master of all that is formed from the creation when he is master of himself; though it remains for that mastery to appear in the Herself of the Word, when body is subjected to the plane of the Spirit. For all is gathered back to the Mother Principle of God from whence it came when the time has come for the direct revelation of God to be manifested among men, and the kingdom of the world is subjected to God and Christ.

Chapter V:

And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.

The right hand is the power to express, while the left is the power to receive. Him that sat on the throne is the ruler, this being Christ. Christ contains the record of the Word to be unfolded, hence the record is the book written on the back and within, that is, containing what has worked out of the Word and what is to be worked out, these constituting the two movements of Omnipresence. They are the Known and the Unknown, the gaining of the Unknown as the Known causing a movement of the Unknown to introduce more to be known. The gaining of the known from the Unknown introduced to be known is the end of a cycle. That written within is the absolute Unknown of God to be introduced to be known, this introducing itself through Christ. That written on the back or the outside is the known gained by which another Unknown introduces itself, when the book is opened. That the book is close sealed with seven seals implies the seven spirits of God or Intelligences of the Word not yet liberated, but ready, and sealed so that they cannot be known until the book is opened, and then only spiritually, for their outworking is the bodily result that follows their introduction into the cosmos of the race. Since that gained at the first coming of Christ, as divine-human character, ascended to the right hand of the Father, the book is in the right hand of Christ as that fuller action of God to be liberated, when the time has come for the book to be opened. The book of the Word is the living record of the Word's unfoldment, of which the Bible is a figure in words, for the Book of the Word is in the consciousness of one attained to Christ, the Truth.

2. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

The strong angel represents a heavenly or spiritual intelligence in action to open or to make known the Record of the Word's unfoldment, as it has been and as it is to be. The great voice is the emanating energies of Truth realized in relation to the spiritual, it always representing the penetrating energies of the Word itself in consciousness in which intelligence is progressed so as to know that there is more of God to be known, and that a Plan is unfolding to make it known. This Plan is set forth in figure in Revelation, though its reality is in the consciousness of one coordinated to Christ, the Truth. One must follow Christ in the regeneration to sit upon the throne of his power and to be as an angel in purification and intelligence to know the mysteries of God and Christ. Worthiness is in coordination of consciousness to inner Principles and Laws and is in no sense a sentimental matter. If one can receive the things of God, it is because the consciousness is in the godly relation required; if one cannot receive the things of God it is because the requirement is not met, for God cannot withhold anything from Itself, and an unfolded consciousness of Christ-Truth is the unfoldment of Itself. Man is not something apart from God but the manifestation of the Qualities of Being in forms of expression, as spirit, soul, mind and body coordinated as one.

Seals imply something closed in, that cannot be opened by Man. The word seal comes from the Hebrew word meaning to seal, to close, to shut up, to consummate. The seals of the Record of the Word, as the Book, are closed after every movement of God, and opened only when another action of God occurs. However, the creation has been sealed since the foundation of the world, and its Plan only spiritually opened at the first coming of Christ. It is at the second coming that the bodily revelation of the Plan is made known, for then is the time when the outer kingdom is subjected to God and Christ, and the fruit of the Spirit is revealed, spiritually and physically as one. This is the case in the Overcomer, and this is the Type or Standard to be attained by others, for the body of the Word was revealed in 1922 as the Body of Light, the body of White, and the body of gold, the three degrees of the Word making up the Qualities that are brought forth at the end of mortality,

but which are sown as substance-essence to give form to the unfolding Plan of God in immortality, and to raise up the group of the second resurrection. There is a period of time in which the Word individually completes itself and yet has not universalized itself. This is the time, when the intelligences of spirituality ask how the book is to be opened and by whom? This time was from 1920 until 1922, in the outworking of these principles involved, when the writer was in great expectancy of the coming of Christ, but could not know how or when of its coming. During this time, she spoke to those close to her of the "Great Event" to take place, but did not publicly declare the many things going on within the spiritual domains, but was busy writing them out as the book, "Science of Love With Key to Immortality," to which could now be added a sequel embracing the Universal action of the Word, as the book herein named greatly pertains to the completion of the individual in Christ-Truth. She can see how many of these figures were enacted in her consciousness during the years of the unfoldment of a Creative Plan and its being made known to the consciousness, commencing in the fall of 1918 and continuing in different degrees even unto now, (A.D. 1941, I AM 19th Year) though in a universal manner.

3. And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.

The heaven signifies the spiritual domain, the earth the bodily domain or plane of the natural, while under the earth pertains to the subconsciousness but which may also contain the stored up outworking of the things of the Spirit not yet consciously gained or known--since all that passes into the subconsciousness, good or evil, becomes a part of the negation that is stirred up when the light of mind is opened and one begins to reap consciously the fruit of his or her sowing. It is to say that until the time had come for the book to be opened, no one could open it, regardless of the state of advancement, for these matters are timed in the operation of the Divine Law, as exactly as we would time some event or enact something of importance on the exact minute of time. Yet, this time in relation to Omnipresence is in the movement of the Divine Will and not in what we call time on the plane of mortality. To look upon the book is to perceive its intelligences, which perceived liberate themselves, this opening the book. Hence, when the time has come for the order of mortality to be ending, the time has come for the Creative Plan pertaining to immortality to open, but no one can open this book except the operation of the Divine Laws in the consciousness functioning then. For God and Its kingdom is not something apart from the consciousness of man or woman, but is a realm of Being within consciousness when consciousness is coordinated to its Principles and Laws.

4. And I wept much, because no one was found worthy to open the book, or to look thereon;

The much weeping associated with the idea of opening the book is the yearning and sorrowing for the revelation of the fruit of God that is present in consciousness through its inability to be conformed to the Divine requirements, though this may be attended with actual weeping. But the weeping is more a feeling that there is none worthy to permit the Plan of God to unfold among us, which the writer felt greatly from her own spiritual illumination, this taking a form of feeling sorry that God could not be Itself among men because people could not function what God required to permit Itself to be revealed. This was a great impetus toward her spiritual unfoldment and her allegiance to the things of the Spirit, in her early steps of growth, this coupling with the faith that God would reveal Itself if It had anyone through which It could express. Christ is held in bondage until the Plan of God is perfected, hence the text implies the yearning of Christ Spirit for its own liberation, which can only come when it can work itself out in Man or

Woman conformed to its Qualities. It is evident that this yearning of the Spirit to find one worthy enough to function its Qualities is counterparted by consciousness feeling sorrowful that it is not worthy, though the two are as one in their unfoldment. That is, one feeling sorry for God because Its Plan cannot express is sorrowful not to be fit so that it can express, this being a part of the movement of the Spirit to prepare the Way for its own expression, which is always by means of consciousness of man or woman (though in reality a man or a woman so positioned is male-female in nature, for God would have to have Its own nature by which to express).

5. And one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof.

The Lion is spiritually Wisdom, though since Wisdom is not without Love, and Love is the basis of all production, it is Love that opens the Book. Yet, Love cannot act without Wisdom, though it only requires the movement of one of the elders to acknowledge that the book can be opened. That is, one center of Intelligence in its two-fold expression is sufficient to open the book. This would be the united center of Wisdom and Love, which as one is Truth. This center is designated Love rather than Wisdom, since they relate to the bodily domain or the outworking of the Qualities of the Spirit. Evolution is fulfilled through mortality being completed through the twelve signs of the Zodiac, the one in which the fulfilment ends being the beginning of the new order, when this is related to the planetary laws. This is Leo, the Lion, typing the Spirit of man completed. This completion is in Christ, therefore, it is Christ who is in reality the Lion that is of the tribe of Judah, the Root of David.

Judah means praise. The tribe of Judah exists in consciousness as one of the twelve centers, and since praise issues from the exaltation of the spirit and this comes through increased love, this tribe relates to the Love Center. Objectively the tribe of Judah relates to that racial current that is centered to unfoldment of the feelings or the heart, and is associated distinctly with the Jews. But since the outer plane is exactly opposite to the inner, Judah would relate inwardly to the controlled love or feeling, hence to the gaining of Divine Love by which an action of God could occur. David, meaning well-beloved, signifies the humanity of consciousness in which the spiritual unfoldment is promoted, this being receptive to Christ and its activities at its coming. It is the spirit of man subjected to the Spirit of Christ that changes the nature of man from the animal to the human, as God intended it to be. That an overcoming is involved implies the necessity of following Christ in the regeneration, if one is to sit down with him in his throne, even as he overcame and sat down in the Father's throne. This overcoming centers to the mastery of the sexual love to gain the spiritual by which the Love of God is opened, and the mastery involved in giving this Love toward the life of the race that it may be raised up to a like state of regeneration and eventually freedom from sin.

When the time has come for consciousness to be used in the movement of the Divine Will by which that of God to be known is introduced, and that which is worked out is translated or annihilated, the seals of the Record are broken and the Law of Divine Love with Wisdom sets itself to fulfil the Divine Plan in the race. Consciousness may not be able to detail exactly how this is, but is aware that it is because strange acts of God occur, both individually and universally to attest to their action in service to all. Thus all honor and glory and praise belong to God and Christ for the opening of the seals and the movement of the Plan of God to fulfil itself; though this Throne of God must be seen as in Man-Woman and the Mes-

senger received, in order that the message of the Word be received. "He that receiveth me receiveth Him that sent me." An Overcomer approved of God, by which the Plan of God is not only known but has its being to fulfil itself in all who can receive it, ought to be approved by men, else people set themselves in judgment against the judgment of God and reap to themselves the chaotic forces they invite by their conduct.

6. And I saw in the midst of the throne of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

The Lamb is the sacrifice. The sacrifice is consciousness, attained in innocence and purity of the Truth, through which Christ operates to perform the works of God. This Lamb stands in the midst of the throne of the four living creatures in the midst of the elders. This is to say that the four departments of consciousness, spirit, soul, mind and body, that are in the midst of the twelve centers that are polarized in their negative-positive qualities, form the throne in which the Lamb stands. While the Lamb is as though it has been slain, this is a figure of the capacity of the Divine Laws to use the gains of Truth in service to all and still leave the one, sacrificed in this Passover, in alignment with the Qualities of Truth. This is the mystical figure of Christ's death in being given for the life of the world, and yet not dying; but to be given, there must be a sacrifice, an apparent loss of what has been gained, which is the passing of the Known as carried to the Unknown that is introduced, but which is increased and multiplied in the mixture with the Unknown so as to produce more than that formerly known, for that which is to be is also unfolded as well as what has already been more perfectly revealed.

Horns signify powers, and seven horns would be the powers of the Seven Spirits or Qualities of Being expressing with their Intelligences, these going forth into all the formed plane at the projection of the Truth as the Lamb that is as one slain. The seven Spirits of God as one Spirit, Christ, given for the life of the race, is the projection into the consciousness of the universe, racial and planetary, of the intelligences and powers of the Plan of God, this unfolding itself by means of the forces of light and darkness to establish the New Order. It is the introduction of these Qualities as the Divine Intelligence and their powers, that causes the old order to run down and to go into dissolution at the end of mortality, now working out. This is also the reason why the material things no longer work out under their own law, for they have introduced into them the controlling power of God by which all things work together to serve the Cause of God for Humanity. The four living creatures include all the departments of individual consciousness, all the directions, as well as the within and the without, the above and the below, therefore coordinated with the governing powers of the bodily domain, the elders, embrace the unformed and the formed planes of consciousness and the universe.

Jesus was called the Lamb of God. He was also called the shepherd of the sheep. A lamb is a young sheep. The Lamb is the consciousness of Man-Woman gained in Christ, that new-born thing of God that is given for the raising up in the race of others of a like character. It is the Lamb of God that taketh away the sins of the race, this being accomplished by introducing the Qualities of God as Being and Knowing into the consciousness of the race, these acting to overcome the forces of the world and those aligned to them; as well as to stimulate the forces of darkness to their complete overthrow. For the sacrifice of Christ is that the forces of the world may eventually be sacrificed, that the fruit of God's Plan may be re-

vealed, and the kingdom of this world subjected to God and Christ.

7. And he came, and he taketh it out of the right hand of him that sat on the throne.

He that sat upon the throne is Christ, but he that taketh it out of the right hand of the one who sat upon the throne is consciousness in whom Christ rules, and who is then made to be the Central Throne by which that aggregated within may be projected to the without. There must be a passover from the interior realm of heaven, in which is Christ, to the exterior realm called Man (Man-Woman), in order that the Powers of God and Christ may be projected to the race and into the forces of the planet. This is the Will of God passing into Man in whom the racial function of the Word is performed, and yet the two are one in the Divine Law, God being without manifestation except by means of Man conformed to the Qualities of God or Being.

8. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

Primarily, the Power of God is centered to the inner Throne as Christ, but immediately the Lamb is identified, the power centers to it, meaning that there is a movement of the Power of God and Christ from the inner realms to the outer, by which it may be introduced into the race and the planet. Thus, Man centering to Christ-Truth becomes the Throne to which Christ centers, for in this is the law whereby one subjecting oneself to Truth receives the subjection of the Son or Christ, by which the Power of God may have an outlet. Since all is subjected to Truth, through the overcomer, the subjection of Christ to the overcomer and in him (him-her), is the subjection of Christ to the race by which the race is subjected to God and Christ. While Christ is not independent of consciousness of Man (man-woman) consciousness has in it the forces of the world, while Christ has in it the Qualities of God in absoluteness, not before introduced into the world or consciousness. Christ subjects itself to the overcomer after the overcomer is subjected to Christ, this permitting Christ to introduce into the consciousness of the race that of God that promotes the New Order, as well as deal with the forces of the old order to bring them to translation or dissolution.

A harp signifies music and pertains to the active expression of the soul that is penetrated by the Spirit, while incense is the negative pole of the soul in signification, the soul containing all the aspirations of the race, especially those religiously promoted, hence the prayers of the saints. The saints represent the followers of Christ, those who have gone forward in faith in Christ and adhered to the hope of the coming of Christ. They are the followers of Christ, though these have had different expressions in the unfoldment of the race. At the first coming they were especially the disciples and their following, and at the second coming they are made up of the seekers after Truth and the lovers of the spiritual, though they are accounted friends of the Truth today rather than the saints. The prayers of the saints have especially related to the coming of Christ and the establishment of the kingdom of heaven in the earth. It is to say that all that has unfolded in relation to the coming of Christ, by those adhering to the faith of Christ, is substance-essence and of service in the unfolding Plan of God, having provision for its existence in the Plan itself.

9. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God

with thy blood men of every tribe, and tongue, and people and nation,

The "new song" is that arising in the soul of consciousness of the result of a new action of God, for the song is the penetrating energy of Love that moves to institute a New Order or expression. This new song pertains to the worthiness of the one by whom the book is opened, though this song is first sung in the heavenly domain. It represents the rejoicing in the consciousness in whom the Laws of God can be opened to fulfil the Plan of God. It is the rejoicing by the four departments of consciousness and the governing intelligence of the bodily domain at the movement of God among men, and is not as something outer. It is the acknowledgement of the Divine Spirit of consciousness in which it can unfold its Plan as worthy. It is the joy of the Lord made manifest among men.

"For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation." The Lamb was slain, this being the outer declaration, though in heaven the Lamb is seen as one that is slain, for it is in the heavenly premise that there is no sacrifice. On the earthly plane there is a sacrifice, for not anything can be accomplished on the plane of the body but by doing. The slaying is in the stepping down of the Qualities of the Truth to the plane of the race, though this is first an apparent loss, a period of time being required in which the Unknown introduced, at the time the Known is dissolved, makes itself the new Known to compensate for the loss of that which was known. Yet, it is only through Christ Consciousness selling all that it has that the race can be purchased and made to partake of the Qualities of Light and Truth; this corresponding to the necessity of the natural man selling all that he has to gain the spiritual and to partake of the Qualities of Christ, the Truth.

The blood that is shed, as the blood of Christ, is not literal blood as it flows through veins and arteries. It is the spiritual blood that is shed for the life of the race. Blood is the formed energies of developed wisdom and love, it having its spirit of regeneration when Christed, even as the blood of mortals is of a generative nature. If people shed their generative blood they put off the nature of the mortal and put on the nature of the spiritual, but this is a living process and does not result in the death of the mortal, but in the death of the old man. The blood of Christ, sacrificed to the race, is the putting off of the Powers of Divine Wisdom and Love, as one, by which all may be raised to partake of the wisdom and love of the spiritual, and from thence attain to the Truth. It is the emanated energies of Divine Love, though the Love is the carrier of the Wisdom, for the Woman pole of being, as Love, is not without the Man, as Wisdom, in the Lord. The introduction of the Love of God, as Christ, into the race is the means by which people of every tongue, tribe, and nation are penetrated with the Powers of God that are liberated from the movement of the Divine Love.

The race is divided into tribes, tongues, people and nations. The tribes signify their grouping in relation to the Laws of the Divine Plan, the tongues the languages or unfoldment of the degree of the Word expressing. People pertain to races in their racial characteristics, while nations pertain to the grouping of the races under government. These relate to spirit, soul, mind and body, respectively racially applied. It is to say that the giving of Christ-Love toward the race is the penetration of all the forces of the universe, so that each according to his or her works, receives that necessary to begin a movement of growth, either forward or backward; for at the end of mortality, when the fruit of darkness is separated from the fruit of light, there is that which ascends and that which descends. Therefore, each according to his works or states of development, receives from this action of God, and by the intelligence and love determines the position

as to fitness for rebirth and passover to the immortal order.

10. And madest them to be unto our God a kingdom and priests: and they reign upon the earth.

The earth is the formed plane of expression, the body. There is a spiritual fruit from the introduction of the blood of Christ into the race, this making up the priests, and there is a human fruit that makes up the visible kingdom of God from which its fruit is harvested. This is to say that there is a nucleus in the race that receives more directly the Qualities of God, at the coming of Christ, and who produce the fruit of God and Christ among men. God is never without this nucleus in the race, for it is from the race that It gathers Its harvest. It is through Christ that tribes, tongues, people and nations are made to be subjected to God and Its Laws. To be made is to be forced through an action of Divine Law, even as people are made to do certain things on the plane of government through laws that are established. There is a time in the unfoldment of the Divine Plan when the will of the race is subjected to the Divine Will; and through one, subjected to Divine Will, being subjected to the race in the dissemination of Divine Love, the will of the race is subjected to the Divine Will, and the race is made to make a new start. This is the way immortality is incorporated in the consciousness of the race, not through the will of men but through the action of the Will of God. One ego willing enough to be immortal permits the Divine Will to work out its Plan of immortality, and to introduce this plan into the entire race, this forcing all to pass to immortality or to prove their inability to do so. To reign upon the earth is to rule. Those who have the capacity of humanity, as God has created it to be, rule upon the earth whether people are aware of it or not, though this is not to say that the authority of government is in their hands, for this is in the hands of the worldly who are at one with the forces of the world.

11. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

To see and to hear a voice implies a spiritual experience, for ordinarily one does not see a voice. One can see the Voice of the Word by witnessing its impression with the consciousness, as one would look at something written on a blackboard, and at the same time hear what is spoken, for when the Voice of the Word speaks, seeing and hearing are one. Thus we have to conclude that the text pertains to an inner experience whereby one sees and hears an action of the Spirit, interpreting it in words to convey a picture of the experience. The many angels around the throne of the four living creatures and the elders, or the intelligences governing the inner and the outer planes of consciousness (but not the bodily domain) are shown to be innumerable, as the number of them measured in terms of thousands and thousands would imply. Ten thousand numerically expressed is 10,000 or four naughts and one, signifying completion of an action of the Word on the four planes of being, and the coordination of their forces to the One or Truth. Ten Thousand times ten thousand would double this, or balance the two poles of the forces, yet there is added to this, thousands and thousands to show an infinite expression of intelligence expressing in service to the Truth. Such is the case when Truth enacts itself to make known the Plan of God. There are no words in which to express the multiplicity of its activities, hence the text implies that indefinite activity of the Word when one is able to both see and hear; that is, perceive and conceive its unfolding Qualities, as it moves to make itself known. It is the Voice of the Word that is infinite in its expression, this indicating itself as the unlimited words that one could use to convey the knowledges of principles known and being.

12. Saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory and blessing.

The Lamb is the consciousness of Christ, the Truth. It is Christ, the Truth that is slain, this occurring when the Qualities of Christ are disseminated into the race, the slaying being the breaking up of the Christ Consciousness for the life of the race. This is not an actual slaying of anyone, but a breaking up of the forces of the spirit, soul, mind and body conformed to Christ, the Truth, by which the spirits, souls, minds and bodies of the race are penetrated with the Standard Pattern of spirit, soul, mind and body identified in the consciousness of Christ; though there is also in this crossing of the Qualities of Being (Christ) into the race the movement of the forces of the spirits, souls, minds, and bodies of the race into the Consciousness of Christ, this outflux and influx of forces constituting the "winepress of the wrath of God, the Almighty," or the whorl of the Cosmos and Chaos, in their energies to give new expression to spirit and matter, or heaven and earth.

All the forces of consciousness of heaven and of earth, as evidenced by the thousands and thousands, and the ten thousand times ten thousand, testify to the worthiness of Christ Consciousness to receive the "power, and riches, and wisdom, and might, and honor, and glory, and blessing." The power is in the movement of God, the Creative Force, in one made powerless in Christ, this giving rise to all power of heaven and of earth, or the unformed and the formed plane, in one functioning Christ. Yet, this power is in the Truth and not in the person functioning the Truth, though in reality person never functions Truth, an organism of consciousness being an aggregation of principles and qualities that make up the consciousness of Christ, the Truth. Yet, to designate the fact that Christ is not a phantom in the skies, but an embodied consciousness of being, we say that a person is functioning Christ, meaning an individual that is male-female in nature, which is not person but principles in organic form, consciously attained.

The riches are the wealth of the Spirit, the capacity to understand the Plan of God and to inherit the substance of the ideas of Truth realized through their outworking. While this Christ Functioning is sustained and supported outwardly in service to God and Humanity, those who have the love of the Spirit are rarely ever endowed with the wealth of the world, hence the riches must apply to the wealth of the Spirit. Today, however, since the kingdom of the world is subjected to God and Christ, the Christian work fares better among men than in the past, though to the present has not inherited much of the world's goods, even with all the metaphysical training of the last century by which the self could gain control of the things of the world; but when the self is subjected to the Divine Will it no longer seeks anything but attracts through the Law of Love that necessary to promote the Plan of God among men. This Law of Love operates among those called to inherit the riches of the Spirit as spiritual understanding and its outworking, hence those who are Christ's at his-her coming make up a group who seek to serve the Cause of God and Humanity as the Plan works out to close mortality and to establish immortality.

Wisdom is in the revelation of the Plan of God and the intelligences that enable one to reconcile all things to the Plan for the purpose it serves, even good and evil. Wisdom is not of the mind of man but is the Mind of Christ opened in consciousness by which one knows without thought; though much thought and study and meditation have preceded the opening of the capacity to know through the action of the Laws of Being contained in every idea of Truth. Might is in the application of power to the outer plane. It is not personal but through the Spirit of

God, as Christ, within, that one has might on the outer plane. This might is expressed in Truth, and not in personal ways, for when the Lord does the work one does not need to contend or defy. Might is in the capacity to endure, to persevere, to overcome obstacles, to be loyal to truth in the face of the adversaries, and to know that the victory is to Truth because it is. Honor is in being able to function the Plan of God and to meet the requirements of the Divine Laws. This is not to say that one is honored of men in any marked way because one is honored of God, for that honor usually comes centuries later, when people have advanced to understand what has been worked out. Glory is a quality operative only through the Laws of the Spirit, and belongs purely to the spiritual plane. It is to be lifted up beyond the plane of the race or mortality and to partake of the requirements of God. This brings the blessings of God, the ultimate of which is eternal life, or freedom from the necessity of losing consciousness and forming it through repeated embodiments. The gaining of eternal life is the goal of God, though when it is gained in spirit and principle, it is yet to unfold itself in the consciousness of the ego who is graduated from the dual planes of expression. The duality before the Divine Laws is mortality and immortality, though duality characterizes mortality and unality characterizes immortality when it is established.

13. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

Heaven is the invisible, unformed plane of forces that have issued from the kingdom of God within consciousness. Earth is the formed expression of these forces, the bodily impressions contained within the spirits or intelligences before they are formed being the body that is to be, or the earth of the heavens. The earth is the body, the heavens the spirits of intelligences that have come from the Spirit at its identification. The identification of the Spirit is Christ, the Truth. It is Christ, the Truth, that is the Lamb that is slain or broken up for dissemination into the consciousness of the universe as the race, though the race and the planet itself constitute two factors of the universe that are distinct in character, yet each dependent upon each other and having their unfoldment from the Laws of Being, centered to consciousness of Christ. For this reason, the race getting a new start, as in immortality, gets also a new environment as a planetary change.

That which is under the earth is the world that is formed from unfolding intelligences that do not issue from the Spirit of God, or Christ, the Truth. This is the world in which mortality is developed. It is a symbolical representation of the body of man to be, but the body that now is must be transformed in elements and energies and the immortal status of man be gained to reveal the true condition and character of man, as humanity. The sea is the subconsciousness and what is active from it, which is on the sea, in the unfoldment of the race; for much that is expressed is from the record of the consciousness heretofore made, and not from conscious development of intelligence. Things as a word is used to indicate all forces, energies, qualities, ideas, thoughts, feelings, and all other aspects of heaven, earth, sea, that could be in existence--all of these, as well as every created thing in the heaven, are in adoration and subjection to the authority of God operative in the consciousness of Christ. The created thing is that which directly relates to the Plan of God, and which is existent from the foundation of the planet and the race.

The throne is the seat of authority, the seat of rulership of the Lord or action of the Laws of God. This is within consciousness as Christ, and issues from

God, in the action of Its Laws of Being. This is to say that man or woman does not cause Christ to exist, but Christ has its being from the Laws of God that provide for this throne of Being. But he that sitteth upon the throne is consciousness of Man or Woman attained in male-female nature, though to separate this consciousness from Christ would be impossible--only in words, for the within and the without become one to permit Being to be. But when Being is, It is Christ, but it is also Man-Woman character conformed to the Image-Likeness of God as Christ. Thus the throne as the Lamb, and he that sitteth upon the throne, are treated as one, yet noted in distinction, because the throne is from God; while the attainment of capacity to sit or rest upon the throne is from consciousness, as Man or Woman--though necessarily each is male-female in character when able to rest upon the throne, or Truth.

The Lamb is the Substance Body formed from the Spirits or Intelligences of Truth being identified as consciousness of Being or Christ. It is the dissemination of this Body that is the slaying of the Lamb, though this is the dissemination of the qualities of the spirit, soul, mind and body of the Individual Male-Female character that is one with the Lamb, and yet is the conscious attainment of Christ. Christ does not set itself down upon anyone, though the unfoldment of consciousness to attain Christ is the Plan of God working itself out to provide Its own Throne of action among men. The going forth of the Substance Body was visibly witnessed by the writer, in whom it was revealed, and she as it, in November 1922. This is the Body of Light in heaven but the Body of White in the earth or formed plane. The dissemination of this Substance-Body was attended with inability of the writer to stand on her feet, without appearing to float into space; and inability to keep the arms and legs from floating in the air as a balloon floats (though necessarily some control was present). She had been at times so light of body, since the fall of 1919, that she would have to press hard on her feet, when walking, to cling to the floor, this with many other experiences of a weird but spiritual nature culminating in the revelation of the Body of Light which became on the visible plane the Body of White. The dissemination of this Body toward the universal, or toward the race and the planet, would be the Spirits of God as united Wisdom and Love, (Male and Female) with their inherent forms of being to be formed.

When a consciousness attains to the Throne of God, as Christ, it receives the blessing, and the honor, and the glory and the dominion, for ever and ever. For the works of God follow after such a consciousness, it being accounted as a gained Principle of Being, that is one with the authority of God. For ever and ever signifies eternity, the nature of God and Its activities in that conformed to Its nature. One entering into the consciousness of being serves God, becoming a planetary lord through which God rules forever. Such consciousness is never separated from Christ, for gained as the Being of the Word, it is always present as Principle gained. Consciousness attained to Christ is Fourth Dimensional in plane of expression, having neither birth nor death.

14. And the four living creatures said, Amen. And the elders fell down and worshipped.

The four living creatures are the spirit, soul, mind and body of consciousness. These are living when they attain to the Life of the Spirit, which Christ is. To say is to speak, to project intelligence, as it issues from the Word that primarily speaks Itself into expression as Intelligences that partake of the nature of Wisdom and Love, these two as one being Truth. Amen, signifies that which is ended on the plane of the spirit, and contains within itself the assertion that what is perceived in Spirit will come forth. The elders as the ruling powers of the spir-

itual consciousness also worship the Christ and its expressions. While elders are symbolically the ruling powers of churches, they are in reality the ruling powers within the spiritualized consciousness. These are in adoration of Christ, the Truth, as well as in verification of what has been unfolded spiritually to come forth and be formed, as is evidenced by their Amen, meaning, So let it be.

Chapter VI:

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come.

The seven seals represent the seven orders or movements of the Creative Plan. While they aggregate as one as Christ Consciousness, they are distinct in function and service, hence are opened in distinct actions of the Creative Plan to form the first fruits of God and Christ, as well as to give rebirth to the race. A seal is that which encloses or seals up against opening. These seven seals contain the Plan of God for humanity when immortality is to be identified, and are opened in the authority of Christ, the Lamb, when the time has come for the ideals, principles and ideas contained in them to be worked out among men. To see is to perceive, but to see the action of the Spirit is to spiritually see; to cognize in the Mind of the Spirit the action of the Truth. The opening of the first seal relates to the first living creature, that is in Rev. 4:7 declared to be like a lion. The lion typifies the supreme power of Truth to control the sensual nature or animality of mortality, and to subject it to rebirth, by which it may be made fit to enter into immortality.

To say is to speak or to emanate the Intelligence of the Word that is to be set into action. To say, "as with a voice of thunder," is to carry the energy rate, or vibration as it is called on the plane of mind, of the Intelligences of Truth. The writer has been plunged into this power a few times, which issue from the depth and fullness of Truth perceived. Once, in 1919, when this occurred, several people attending a lecture wrote her about it. One man leaned out of his seat, so to speak, to adjust himself and take a different position, and caught the Voice of the Word issuing from the writer, and never leaned back throughout a thirty minute talk. This was at a time when the Power of the Spirit was gathering momentum for its universal action, though this was evidenced by its completion of individual consciousness. Once, the writer started speaking about the "Seven woes" as they are set forth in the Bible, and was plunged into this Voice as of thunder, and a couple of women, thinking themselves insulted because the religion of the world was shown for what it was, indignantly left the Lecture Hall. This voice as of thunder is as though it becomes the whole organism, and one were not talking from the mouth but from the connection of the brain with the whole spinal column, as though the Voice were an organism running down the spine. All these spiritual experiences, especially relating to the mystical operation of the Word, are so weird and peculiar as to be almost impossible to convey in words so that one can comprehend the meaning of them.

The "Come," declared by the voice of the first living creature is the invitation of the Spirit by which those able to receive the dissemination of the Qualities of the Word are invited to partake of them and enter into a higher state of being. Both the Spirit and the Bride say, Come, according to Rev. 3:17. The Come suggests the drawing into the Spirit of all able to pass through the transition from mortality to immortality, though this pertains to the inner group that is running ahead of the race to become the first fruits of God and of Christ. All who can receive the Truth at its absolute projection in the race from the Lamb that is slain witness the Truth through the inner Spirit of Truth, hence respond to the invitation in consciousness whether they are so aware of its purpose or not.

2. And I saw, and behold, a white horse, and he that sat thereon had a bow: and there was given unto him a crown: and he came forth conquering, and to conquer.

The "White horse" types the vitality of Life gained in Christ. This Life is gained through overcoming and mastering the life of the flesh, centered to the sexual energies. The white horse is purification and chastity, the regenerative qualities attained through overcoming the current of generation, it being this overcoming that opens the Book with the seven seals and permits the fuller outworking of the Plan of God among men. The white horse is Mary, the pure substance of Divine Love gained through the subjection of the love of the flesh to Truth. The word Mary comes from a word, ma -re, meaning sea. Sea in its pure, unadulterated expression is the Unknown of God, the Substance-essence in which are the Spirits of Intelligences and their forms to be brought forth from the further action of God. Sea is the Divine Dark in its pure element, the Unknown of God that is one with the Known, and which is introduced as substance-essence of Being to be, when the Known of God has been gained as the consciousness of Christ, the Truth.

He that sat on the white horse is the consciousness that has been gained in the purity and chastity of the Word. This figure is comparable to the throne of the Lamb, and he that sitteth upon it. While the two are distinct, as within and without, they are one in the action of the Divine Plan, though the within is centered to the Spirit and the without to the Body or form of Being to be later revealed. It is the utilization of the Qualities and energies gained in Christ that establishes the New Order, for they contain within themselves the Essences and Energies to be worked out. The bow of him that sat on the white horse signifies a weapon with which all is subjected to Christ and its authority. This is the bow of Divine Love, and which is associated with Cupid and his bow and arrow on the mortal plane. The crown given to the rider of the white horse is the crown of life, the authority by which all in death or mortality is subjected to the Lord or the action of the Divine Laws. Necessarily, the movement of the action of Divine Love and its organism of expression is to conquer, and in a conquering spirit, for all action of Divine Law is with definite purpose to accomplish its end. The white horse and the rider are significant of the Male and the Female poles of Being established in the conquering power of celibacy and chastity, by which all opposed to themselves are brought under the rulership of the Word and its Laws of Life.

That which affects the sexual life of the race affects the monetary plane, for sex and money are the feminine and the masculine aspects of natural existence. The subjection of the sexual energies to the Love of God, and the projection of the Divine Love gained, in essence and energy, or in spirit and in form, are the means by which the race is reborn and a new environment established. The new environment is economical and governmental. The running down of these forces on the outer plane of living forces those who are outer in development to desire for the real and the substantial, while those on the inner planes of unfoldment are made to desire the establishment of the New Order through intelligent understanding of its governing principles and their outworking. Thus both poles of the race are further progressed at the end of mortality, the inner being the means by which the outer is made to embrace the New Order working out; though the Power of the Lord is directly operative in the race from the Consciousness of Christ, in which is the rulership of the Word, as Truth, or Wisdom and Love in Twain. The white horse and the rider are this twain, the within and the without both subjected to the authority of God and His-Her Christ. Everything is spiritually conquered before the outer plane breaks up to make ready for a New Order.

3. And when he opened the second seal, I heard the second living creature saying, Come.

The second living creature is like a calf, according to Rev. 4: 7. This pertains to the body as a department of consciousness, hence gives the same invitation on the outer plane as is given from the inner, that is, "Come." The spirit and the body are one in the Law of the Lord. When the consciousness of Christ, the Truth, is attained, for it is the oneness of the within and the without, or the heavens and the earth, that enables God to act again in Its own Laws.

4. And another horse came forth, a red horse; and to him that sat thereon it was given to take peace from the earth, and that they should slay one another; and there was given unto him a great sword.

Horse represents the forces of life that have been promoted by the consciousness. Life has degrees of expression. The red horse signifies the animal nature, red signifying the blood of the generative current. The earth is the formed or bodily plane, as a symbol, though the bodily plane is not the real earth until it is formed from the qualities of the heavens. It is on the outer plane that slaying occurs, this being the breaking up of material forces in the presence of the spiritual, by which mortality is reduced to nothingness, that its energies may be used as an element of life to give form to the qualities of the spiritual. The great sword that is given the rider of the red horse is the Power of the Truth to deal with the bodily plane of expression, to cut asunder that which does not belong to the order of immortality. The red horse, as the bodily plane, signifies the will, but issuing from the opening of a seal of God, is the Will to serve the Cause of God and to bring the body into subjection to the Divine requirements by which Its purpose is accomplished.

That peace is taken from the earth indicates the stirring up of the unpeaceful activities of the consciousness, and of the race, at the universal action of God. These are stirred up for their dissolution and their reduction to chaos, as well as for the use of their energies in forming the New Order. However, this being a spiritual proposition, issuing from the second coming of Christ, the slaying is first in the dissolution of material forces. That this is reflected on the plane of the material in the breaking up of material forces and conditions is a natural result of the inner Plan worked out-- for Satan, the lord of the world, will do what corresponds to what Christ does on the inner plane of consciousness. The attempt to liken these four horses and their rides to national leaders is to describe the reflection, but since this plane is not subject to scientific law, the conditions may change and the riders of the horses. Racially, the red horse signifies the animality of will, but in relation to the movement of the Laws of God, it is the redeemed will that is able to subject and to destroy those activities on the bodily plane that interfere with the outworking Plan and Purpose of God. Will is the keynote of the body, the principle of animation that makes for life and natural being, but the natural being when brought forth from an action of Divine Laws is the real humanity, and not the animality of nature.

5. And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand.

The third seal, relating to the third living creature, is the third action of God, or opening of the Plan to be worked out at the second coming of Christ. The third living creature had a face like unto a man, typing the consciousness of

being that is like a man but not a real man. This is consciousness or Soul in the process of unfoldment. This is consciousness, however, that is able to weigh and balance the activities of living, and finally to place each where it belongs. This is a function of Truth, the capacity to reconcile all things to the Divine Laws, and yet put everything in its own place, for the purpose it serves. Black signifies the darkness, but when issuing from the Spirit, is that Unknown of God not before known. In relation to the visible soul plane black signifies the negations, the fallacies that are piled up in the course of progressing a kind of a man. It is the opening of the Unknown of God that causes the unknown or negations of the soul consciousness to arise for judgment. It is Truth that balances all things, light and darkness, for the purpose they serve and which uses their energies at the end of mortality to establish the New Order as immortality.

The black horse and its rider are the result of the Truth penetrating the lower or Soul domains of consciousness, causing all to arise for judgment; hence the balance by which all is balanced for judgment. The black is two-fold; positive and negative, on the lower domain, There is the good that poses as light when it is darkness, and there is the evil that is darkness and void of any light. These two poles move because the Divine Dark or Black of the Creative Plan moves to give further expression to the Plan of God. That is to say, there is more of God to be known and to be, this moving as the Divine Dark at the time of the movement of the Divine Light as Truth. The Divine Light becomes that which is known while the Divine Dark is that spiritually perceived as the next thing of God to work out, but which is not yet fulfilled.

6. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.

The inspiration of the Spirit is as it were a voice and yet it not a voice as one would hear in an outer manner. Hence, the voice, as it were, in the midst of the four living creatures, is not a real voice speaking but a movement of Intelligence that is conveying knowledge of itself as it acts to become being; for in Divine Law the knowing is because of the being. In no other way can one know the things of God, though the Spirit within may give one inspiration as to ideas and principles before they are formed, this being the spiritualization of the consciousness. Since the four living creatures represent the Spirit, Body, Soul and Mind, respectively, they convey an intelligence of Truth when conformed to the Truth and its outworking. The speaking of the Intelligence is in the projection of the Qualities of Truth and the energies that they carry, they indicating a certain outworking in the race, according to the nature of intelligence moving.

"A measure of wheat for a shilling, and three measures of barley for a shilling," denote an exchange of one thing for another. Wheat and barley are grains that symbolize growth of intelligence, while shilling denotes the plane of monetary supply. The word measure represents the degree of quality expressed. Wheat is used in scriptures to denote spiritual gain in comparison with the tares that relate to materiality and fallacies. Barley signifies that which is more external than wheat, both the inner qualities and the outer being exchanged for a shilling or the same measure or amount, when the time has come for the proving up of mortality. Yet, the spiritual is signified by one; and that relating to consciousness by three, spirit, soul and body, which as one give rise to mind. The shilling is a measure of money and is used to signify one standard to which all is measured on the outer plane, regardless of its nature, though the one standard is that of Truth and not that of money, when spiritually discerned.

"And the oil and the wine hurt thou not." Oil signifies love gained in relation to the Spirit, as related to the virgins with oil in their lamps. Wine relates to forces of life and animation, though life is the product of Love. This is to say that Life is the energy of the body while Love is the energy of the Soul, the two being one in their outworking; therefore the oil and the wine pertain to two poles of soul expression that are liberated at the movement of the third living creature and the opening of the seal that corresponds. There is that which relates to the real nature of man unfolding in the consciousness. This is carried along in the soul and is designated as the oil and the wine. These are not to be hurt in the transition from mortality to immortality, to which the second coming relates, and which the opening of the seals promotes in the authority of the Divine Laws.

7. And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come.

The invitation^s to make union with the penetrating powers of God, projected from the throne of the Lamb and the consciousness of Christ. The fourth living creature is like unto the eagle and types the Mind. Its voice is that of the penetrating Intelligence of the Word that goes out with the ideas of Truth. All who love the Truth respond to its invitation, while those who do not are made to declare themselves as opponents of its outworking Principles in various ways. The intelligence of the race is invited to partake of the Divine Intelligence at the opening of this seal.

8. And I saw, and behold, a pale horse; and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

The pale horse signifies the natural life that is in a state of cessation at the end of mortality. Its rider's name is Death. Death is cessation of forces and organization formerly combined for purposes of progression. All the forces of mortality, not conformed to the Light of the Spirit, make up death, with which is Hades or hell. The wages of sin is death, and the fruit of sin, in totality, is hell. The fruit of the light of consciousness that conforms to the Spirit is Heaven. The fruit of heaven is brought forth as the first born egos to become the children of God, and at the same time this fruit is brought forth, the forces of hell and death are aggregated for accounting. The earth typing the formed or bodily plane, but used in relation to the material, to which the pale horse relates, is attacked by the forces of Death in the fourth part. The formed plane pertains to that formed from the spirit, soul, mind and body, the fourth part of this plane of form, or earth, being the bodily domain. Hence, it is the bodily domain that is killed with the sword, with famine, and with death, and by the wild beasts of the earth.

The sword in relation to Death is the power of the world that is destructive and discordant, while famine pertains to the various forms of lack common to the material plane of existence. Death is the forces of sin in totality, though it is one with hell, therefore the use of the forces of sin to destroy at the end of mortality. The wild beasts of the earth signify the animal characteristics of mortality, that is, the passions, sensuality, and lower energies of materiality that are used as weapons of destruction. It is the dying of mortality, typed by the pale horse, that unleashes the hidden forces of darkness, death and hell, these acting as agents of destruction to the materiality that has been built up during mortality. It is Christ that has the keys to death and hades, hence this

current of destruction is stimulated by the movement of Christ, the Light and Truth. When the Divine Light moves, the darkness moves also, therefore at the end of mortality the second coming of Christ, with its invitation to all to come and partake of the Divine Qualities, is counterparted by the movement of hell and death and the identification of all who partake of their forces.

Death as the totality of the forces of darkness developed in sin, is one with hades, hence the movement of the forces of death is the movement of the forces of hell; yet, both are caused to move because they reflect the movement of Life and Heaven as they operate from the Consciousness of Christ. That it is given to Death, the rider of the pale horse, to have authority over the plane of material body, enables the forces of sin to deal with the destruction of themselves and what they have built up, this saving those advancing in Christ from doing the "dirty works" of destroying mortality. These work with the weapons of Truth, but those in the mind and love of the flesh work with the weapons of death, designated as the sword, famine, death and wild beasts or passions of sense. The breaking up of materiality, in all its aspects, is the breaking up of death and hell, by which a New Order can come to pass. Therefore, people should look upon the arising of the forces of hell and death with understanding and not with alarm, for the more impersonal they can view the changes at the end of mortality the less are they touched by their destructive forces. The more principled one may be in discerning the changes taking place today to end mortality and to give rise to immortality, the more one invites the action of Principles to work out the new expression of life and being.

These symbols reflect themselves on the plane of mortality, but one cannot say with certainty that certain material expressions particularly relate, for as stated, this plane is not subject to scientific law and is very changeable. It is well enough to lump the forces together as darkness and antichrist, and to discern that which relates to Christ, reconciling the necessity of the darkness and its destruction, to form the energy of animation that aids in forming the life and being of the New Order, both individually and racially. All mortality must die and be transposed to its equivalent immortality, by an inherent change that reduces it first to nothingness, and each should be most concerned about his or her own status before the outworking Plan, than to be so concerned that So and So is the rider of the black horse or the horse of death, etc. Much foretelling, based upon this Book of Revelation is without foundation in truth or in fact, though what is thought to relate to the without may have some inner identification at the time prophesied. The writer is not given to deal with these outer things, though at times can see how the Principles are causing the reflections to arise, but what is present one year on the plane of mortality through some personality may be present another year through another personality; hence, there is no profit in setting this Revelation down upon people and nations as though they were eternally fixed. This can be done only in relation to consciousness that is eternally fixed, both in its relation to conformity to Principles and the Divine Plan, and to its lack, though the end of mortality gives us a different beginning and outworking of the Plan of God for the race, individually and collectively.

9. And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held;

The opening of the fourth seal completes the individual consciousness and carries the outworking Plan to the plane of the race, beginning first with the spiritual, as is evidenced by the "souls of them that had been slain for the word of God, and for the testimony which they held." This is to say that in the course of

racial unfoldment, those having the intelligence of the Spirit in them, and who have gained any advancement, are dissolved in their forces and qualities that these might penetrate the domain of the race to the overthrow of darkness and evil. These have been slain for the word of God, and for the testimony which they held. The martyrdom associated with Christians in the past is understood when it is realized that the testimony they contained was projected into the consciousness of the race as a witness of the power of God to control both those in the light and in the darkness. This especially worked out the first coming of Christ, when all but John met the fate of martyrs. Inasmuch as this has been completed in the Lord with the crucifixion of Christ Consciousness in physical reality or actuality, there is no reason to think that it must occur again, as once with God is forever. Now that the time has come for the kingdom of this world to become the kingdom of God and Christ, the time has also come for those adhering to the world and its forces to break up in service to God and Christ, and those reaped in the genuine human and spiritual; though the movement of the darkness, as outwardly discerned, is often used to agitate the more advanced and to force their stand for righteousness and justice.

The "altar" is a place of devotion, and pictures a central throne of worship that those unfolding in the wisdom and love of God have centered to. The slaying, spiritually, has been a breaking up of all formed in the Light of the Spirit and in Truth for the sake of penetrating the darkness; though this has also taken place literally in relation to the first coming of Christ, hence is fulfilled both in spirit and in body, as far as it expressing in the same manner. Yet, all that has been gained in devotion to the Spirit remains in essence, and is opened for use at the second coming of Christ. The word of God is the Divine Intelligence in totality, and while those advancing in adoration of the Spirit may not have attained the Divine Intelligence, they have served its Cause, even to being broken up in dissolution (slaying) that the forces and qualities unfolded might offset the forces of darkness and sin. What they had attained is the testimony that they held, all this residue of forces being carried along in the Plan of God for its use, and being present in the Substance-Essence of the Lamb's body at the end of mortality. Today the conflict is more of that of the Word of God, as Light and Truth of a spiritual nature, being pitted against the forces of darkness, hence is a mental war rather than a material one; though the universal aspect of the final conflict is not completely worked out at this writing (A. D. 1941, I AM 19).

10. And they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

The "great voice" is the movement of the intelligences of all devoted to the Cause of the Spirit, when the time has come to question the fulfilment of their sacrifice; this time coming with the sacrifice of the Lamb or Christ Consciousness. Thus, Christians comprehending the Plan of God and its outworking, wonder "How long O Master before thou dost judge and avenge our blood on them that dwell on the earth?" in some form of expression, if measured only by the words, "How long, O Lord?" The Master is Christ Consciousness, especially applied to the Overcomer to whom all forces of the world, the flesh and the devil are subjected to Light and Truth. It is one who has gained the consciousness of Christ through overcoming the forces of darkness and hell that is holy and true. Holiness pertains to oneness. Hence the gaining of the twain, male and female poles of consciousness, as twain and their union with Christ, is the holiness and trueness that God requires by which to express Its Intelligence toward the race from a central throne of being and knowing. Yet, it is not a matter of time, as men measure it, until God in Its Laws avenges the loss and disruption of the Christian forces from cycle to cycle, but is a process

of the outworking of Divine Laws to accomplish the Plan and Purpose of God.

To avenge is to bring to accounting, so that the fruit of the sacrifices of the spiritually advancing may be brought forth. To judge is to measure to a Standard or Pattern that is perfected. The judgment of God cannot come until the Male and the Female poles of consciousness had been conformed to the Plan of God, as upheld in the Image and Likeness of the Word as Christ. Therefore, it is not until the second coming of Christ that the judgment of God can come and the sacrifice of the spiritual to the material be avenged. Then it is that the Plan of God for mortality is worked out and the Pattern is gained in reality that existed in Ideal in God-Mind from the formation of the planet and the race. Then it is that the spiritually unfolding are avenged by being given the power and the authority over the material forces of the world, with Christ using the forces of death and hell to give form and tangibility to the Qualities of Being. Even now students wonder How long? Yet, they should rather embrace the opportunity to perfect their own readiness since if the fruit of God and Christ could be revealed, it would be instantly manifested.

11. And there was given then to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course,

The white robe is the body of white. This is the real body, that brought forth from the Divine Love as mother. The body brought forth from women, who as Hagar are under the bondage of the sexual law to bring forth children, is not the real body, nor the white one, though there is a race called white that is the totality of the development of forces through all races toward a higher purification and intelligence. The white body that each receives, who has been slain for the word of God and the testimony of the Spirit they hold, is the result of the sowing of the Substance-Body as the united Spirit and Body into the race, this going out in 1922 to raise up the group that is to receive the white robes. For the present outworking of the Plan of God hinges on to what has already worked out, especially to the prophecies contained in this Revelation, whose opening has already taken place and whose forces described have become living power and presence among us.

Yet, the text refers in its latter part to the time of the vision of John and the revelation of Jesus Christ. The period of waiting has been from that time until the fulfilment of the second coming of Christ. The fellow-servants and the brethren who relate to the outworking Plan of God must all undergo a like transition in order to be resurrected from the dead in the robes of white. Thus those who have fulfilled their course do so at the end of mortality, though certain essences and energies gained in Truth are centered to the altar of God that inheres in the consciousness of Christ. To rest is to not be active but to be inactive, though in relation to consciousness, it pertains to that already gained in Christ, the Truth, that waits for the fulfilment of the Law through Divine Love, for the fruit to be manifested. The killing or slaying that follows after the gathering of the qualities gained in Christ, at the first coming, and referred to in the text, is not necessarily a physical one, though it could be in the time that intervenes between the fulfilment of the first coming and the second coming of Christ.

"Who should be killed even as they were," pertains to future tense, hence follows the first coming of Christ. The killing or slaying that occurs at

the second coming of Christ is not literal but spiritual, though the result of the spiritual transition is carried over to the race to provoke that action of materialism that the Divine Plan has decreed, by which mortality is brought to an end. By spiritual is meant, not a living death so as to be deprived of organism of consciousness, but one by which one is deprived of the materialism by bringing it to cessation and naught in the presence of the unfolding qualities of the Spirit. Thus the slaying or killing of those inhering in the word of God and bearing testimony to the outworking Plan of God is not actual, as was that of the early Christians who were slain by the material opponents of the Plan of God. But this is not to say that the experience by which one dies to the material is mystical and above the plane of living, or the plane of the body, for one is very much aware of the dying process, when it has been earnestly entered into.

One fulfils his course when mortality has ended. It has ended when all its forces are either controlled to the Laws of the Spirit, or brought to cessation and the naught is subjected to Christ in the final outworking of the real state of being. When the duality is understood, and both good and evil are seen as they were primarily existent in the Mind of God, for the purpose they serve, one has fulfilled his course and has become as God. One has fulfilled his or her course when one is brought under the universal service, no longer living for individual benefits as through one's own thought and will, but to serve the Cause of God and Humanity, even by means of the things individually invited and attracted. This is to say that one does not of himself desire anything after one is subjected to the Divine Will, but what the Divine Will desires to be expressed by the individual so subjected, is for its purpose and not for the ego itself; though one has the benefit or use of it, but only to the glory of God and Its Cause. This has long been the position of the writer, though it has involved her taking on apparently many things of the world with which she has no conscious attunement, only that the Powers of the Spirit may penetrate the things, and so open to renew and regenerate many things that are essential to the human welfare of the race, when it is positioned to work out immortality. If this were not the case, all things subjected to Christ the Truth, and brought to naught or cessation as to desire or love, would end at the end of mortality. This would mean that the natural good would not be, and the condition of the race in immortality would not be as good as it was at its high point of mortality, which is not the way of the Plan. Immortality is to better sustain and support the unfoldment of humanity unto conscious union with the Divine Spirit, and all the needs of all be more harmoniously fulfilled in a New Order that is instituted through the action of God and Its Laws.

Once one has fulfilled his or her course one has nothing to live for but to see the Plan of God fulfil itself and to serve that fulfilment. When one's course is finished, the love of the flesh, in every particular, is lifted up to the Love of God, and all things seen for the purpose they serve in fulfilling the Divine Plan, or in their attempt to obstruct its outworking. For, one finished in the course of mortality, uncovers the darkness that is opposed to Light and Truth, only that the influence and power and blessing and honor of Light and Truth may be in all and through all, that God may be able to complete Its Plan for the race. It is to God that one offers all devotion when fulfilled in one's course, all the love and desires formerly centered toward creatures and things being centered back to the Creator, for one has returned to the First Love and is in the fulfilment of all the commandments by having attained to the One, "Thou shalt have no other Gods before me," the one Real God of Truth and Love. This is also to fulfil the two of the great commandments, and to stand in the knowing of the Plan of Life for all, which is the Plan of Scientific Government and Credit, known only because all things of consciousness have been brought under the government of Divine Laws and properly credited for the purpose they serve.

12. And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood;

The sixth seal pertains to the sixth Center of Consciousness that in the Order of the Divine Laws is opened. It is comparable to the sixth movement of the Divine Laws in relation to the Creative Plan, as recorded in Genesis. The earthquake pertains to the earth. The earth is the formed plane of consciousness, hence the activities of the Divine Laws relate to the plane of formation or body. This is not necessarily the physical body, though these principles literalize themselves today to indicate their outworking and to complete the Plan of God at the end of mortality. The writer has been conscious of this quaking, and a few other students have witnessed it, to her knowledge, at least they have said so and explaining it made it appear to be what the writer has witnessed. The writer has been walking through stores, or on the street, and felt the earth quake beneath her feet, so much so that she struggled to keep her footing, and yet no actual quaking had occurred. This was not a physical dizziness, which she too has experienced, hence can distinguish between the two things. The idea of an earthquake runs freely through this Revelation, and has a spiritual rather than a material significance. Yet, it is not unusual for the bodily plane to reflect what has occurred on the plane of the spiritual.

The sun signifies the Male Pole of the Creative Plan, the moon the Female Pole. The blackening of the sun is the obscuration of the light of intelligence as the Unknown of God encompasses the Known, and is consciously witnessed as being forsaken by God, and common to the operation of the Law of the Cross or crucifixion. It was in this experience that the first born ego cried, "My God, My God, why hast thou forsaken me?" The sense of forsaking is in the necessary passing of the Qualities of the Spirit into the plane of the race, that others may be raised up to a like state, as these Qualities are enabled to work out in them, as well as the introduction of that of God not before known or experienced among men, that is the Divine Dark that obscures the Light of Intelligence and Truth formerly worked out. Yet, this is temporary in its action, resulting in the unfoldment to consciousness of the knowledge of the Unknown which is made up of principles and laws to govern the next cycle of unfoldment; as well as a fuller and perfected understanding of matter or mortality by which it is reduced to nothingness.

The sun typifies the intelligence, while the moon typifies the love or feeling forces. It is the love pole of consciousness that registers the bodily changes, and since blood is a figure of the animating principle of life, this is functioned by the Feminine Pole of the Word or of Christ. Since everything on the plane of the race is reversed to the Plan of God and Its Principles, the influence of these movements to the race are of an opposite nature than on the plane of the spiritual. Hence, the blackening of the sun reveals itself among men as the loss of good sense, judgment, intelligence, and the opening from the unregenerate soul (typed by the moon) of many forces of destruction by which the plane of matter or materiality makes ready for the fruit of the Spirit, worked out through Christ and those centering to Light and Truth. The feminine pole of the race, as the unregenerate soul, may react on that plane in forces of destruction that make for war and revolution, for blood to them is the stirring up of the passions of sense. This may result in the practice of rape, murder, and such crimes as have shocked the race the last twenty years, springing up without any apparent provocation, though necessarily related to those involved in them through unfolding forces of consciousness. The blackening of the sun attended the coming of the Sign of the Son of Man in November 17, 1937, the fulfilment of this prophecy from the first coming of Christ hinging on to the fuller outworking of the Word at the second coming of Christ.

Because the Spirit and the Body, the Within and the Without, are one at this time, the seeing or perceiving of the movement of the Spirit is one with its being or working out; for knowing and being are one when the being of the Word is completed, as it is, when the Feminine Pole of consciousness is subjected to the authority of the Lord or Divine Laws, as at the second coming of Christ. Thus these principles of the Plan inasmuch as they relate to the physical or bodily plane, are witnessed today in actuality, but spiritually, as well as mentally and spiritually perceived as to principles and laws. The actual of the principles and laws is the spiritual, but when the spiritual is bodily actual, a movement of the Divine Plan may be felt and understood and experienced, without it being present on the plane of matter. It is this operation that enables one to know that matter is objective to the Plan of God, and that the world is outside of the orbit of Divine Laws, though necessarily reflecting in an opposite manner the movement of the Divine Laws. Yet, there are actions of God that are purely spiritual and mental, while others include the soul and body planes, the heavens and the earth in which God works embracing these four departments of consciousness, respectively.

13. And the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind.

The stars are the groups of intelligence, in figure, that move from the heavens or plane of their unfoldment toward the bodily domain, being projected in the movement of the Divine Laws that carries to the outer plane all unfolded from within. This movement is primarily and ultimately in the Messianic Center, though also relating to every atom of consciousness on the planet, according to their unfoldment and relation to the Plan of the Law; even to reflecting to the plane of matter, which is opposite in spirit and nature to the plane of Spirit, the effect of the movement of the Plan; this causing all that is in the without to serve the Inner Plan and its Cause through doing on the plane of the material that necessary to prepare for the outworking of the Plan of the Spirit. It is the great earthquake that changes the atomic nature of forces in the planet and in people, making for their transposition to the immortal order. When the inner Qualities are projected to the without, this is signified by an "earthquake", as it is written, in connection with the first coming of Christ, "And, behold the veil of the temple was rent in two from the top to the bottom; and the earth did quake."

The movement of the Holy Spirit is likened unto the movement of the wind, a mighty wind, and according to the figure, the inner Qualities are disseminated to the plane of the body or outer domain, as figs fall from a fig tree when it is shaken by a great wind. That this fruit is unripe is also a true figure, for all the Qualities of the Spirit disseminated to be unfolded in the consciousness of the race are ripened through spiritual development, a cycle of unfoldment ending when the fruit of that infolded from the Spirit to be unfolded in the race, is brought forth. Thus, that introduced to bring about the end of mortality, as from the first coming of Christ, known and actualized in consciousness, brings about not only the end of mortality but the beginning of immortality; and is attended with the introduction of more of God, as the Unknown, to be worked out to establish immortality. The fig tree is used because of its infinite seeds in its fruit--the Infinite Intelligences to be unfolded in the consciousness of the race being as seeds in which is the spirit of unfoldment, as well as the fruit to be brought forth; for these seeds of Intelligence are as seeds sown in the garden, impressed as to their forms to be, as well as the germ of Life or Spirit to bring them forth when planted in the proper soil. It is the coming of Christ that disseminates the Seed-Intelligences of the Creative Plan, each receiving according to his or her works or state of development, eggs constituting the soil in which the Creative Qualities unfold through the cycle to bring forth their fruit. For this reason, the holding in

mind of a spiritual idea, with the wiping off the record of consciousness of all opposing forces of thought or feeling, which are as tares or weeds to the good seed, will enable the seed energies contained in the idea to unfold and bring forth its form of being. This is the game that students play and actualize when laying hold of the Light of the Spirit and its ideas, and by which the nature is changed from the material to the spiritual, or the mortal to the immortal. That the tares spring up at the cultivation of the good seed is the one way they may be offset, through mastery and overcoming, and by which the good seed may finally embrace the whole field of consciousness and bring forth fruit to the Spirit to reveal spiritual man.

14. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

The removing of the heaven is the casting of its Qualities into the earth or plane of the body to be brought forth in all who can receive it. This is for the time being the removal of the heaven, as a scroll is rolled up, for what is gained in Christ cannot be given for the life of the race and remain intact, though it can never be lost. It can be cast toward the earth or plane of form and a period of time required in which the absolute fruit of the Spirit is gathered to the Overcomer, who has finished his-her course and removed from the plane of duality--- for to serve the Cause of God and Humanity as a Messianic Center is to finish one's course on the third dimensional plane and enter into the fourth, in which there is neither birth nor death.

A mountain types a high state of consciousness and its forces, while an island types the formed intelligence that may be entirely surrounded by the sea or water of material negation, and yet is itself complete in the Light, as any group of intelligence that is spiritually gained. These are moved out of their places, for all that relates to the Plan of the Spirit is disseminated at the projection of the Spirit of Christ or Truth into the consciousness of the race. The opening of the sixth seal characterizes the tribulation necessary to the rebirth of the race, that it may enter into immortality; yet, the whole Plan through which it is to pass, reflectively, is first worked out in the Messianic function, for all is completed in God and Its Plan before it is formed among men. The sun, as the Male Pole of the Word, and the moon, as the Feminine, with the stars and the heaven, represent the changes that take place from the Center of Being outwardly to produce a New Order. All that has been worked out in mortality undergoes a change, through the restoration of the Male and the Female poles of the Word, in Christ, to the Law and authority of the Divine Will. From this parental center, the seed aspects are changed, they being represented by the Intelligences, as Heaven, that are disseminated for unfoldment as immortality. Thus, it can be said that immortals are not born from the seeds of mortals, for all is changed and transposed to the quality of immortality through the universal action of God, through Christ.

It is the "New Jerusalem" that descends as the Bride at the second coming of Christ, as the heavens are removed as a scroll is rolled up. When this New Thing of God is introduced to be worked out, the old order has received its death blow, though there may be a time intervene before it entirely passes away. Its first aspect of passing is in its spirit, its mentality, these changing, but because the race mind is unregenerate and the forces of darkness which characterize it are stirred up, the darkened intelligence conceals new schemes of living that are more material than before, for they are culled out from the quickened materialism of the material states of mind that control the affairs of the race. Thus what may have been a temporary good before the end of mortality becomes an evil to break up and destroy the materialism of the race, all that mortals minds do for themselves

being against themselves when their position is determined to be against the Plan and Will of God, as it is at the coming of Christ. For that reason all the material aid and money they use to protect themselves only act as destroyers, they failing to do what they attempt because everything is acting in a reverse manner. God in Its Qualities, Principles and Laws has reversed Itself, this causing all that is in mortality to reverse itself; so instead of the things of mortality working for the good of mortality they work to produce its destruction and overthrow. Such is the condition now upon the world, but all things work together for good to them who love God and Its Laws.

15. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains.

This is descriptive in figure of the forces of consciousness present on the plane of form, to which the sixth seal and its opening relate. Kings of the earth are those in the ruling and governing powers of forces of materiality, not as on the outer plane which only reflects an inner condition, but as respecting the consciousness of egos. The "princes" are the members of the royal family, which as Israel, is made up of those attained to the spiritual good and its influence. The "rich" typify those in consciousness of value of worth, or those able to measure the values of living. The "chief captains," relating to military forces, signify those who have attained to consciousness of natural value and worth and good. The "strong" represent those in development of natural forces of materiality, while "every bondman and freeman" are the dual forces of mortality that are of necessity some bond and some free, this dual law persisting until mortality is itself dissolved in the Laws of God. That all these forces hide themselves in the caves and in the rocks of the mountains, would indicate they are the hidden forces that are highly evolved, and which support the outworking of the Divine Plan, especially in relation to the carrying outward of these forces. They could be typified by the Elect, the spiritually advancing, the metaphysically advancing, the old school Christians who have attained to the goodness of mortality, and the naturalists or moralists who have taken mastery over the purely outer planes in an outer way. These all sustain and support the unfoldment of the Divine Plan at the ends of cycles.

16. And they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;

Since the action of God comes first toward those who are most advanced, these come first under the chastening of the Laws of God. Hence, these are the ones that would want to hide from the influx of the Divine Powers at their first introduction into the race. Among these we find many who walk no more with Him, for Christ's coming is never as plenty of Christians (so-called) think it should be; hence not suiting them, they fall away from that to which they claim to bear allegiance. The writer has seen many students fall away in the last nineteen years of this action of God, though she knows that many are called and few are chosen to make up the fruit of God and Christ. There is a certain fear of the influxing Qualities of the Spirit when they are not entirely understood, as they cannot be known except through their being. But one should not let this carry him out from his devotion to the Cause of the Spirit; for the longer one is delayed in his regeneration and redemption the greater is the chastening and the trial of spiritual birth. Both poles of forces, those relating to the caves or subconsciousness of forces, and those relating to the rocks of the mountains, or strength of mental and spiritual light, have to be changed, since both are temporary in nature. However, the invitation for the mountains and the rocks to fall upon those who sustain and support

the unfolding Plan of God can be interpreted mystically to signify the desire of consciousness to receive the fullness of the Word and its operation, though not yet prepared to meet the consciousness of Christ or to put on its Qualities of Knowing and Being, as signified by the desire to hide from the face (intelligence) of him that sitteth on the throne, and from the wrath of the Lamb.

Face signifies intelligence, and when related to "him that sitteth on the throne" it pertains to the Intelligence of Truth, for he that sitteth on the throne is the consciousness of Christ in the Overcomer. This is Christ inwardly and Man-Woman outwardly, though in the second coming it is Woman outwardly that makes the Overcoming, though being at-one with the Male Overcomer that operated at the first coming of Christ. To sit on the throne is to rest there, which is to be in absolute authority in the Laws of God. Such is the consciousness of one attained to Truth, for there is no more attaining to be done, but only to rest in the action of God that uses the attainment to accomplish the Purpose of God and the fulfilment of the Divine Plan.

"And from the wrath of the Lamb;" The desire is to be hidden from both poles of the Word, the Love and the Wrath, the Male and the Female, respectively when seen in distinction, for the Laws of God reverse the tendencies of the mortal race where the harshness of forces is in the male and the tenderness of forces is in the female. Yet, since the consciousness of Christ is both Male and the Female, it is attended with Wisdom by which a service is performed toward all, whether in the Love or the Wrath of the Lord or Lamb. The Lamb is Christ, while the Lord or Laws of God are operative in the Lamb Consciousness. This is the Divine Innocence attained in Truth in which Love dominates; but the movement of the Love toward the race, as the coming of Christ, is to the race Wrath, since the race is in an opposite spirit to Christ. Thus the Spirit of Christ which is the Love of God becomes opposite to itself when dealing with that which is opposite to itself, as is the consciousness of the race. Even those sustaining and supporting the unfoldment of the Plan of God are not completed overcomers, nor are they in the consciousness of Christ the Truth, hence would escape the wrath of the Lamb, though this very desire to escape is to become involved in the wrath as a chastening power of God and Christ.

The "wrath of the Lamb" is the Divine Love in action in consciousness opposite to itself; therefore the wrath of the Lamb is the Divine Love reversed toward that reversed to the Love of God. This is the only way wrath can issue from the Love of God, for the Love is not the wrath nor the wrath the Love; but the Love is to those who receive Christ in godly qualities, Love, but to the ungodly forces of consciousness it is wrath, for only by chastening can consciousness be prepared to receive the fullness of the Word and become a kind of a fruit. Hence it is for chastening that people endure the inharmonies of living, and especially those induced through the operation of the Laws of the Spirit, as at the end of mortality. "Whom the Lord loveth he chasteneth" therefore it should be seen that those accounted worthy to receive the actions of God and Christ must be transposed in elements and nature to inherit the gifts of God that enable them to become a kind of a first fruit unto God and Christ. The wrath of the Lamb is the absolute repulsion that goes out toward all that is opposed to Truth, this causing all that is repulsed to come under the opposition of the Divine Laws, according to the degree of opposition they represent. This repulsion is cold, hence in the Spirit of the Overcomer, and is not in the heat of the passion of sense, as is the anger and hate and wrath of mortals. One attained in the Love of God, as Christ, functions the wrath which is the rejection of God and Christ toward all unlike the Divine nature, this being one way by which that receiving Truth and that rejecting it are dealt with in the last day of mortality.

17. For the great day of their wrath is come: and who is able to stand?

Their wrath involves the Wrath of the Lord, emanating by means of Christ Consciousness, and the wrath of the Overcomer in whom Christ is attained and the Lord is enthroned as the ruling authority of God over heaven and earth, or the unformed and the formed plane. The Overcomer, conscious of the Truth or Christ, is conscious of untruth, hence is in repulsion toward all that is not the Truth, the Wrath of the Lord emanating by means of the wrath of the Overcomer, though the writer shows the distinction only for purposes of study; for in reality the two are one. This is to say that God has no will independent of the redeemed will of man or woman (though in reality male-female or man-woman when attained to consciousness of Christ). Hence, the will, the agent of separation from God, controlled to understanding, and both understanding and will subjected to the Divine Spirit opens one to Wisdom and Love, whose union as one is Truth, or the consciousness of Christ.

Through the coordinated action of consciousness of Man and that of Christ, all that is without and all that is within are used to produce a New Order. Thus the forces of the world, in all degrees of unfoldment, subjected to the Overcomer and the Overcomer subjected to Christ, permits Christ to subject itself to the world through subjecting the Overcomer, thus carrying down to the outer plane all unfolded within and carrying up to the inner plane all unfolded in the without. In this mingling of forces, the cosmos and the chaos, or Light and darkness, are both disseminated, the Light carrying the Love and the chaos carrying the wrath. Yet, the wrath is toward all that is ungodly, while the Love is toward all that is godly, each receiving according to his or her works or state of development. All that is of the world and in the Overcomer is already subjected to Christ, the Truth, hence as controlled darkness is carried toward the uncontrolled--this causing the chaos to move toward the cosmos, both circulating through the Messianic Function, hence both Love and wrath going out from this Function. God can express toward the race only through a like nature of Man, hence to carry the wrath of the Divine Laws toward the race, consciousness must be in repulsion toward all unlike truth by which wrath is projected. The Divine Laws must have a carrier on the outer plane, as in Man or Woman, by which their forces carry over to the race; hence Christ, enthroned in Man-Woman consciousness, is mediator between God and Man.

There is a time when the wrath of the Lamb functions, this being at the time the Love is functioned, though a period of three days is required, representing at the end of mortality the inner half of the movement of the Divine Plan, before the wrath arises. The Body of Light was revealed in the three days in which Divine Love was directly operative, there being no opening of the wrath until the end of the third day of the movement of forces. The Body of White is the product of the Love in agitation with the wrath, or the Light in repulsion to the darkness. For this reason those attaining to the fruit of Christ must suffer for the kingdom of heaven's sake, for without this tribulation they could not be transposed in elements and nature. The wrath of the Lamb, or the wrath that arises because the Divine Innocence as Divine Love is slain for the life of the race, is incidental to the formation of the bodies of white as robes for those who are Christ's and who are raised as a kind of a first fruit unto God and Christ at the end of mortality. That it is questioned as to whether people will be able to stand this wrath, implies a terrific force of repulsion toward all that is unlike the nature of God and Christ, this repulsion stirring up the adverse forces in all not having the love of God, and making them agents of destruction to bring the material world to nothingness; though to those having the love of God, the wrath acts as a chastening and humbling power by which they are regenerated and made ready for the garments of white, or the new nature of being.

Chapter VII:

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

The four angels are the four spiritual intelligences through which the Divine Plan has its control, an angel being an aspect of heavenly intelligence, and when delegated with such authority as the text implies, represent governing heads of intelligence. These four angels are the four departments of consciousness when the consciousness is conformed to the inner Principles and Laws, for through these four heads the entire earth or formed plane is brought into subjection to the Laws of God. The four departments of consciousness, as spirit, soul, mind and body are the four angles of the One Intelligence as Christ, the Truth. However, the Truth is pictured in its universal function though having its centralization in an individual coordinated in these four departments of consciousness to the Laws (Lord) of Being.

The four corners of the earth signify the four-square, or consciousness completed in Christ as the subjective male-female qualities and the objective male-female qualities. Heaven is represented by a circle but the earth by a square, but that is because heaven is endless while the earth is formed according to the science operative when spirit, soul, mind and body are coordinated as one to the Laws of Being. The four corners, universally, represent the four directions, north, south, east, west, these representing the mind, soul, spirit, body, respectively. People at one time thought the earth was flat, having four corners, because of this Biblical assertion, but these texts are more figurative than literal, though their operation is actual on the plane of the physical that counterparts the spiritual. This is the physical that is the earth or the body that is formed from the spiritual or the heavens, and not the material world that is outside of the domain of the Laws of God. Christ becomes the Head of the corner when the real earth or bodily domain is formed. "The stone which the builders rejected, the same was made the head of the corner."

"Holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree." Wind is literally air, atmosphere, while spiritually it is breath, though divinely it is the Holy Spirit which moves as a wind blowing in the domains of consciousness. Since the earth is consciousness coordinated spirit, soul, mind and body to the Laws of God, the four winds of the earth would be the four emanating energies arising from these four departments of consciousness, and which go forth through the governing heads or angels of these departments. There is a time when unfoldment of mortality ceases, when the emanating energies are cut off, so that "no wind blow on the earth, or on the sea, or upon any tree." This is the time of the end, when transition from mortality to immortality occurs, though there may be revealed evidences of the fruit that makes for a New Order, but this is more spiritual than actual on the plane of the physical at this time of outworking. The earth is the formed or bodily plane, the sea the subconsciousness of consciousness and of the race, and trees pertain to the mental ideas that are continually springing up within the inner domain to make themselves known as unfolding intelligence. When there is no wind blowing upon the domains of consciousness, consciously, subconsciously, or superconsciously, as the earth, sea and trees, represent, respectively, evolution in mortality is finished and the Plan of God is at work to gather its own; though this gathering is first spiritually worked out according to the Creative Plan that is operative through the Overcomer, or Messianic Center that becomes the throne of God. Spiritual progression also ceases as a cycle comes to a close, though egos may

within their own domains of consciousness unfold to certain points already outlined to their minds at the coming of Christ. The four winds are also the four aspects of the Holy Spirit that goes out from Christ Consciousness, though these are the emanating energies of the four departments of consciousness, but this is above the plane of the earth, and going forth after the evolution on the bodily plane has reached its cessation. Winds in scripture relate to emanating energies that move with the movement of God, though God moves by means of consciousness coordinated to its Principles and Laws.

2. And I saw another angel ascend from the sunrising, having the seal of the living God; and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

The angel that ascends from the sunrising is an aspect of the Divine Intelligence that looks toward the New Order, that action of God that does the work of gathering the fruit of God that is garnered from the evolutionary cycle of mortality. That this angel has the "seal of the living God" shows it to be an intelligence of Absolute Truth, that has been made alive and active to serve the Cause of God. This angel or Divine Intelligence has authority over the angels or intelligences that relate to consciousness as the four departments of being. The "living God" is made up of Qualities of Being that have become consciously alive in the consciousness of an overcomer, the existence of these Qualities and their functions constituting the angels in their various degrees of expression. There is an Order of God that exists at the formation of a planet and a race. This Order is opened and set into operation in an Overcomer, when the time has come for God to directly act in the visible or earthly plane as it is in heaven, the invisible or spiritual domain. The four completed in Christ gives rise to One of a New Nature, this One then assuming control over the four, as indicated in this text, intelligences increasing and multiplying in keeping with the Order of God. The sunrising is the point where the New Day arises, or there is a new beginning.

"And he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea," shows the authority that the One newborn Intelligence exercises over the four departments of consciousness, that the Plan of God may be fulfilled. The "great voice" is the great emanation of Divine Intelligence that goes forth at the movement of the Plan of God to work itself out. That the four angels were given to hurt the earth does not mean that they are destructive, for a certain hurting or bruising is essential to obtain the genuine gains that have been developed. The wheat of the field is put through a threshing process in order that the grains may be obtained. Even so, the wheat of consciousness cannot automatically project itself. It must be threshed out. This hurting occurs at the end of mortality, and is a part of the "Great Tribulation" that is one with the Lord's Day or identification of the Sabbath or spiritual fruit. Both the conscious plane as the earth, and the subconscious as the sea, must yield their fruits to the Cause of the Spirit that the gains may be revealed and immortality established. It is the angel that ascends from the sunrising or the east, the within, that performs the function by which the four departments of consciousness yield their gains to the Cause of Christ. This gain is not alone individual but is universal, for while God acts by means of Christ in One, that One represents all as to gained forces and Qualities of Being, so that the subjection of all in One to God and Christ is the subjection of all in all to God and Christ. One in Christ is all, and the means by which all is brought under the dominion of God and His Christ. Every aspect of intelligence is given to do according to its nature and function, which are inherent in it even as what a seed is to be and the process by which it brings forth its fruit are inherent in the seed.

"Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads." That the command is given that the earth, the sea and the trees be not hurt until a certain thing had been accomplished implies that they are to be hurt, but this hurting is essential to make all progressed in mortality yield its equivalent energies and essences to aid in the formation of the new earth and heavens, or immortality, that is aided in being formed from the use of the dissolved energies of matter. The earth as the conscious unfoldment, the sea as the subconsciousness, and the trees as the super-consciousness, brought under the dominion of the Absolute Intelligence of God, enables all that has been unfolded in consciousness to be used in service to the establishment of the New Order or Immortality. The sea is the soul forces while the trees type the mental forces, though when relating to the angels they represent that which is spiritualized and used in service to the Divine Plan.

The four angels as the Intelligent Heads of the four departments of consciousness have the same power to hurt others as the person gaining the consciousness of Christ has been hurt, this enabling all who are touched by the operation of the Divine Plan to move rapidly forward to the attainment of the goal, even the consciousness of Christ. To seal is to enclose in such a way as to insure intact the contents, hence to seal the servants of God on their foreheads is to hold intact the intelligences that have been unfolded, the servants being those inhering in the Creative Plan in spirit, and who are seeking the unfoldment of the science of Life and Being. The servants are the potential sons and daughters of God to be gathered as the virgins as a kind of a first fruit unto God and Christ. These receive the mark of Christ in the forehead. The forehead is the seat of the center of Imagery in which is identified in the record of consciousness the being one is to be, hence the sealing on the foreheads is that action of God that permits the Seed-Idea Being which one is to unfold. The result of this unfoldment is the body that God gives to each seed, this being the garment of white when fully worked out and manifested. This sealing is the choosing of those conformed to the Spirit of the Plan and its Intention at the movement of Christ, hence is a very initial step though not worked out, for all the movements of God are completed and finished before they are made; meaning they are completed in the domain of the Divine Intelligence, though needing to work out on the plane of consciousness. The servants of God are those in whom the Qualities of the Plan inhere though these are disseminated and ungathered until Christ comes, who gathers them as the "lost sheep of the House of Israel," individually at the first coming and universally at the second.

4. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel:

Number contains the science of quantity, word the science of quality. Number specifies the amount of and is specific, not varying, though the tendency to call the 144,000 the number 288,000 is on account of the two poles of being that are completed in heaven and in earth. This thought is influenced somewhat by revelations given in 1922, at the time of the Movement of the Divine Laws to consummate mortality and to establish immortality, which refer to the 144,000 as 288,000 redeemed egos; but since the two are one in the Lord, as twain, they would be as one before the Divine Spirit to which the text refers. Israel pertains to the Lord's own but necessarily are those who have the Spirit of Christ, the Truth. These are the children of God, the joint heirs with Christ and heirs of God's Plan; that is, the spiritual fruit of the Plan of the Spirit, yet reaping this fruit on the bodily plane as a group of egos who are redeemed through the operation of the Divine Laws and made to stand as the fruit of the Seed of Christ that is promoted, Male and Female, at the first and the second coming of Christ, respectively.

To hear signifies the receptivity of consciousness to witness the outworking of the Divine Plan, though conscious at-onement with the Qualities of the Plan assures this receptivity. Unless the Word can be heard it cannot form its result among men, for it would remain ~~unknown~~, who to hear implies obedience to do what is known and to serve the Divine Will. The tribes represent the groups in the race in whom the Christ Seed was scattered at the foundation of the world and in whom the fruit of that seed is gathered at the end of the world or mortality. These contain the realities of being to be brought forth as Israel. The one hundred and forty and four thousand as 144, a number, represent the positive or male pole of consciousness as the four, spirit, soul, mind and body, joined with the negative or female pole of consciousness, as four, these two poles centering to the One, when interpreted spiritually. Mathematically, the 144 represent the 12 times 12 as a root number, the totality of all numbers. The 12 would represent the twelve centers of consciousness that are polarized, male and female, with spirit, soul, and body completed to form consciousness. Where anything is completed in Christ it enters the circle or O of completion. This is not the nothingness as represented by a cipher but the Divine Naught of another beginning, the No-thing of being, from which all things issue in spirit. The twelve principles of Being completed are 144,000 principles, these being represented as states of consciousness in whom are the potential Qualities of Being gained, though the completion of these beings is from the kind of a first fruit identified at the second coming of Christ.

5. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben twelve thousand; of the tribe of Gad twelve thousand;

Judah means praise. Praise associates itself with the emotions or soul plane. Judah is the tribe that heads one group of the Israelites, and which was always in rivalry with Israel. It was the most dominant tribe in the Old Testament days, and this may account for its being named first, though this too may relate to some Order of the Law which cannot be entirely discerned. Gad means troop. He was the seventh son of Jacob with whom these tribes are materially identified on the plane of the world. These twelve sons became in the further outworking of the Plan of God objectified as the twelve disciples, and at the end of mortality they are universalized as the twelve tribes. Reuben means Behold a son. He was the eldest son of Jacob and Leah. These tribes had certain characteristics which some have traced to the present race, especially in relation to their dispersion into all the nations. This is set forth in an interesting manner in the book, "Thou Israel," written by Charles Francis Stocking.

Zodiacally, Judah pertains to Leo, and Leo to the lion that opens the book. This sign governs from July 22 to August 21 and those whose birthdates relate to this sign might make up the Tribe of Judah. The writer says might for she does not believe that one is governed by the zodiacal sign in control at the time of birth, but by the Spirit, and when spiritualized may have offset all racial tendencies. However, there is an Order of God, and it is quite possible that the identification of the Twelve Tribes is in relation to the twelve months that are governed by the twelve signs, and that egos coordinated in their relation to the Spirit are chosen in relation to the signs of their birth. Each tribe yields one-fourth of the complete fruit of the action of God, and the members of each bear a certain mathematical relation with each other, which could be definitely related to their relation to the twelve signs, or the specific one of the twelve according to their birth. The number twelve means all, within and without, or the heavens and the earth of consciousness, while the tribe would be all the aspects of the Qualities of Being relating to the particular zodiacal sign to which the particular tribe is aligned. Reuben relates to the zodiacal sign, Aquarius, which governs from

January 20 to February 18. Its symbol is the water-bearer, and relates to the soul even as Judah, for water types the soul plane of consciousness. Gad relates to the sign of Aries which governs from March 21 to April 18, and its symbol is a ram. The ram is another name for the Lamb. Being a troop, Gad pertains to an aggregation of forces that make for life and being. Judah was the fourth son of Jacob.

6. Of the tribe of Asher twelve thousand; Of the tribe of Naphtali twelve thousand; Of the tribe of Manasseh twelve thousand;

Asher means happiness. He was the eighth son of Jacob. Asher relates to the zodiacal sign of Libra and governs consciousness from Sept. 23 to Oct. 23. Its symbol is the Balance. Genesis:Forty-ninth chapter gives some insight as to the meaning of these tribes. Gen. 49: 20 says of Asher, "Out of Asher his bread shall be fat, and he shall yield royal dainties." Asher signifies substance, that which can supply the luxuries of the consciousness.

Naphtali means wrestling and types the spirit of overcoming and mastery. Naphtali was the sixth son of Jacob and relates to the zodiacal sign Virgo that governs from August 22 to September 21, it being symbolized by a Virgin. Naphtali signifies spiritual good, as suggested in Gen. 49: 21, "Naphtali is a hind let loose; he giveth goodly words." The Virgin always relates to the Christ Child, it being the mothering Principle that partakes of the Nature of the Divine Feminine.

Manasseh means forgetting. He was the first son of Joseph, a grandson of Jacob. This is the only grandson contained in the tribes, signifying that the Covenant of God passes over to a New Generation that has its roots in Israel, but which is not from the old covenant as it worked out in the first coming of Christ. Manasseh signifies the New Age, the Manchild, the national group that comes up after the other groups have worked themselves out materially, therefore is associated with the United States. This is that part of God's Plan that is forgotten in the material evolution because it relates more closely to the Plan and does not work out until the end of mortality, hence it characterizes the unfoldment in the race of a group, prepared to function the second coming of Christ and to come under the authority of the Spirit first in the establishing of the New Order, being the last to work out materially. Zodiacally, Manasseh relates to the sign Gemini, and is symbolized by the Twins. The Twins type the spirit and body as one, or Man and Woman as one, the Twain as God created and united them. This Twain Principle is first revealed as the Man and the Woman completed in Christ, from whom as Parents the children of God are brought forth, hence Gemini and all it implies, nationally and individually, indicates the union of the Male-Female Pole of Being. The finished progression of the children of Israel is in the United States, the dispersion of the tribes occurring in the eastern hemisphere, but their gathering being in the west, where the mystery of the Gentiles is finished and the first fruit of God and Christ is revealed.

7. Of the tribe of Simeon twelve thousand; Of the tribe of Levi twelve thousand; Of the tribe of Issachar twelve thousand;

Simeon means who hears. He was the second son of Jacob and Leah, and types the zodiacal constellation of Pices which influences from February 19 to March 20. Its symbol is the Fishes. Fishes represent the principle of reproduction through emanation, hence types the capacity of the Christ Seed, in action of God, to influence the forces of nature, both in the planet and in the people. Simeon, according to Gen. 49: 5-7, types the mystery of cruelty and wrath, that arising in the authority of the Divine Law is the exact science of retribution and annihilation

by which the material world is dissolved and its elements used to give form and tangibility to the outworked spiritual qualities. This science is operative in the Wrath of the Lamb, the Fire Principle of Being though reflects itself in the arising on the material plane of destructive forces that break up materiality.

"Of the tribe of Levi twelve thousand:" Levi means joined. It is the zodiacal sign of Scorpio that controls from October 23 to November 21. Its symbol is the Scorpion. Levi and Simeon conjoin, according to Genesis, to promote the wrath and fire that burns up the world, that makes for annihilation of matter, when the text is spiritually interpreted. It is written of them in Genesis 49: 5-7, "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall." The man that is slain is materiality, the self-consciousness, once the fires of the Spirit are ignited through the action of these two Centers of Consciousness within the Christ Center, though this is racially operative at the end of mortality. This is to say that the man that is slain is the material nature of the race, and the wall that is taken down is that between mortality and immortality, or between spirituality and the material world. Levi was the third son of Jacob.

"Of the tribe of Issachar twelve thousand:" Issachar means rewarded. It is the sign of Cancer, that influences from June 21 to July 21. Its symbol is the Crab. Genesis 49: 14-15 says: "Issachar is a strong ass, couching down between two burdens. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear and became a servant unto tribute." The ass types the self will that is between the burden of working out the material self and the spiritual self. Whichever it is working out, it finds the land is pleasant and that rest in the light gained is good. Responsibility (shoulder) is upon consciousness to work itself out, though it must bow itself in tribute to the activities of living in order to accomplish the perfecting of the self, so as to be acceptable to God. These twelve tribes as signs or influences have their identification in the spiritual domain, these opening from the consciousness of Christ to accomplish the work of regeneration and restoration at the end of mortality in those who can be transformed to a new state. Issachar was the fifth son of Jacob and Leah.

8. Of the tribe of Zebulum twelve thousand; Of the tribe of Joseph twelve thousand; Of the tribe of Benjamin were sealed twelve thousand;

Zebulum means dwelling. He was the tenth son of Jacob, and is typed by the sign Capricorn, which influences from December 21 to January 19. Its symbol is the Goat. It is written in Genesis of Zebulum "Zebulum shall dwell at the haven of the sea; and he shall be for a haven of ships, and his border shall be unto Sidon." This pertains to the negatives forces, represented by water, and the sea; that which carries forward the vessels of consciousness from generation to generation, and which carries with it that which has been gained, but which is wrapped up in the subconsciousness.

Joseph means increase. He was the son of Jacob and Rachel. If these sons seem a bit mixed in their order it is because they are born through four women. The writer is accepting their position as to birth from the Bible Concordance and history. The fact of their relation to Jacob is not important now that they have been spiritually objectified as Centers of Consciousness in discipline to Christ, and now in tribes at the end of mortality. The zodiacal sign typed by Joseph is Taurus which controls from April 19 to May 19. Its symbol is the Bull. This is the sign related to Great Britain and historians show many reasons why Joseph is typed

by Great Britain, that is, historians who base their deductions upon scripture. Joseph is the protector of the Virgin and child from a Biblical standpoint, though spiritually he types that human quality of advancement/^{that} acts as a shield to the unfolding spiritual qualities. Thus as a type, Great Britain on the plane of the material has acted as a protector to those of lesser advancement, this naturally being reverse to the spiritual import of the idea, though all things on the material plane may have selfish gain as the motive. Joseph is a fruitful bow and covers the earth with his reproduction, the Bull standing for the vital life principle that sustains the unfolding material life of the race. Manasseh and Ephriam, the two sons of Joseph, are typed by the United States and Canada, respectively, and revelations given in 1922 show that these nations will be united as one at the proper time. These revelations show the dethronement of Great Britain as a ruling power, for naturally when the material world ends that in which the power of materiality has been greatly vested is levelled down. Thus we live in the days of the levelling of Great Britain, though we await the result. God measures everything in spirit, and if the spirit can be humbled so as to force a changed condition of living in an individual or a national group, they need not learn so much by means of tribulation.

"Of the tribe of Benjamin were sealed twelve thousand." Benjamin means son of the right hand. He was the youngest of Jacob's children. He types the zodiacal sign of Sagittarius, which governs from November 22 to December 20. Its symbol is the archer. It is said of him, "Benjamin is a wolf that raveneth; in the morning he shall devour the prey, and at even he shall divide the spoil." He types that capacity of the Divine Laws operative from the Centers of Consciousness to eat up those forces that harass and attack the sheep or realities of being. At the beginning of a movement of force as operative from darkness against the Light, he devours the prey, and when the conflict is over he divides the spoil by setting the good on one hand, the evil on the other, though both are mastered to the Truth. All these heads of the tribes are as Centers of Intelligence in the Consciousness that is under the control of Christ.

These tribes are related, through Revelation given in 1922 at the second coming of Christ, to the United States, with all the states and their cosmic centers grouped under them. The following table will serve in enlightening students and also in making a record of this revelation:

JOHN	)	1	Illinois	Chicago
CENTRAL PROVINCE OF	)	2	Indiana	Indianapolis
BENJAMIN	)	3	Wisconsin	Milwaukee
	)	4	Iowa	Des Moines
	)	5	Missouri	St. Louis
	)	6	Kentucky	Frankfort
	)	7	Tennessee	Memphis
	)	8	Ohio	Cleveland
PETER	)	9	Minnesota	Minneapolis
	)	10	North Dakota	Bismark
FAITH	)	11	South Dakota	Pierre
	)	12	Nebraska	Lincoln
ANDREW	)	13	Pennsylvania	Pittsburgh
	)	14	New York	New York
STRENGTH	)	15	New Jersey	Trenton
	)	16	Connecticut	New Haven

JAMES	)	17	Montana	Helena
	)	18	Idaho	Twin Falls
HOPE	)	19	Oregon	Portland
	)	20	Washington	Tacoma
PHILIP	)	21	Maine	Bangor
	)	22	New Hampshire	Concord
POWER	)	23	Vermont	Montpelier
	)	24	Massachussetts	Boston
BARTHOLOMEW	)	25	California	Los Angeles
	)	26	Nevada	Reno
IMAGINATION	)	27	Arizona	Phoenix
	)	28	Colorado	Denver
THOMAS	)	29	New Mexico	Albuquerque
	)	30	Texas	Dallas
UNDERSTANDING	)	31	Louisiana	New Orleans
	)	32	Alabama	Mobile
THADDEUS	)	33	Rhode Island	Providence
	)	34	Delaware	Dover
ELIMINATION	)	35	Virginia	Norfolk
AND RENUNCIATION	)	36	Maryland	Hagerstown
SIMON	)	37	Mississippi	Jackson
	)	38	Arkansas	Little Rock
ZEAL	)	39	Oklahoma	Tulsa
	)	40	Kansas	Anthony
MATTHEW	)	41	Michigan	Detroit
	)	42	South Carolina	Charleston
WILL	)	43	Wyoming	Cheyenne
	)	44	Florida	Miami
JAMES	)	45	North Carolina	Raleigh
	)	46	Georgia	Atlanta
ORDER	)	47	West Virginia	Wheeling
	)	48	Utah	Salt Lake City

Thus the discipleship is set down again as the states of the United States, with their centers as Heads, through which the Plan of God works out the United States as an Ensign to a New Order at the same time that it works out the US of its Creative Plan, by which the children of God, as the first-born fruits, are manifested.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

"After these things" pertains to the sealing of the members of the tribes. These have the spirit of Men outwardly and thus are receptive to the Spirit of God, though the Plan of God works out behind the scenes, spiritually, but is known by those serving the Divine Cause and devoted to the Principles and Laws of Life, Now

that the within has been revealed to the without, and the female is with the male, or the Body with the Spirit, the working out of the Divine Plan is going on among men, though what it is producing among them must of necessity partake of the destructive power of the Word rather than of the constructive. But matter must be levelled down before the Spirit can build upon it a new structure that partakes of a new spirit and a new body. To see is to spiritually perceive, though it is also possible, when tutored by the Spirit, and functioning its Plan, to see the picture of what is working out, it being present to one's vision but on the plane of mind and spirit, as the sign is not materially present nor the picture seen on that plane.

"A great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;" A great multitude means numberless qualities and forces that partake of the nature of the Spirit, though these are functioned by means of people, but it is not to say that the people were numberless as the text sounds, for they could be numbered; but it is to imply that a vast group is ready to partake of the forces of the Spirit in some form or another after the sealing of the tribes, for those who pass to immortality make up a great group, though these must be reborn to pass to that order. That this vast group is gathered from the race is evidenced by their coming from all nations and tribes and peoples and tongues. These terms can be taken literally for the second coming of Christ is planetary in effect, therefore relates to all people, but when they are seen as standing "before the throne and before the Lamb, arrayed in white robes," they must again be seen as forces of consciousness in subjection to the authority of God and Christ and not as people; for the people of the planet are not consciously standing before the throne and before the Lamb, there being only 144,000 potential children of God, in twain, reaped at the end of mortality.

It is to say that the consciousness of a vast number of people is under subjection to the authority of God and Christ at the second coming, and is sufficiently purified (in white robes) to welcome the coming or transition. This is not necessarily a conscious welcome, but rather a condition of consciousness. Hands represent power of love, and with palms in their hands, signify the victory of the Love of the Spirit in the consciousness of the race. The throne is the central authority of God and Christ, and the Lamb is Christ, therefore to stand before one is to stand before the other, for the throne of God is in Christ Consciousness which is the Lamb. It is to say that all is centered to the Lamb or throne of God even as all from the throne is centered to all consciousness, for these act as center and circumference in furnishing the whorls of forces by which spirit is projected outwardly and matter is drawn inwardly, the mingling of the two producing the substance essence that becomes the means of forming the New Order, in newness of spirit and body in all aligned with the Plan at work from the Throne of Christ.

10. And they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.

The cry of a great voice is the concentrated energies of intelligence that center to the action of God. God gains salvation as well as man. This is to say that the Plan of God that provided for the giving of the beloved Son, as Christ, for the life of the race, is fulfilled, which gives God an opportunity to express directly into the race, and thus the Plan is freed from the necessities imposed upon it throughout mortality, which were according to the law of sin but not according to the Truth, or Christ Law. It is God that effects salvation and that gains salvation, for the freedom of consciousness is also the freedom of God. God and Christ, as the Lamb, share the glory attained by the outworking of the Plan of God, with

Man revealing the result of this outworking as a new nature, with power to unfold more harmoniously the Qualities of Being. The real nature of Man as God created it to be will be manifested in immortality, with the Laws of Spirit supreme in the consciousness. Salvation is freedom, but this freedom is from the necessity of living under the law of sin and death, with good and evil at war against each other. Salvation is a scientific outworking by which the Laws of God's Plan consummate mortality and inaugurate immortality, wiping from the record of the race that which is finished, as well as that which is no longer necessary. Then it is no longer necessary for man to be in bondage, nor for Christ to be sacrificed, or for God to be waiting for the fruit of Itself, for the New Thing of God completes the old and rolls up the scroll of mortality for it to be known no more to the people of this planet. All that cannot go forward is carried back to form the nucleus of nothingness that becomes the naught of another mortal planet's beginning, thus everything being dealt justly with in an exact Science of Christ.

11. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

The angels as the heavens are also in subjection to the authority of God, through Christ, and in a worshipful attitude, meaning, give homage to that which controls them. That they fall on their faces implies the subjection of the heavenly intelligence, as typed by faces, to the authority of God at its movement in the second coming of Christ, to which these texts particularly relate. We are to have new heavens as well as a new earth. This means that there is an opening of more advanced intelligence pertaining to God, Christ and humanity, and the relation of the world to the Plan of God, as a necessity; thus the intelligences of the spiritual domain (heaven; angels) are subjected to the authority of God and renewed. That the angels were standing around the throne implies the activity of the heavenly forces and qualities. The elders as the ruling spiritual powers (of the churches) and the four living creatures as the four departments of consciousness, spirit, soul, mind and body, are coordinated in the unfoldment of the Plan of God. All the angels represents all the heavenly or spiritual intelligences being on the alert to serve the Cause of God and Christ. To worship God is to be in adoration of the revealed Intelligence of God at the action of God among men.

12. Saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

Amen means So Let it Be, or is to declare as being that declared to be. Blessing is a quality of the Spirit by which one is rewarded in scientific Law of Love and Truth, according to the conformity of consciousness to the requirements of the Divine Plan. That all of heaven and of earth should see all these qualities as expressing from God and toward God is to show their readiness to partake of them. Glory is especially a quality that relates to the spiritual domain, it coming from the exaltation of the Spirit from revealed intelligence or from an influx of Divine Love. Wisdom is supreme Intelligence, and is not known through the mind of Man but is a revelation of Divine Intelligence. Wisdom is one with Truth which is not thought into expression but which is known because the Qualities known are enacted in the consciousness and thus are being. Thanksgiving arises from appreciation and from understanding, when related to the Spirit. Honor is in a conformity of consciousness to the Plan of God whereby its Laws can unfold, and is attained by one honoring ideas gained, thus enacting them in the life. If one honors that which issues from the Spirit, the Spirit honors one. Power is in the authority of Wisdom and Love as One, this oneness characterizing Truth. Might is the physical applica-

tion of the Power of God, reversed, on the plane of the world, though the might of God is the capacity of Its Principles and Laws to exercise authority over the physical domain. It is unto God that the fruits of unfoldment accrue. While people may share in the honor, even to one attaining the consciousness of Christ being on equality with God, as the scriptures assert, yet all things are of the Lord, for the Lord, and by the Lord. The Lord is the Laws of God that work out the Plan of God, hence it is to God that all blessing, glory, wisdom, thanksgiving, honor, power and might accrue, for ever and ever; for it is God that lives forever and reigns over the consciousness that changes from plane to plane of expression. Forever implies eternity, that which is endless, and which is the nature of God. That which is declared in the Law of the Spirit comes to pass, therefore the "Amen" so asserts the Truth of the declaration. Before the Truth of God is declared it is affirmed as being, hence the use of the two "Amens", at the beginning and the end of the text is to show the infallibility and absoluteness of Being.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? 14 And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

An elder is a ruling power of the Spirit, the Church within the consciousness. These do not know all that the Divine Laws would make known, thus inquire of the angel of Intelligence or higher heavenly authority as to what is not known, even as an individual turns to the Spirit within for answer to matters of the Spirit. Those arrayed in "white robes" are the redeemed, those revealed in the body of white, the robe being the covering of consciousness or the body. When one inquires of the Higher Intelligence one also affirms that one knows what one seeks to know, thus conforming with a Law of Being by which that which is Being in Spirit is made known to the consciousness. Hence, the answer in the text is the result of the Higher Intelligence declaring that what one would know is known.

The "great tribulation" is incidental to the passover from mortality to immortality. It is the essential change and suffering by which the elements and energies of matter are translated to naught and utilized by the Lord, or Laws of the Spirit (God), by which to reveal the new heavens (spirit) and the new earth (body). It is the running down of mortality on one hand and the ascension of the Qualities, as Intelligence and Love, that form the premise of immortality. It is the necessary aliveness of the forces of death that compose mortality, with their subsequent translation and mastering by the Powers of the Spirit. The Great Tribulation centers to the agents of antichrist who seek to control all to themselves, with the Powers of God centered to Christ consciousness, and those partaking of the Qualities of the Spirit, so that as darkness is made alive it is brought to its death or cessation by the offsetting Truth. For this reason, the universal work, relating to all the people, is of a similar nature of the individual work relating to all the forces of the consciousness. The darkness stirs because of the Light, and the Light then controls the darkness, though a necessary uncovering and mastering of the evil forces of the world is essential to permit the kingdom of the world to become the kingdom of God and His Christ. Since the evils of the world that relate to all people relate to government, to which all people relate, it follows that the universal work of uncovering and mastering evil and errors is in overwriting the forces relating to government with the Science of Government and Credit, by which the genuine expression of Life may be promoted, at the time that death is dying down. This work is now going on and that of the School centering to governmental service is premised to these known Principles.

The Great Tribulation occurs at the end of mortality but is a gradual outworking from the mortal to the immortal premise, until the coming of Christ, when the direct action of God is introduced into the world of effects to break up the old order and to establish the new. This direct action occurred in November 1922, being witnessed by many and centered to the Overcomer, the one attained to the knowledge of Truth through its outworking, by which Truth alone is known. From the time of the coming of Christ, the Divine Laws begin to enact themselves, fulfilling the Plan of God, making many turns that appear to be a repeat and yet are only aspects of the Principles to be worked out. Thus instead of a period of three and a half years, as stands out in this Revelation, we have four times this period of time, in which the forces of spirit, soul, mind and body, are worked through in conformity to the Higher Intelligence and Love that enter with the coming of Christ, this being the Unknown that is using the Known to make ready for its own unfoldment. The fifteenth year is the beginning of the direct subjection of the physical domain to the spiritual, this being in 1937, though necessarily beginning at Center, from which seat or throne it has its control. This was the year of the movement of the Divine Love as the Great Mother Principle to bring forth the children of God, on the spiritual domain, and to subject the power of the world to Itself, on the physical domain. Though it takes a portion of two years, which represent two movements, male and female, of the Divine Laws to begin direct action on the outer physical, after the action of the Divine Laws has penetrated the physical domain of its Messianic Center.

Thus it was not until 1939 that the outer world was stirred up in its evil and dark forces for subjection to the Power of God. Naturally, the powers of the world arise to control the world, and being stimulated by the movement of the Divine Power that issues from Divine Love, those functioning the power of the world are often imbued with messianic complex, as though they are the divinely appointed instigators of the New Order. These arise in every nation that pivots to the race, though these are the agents of Satan in control of the material world, and are not the agents of God who actually control both heaven and earth--though this control issues from the Messianic Center through the knowing and being of Truth. The Sign of the Son of Man came in 1937 in November (seventeenth), which is the sign of the end of the outer domain and the entrance of it into the Great Tribulation. This Sign, witnessed by and in the writer, the heavens being within Man, indicated all burned up in the earth but the Central House of God and the Record of the Laws. It signalled the coming of the military powers upon the earth, which while arising at that time, did not make known their authority until 1939, the outside of the inside beginning to reveal itself in the last sixth month of the two years that mark the turnover from the inside to the outside.

The Great Tribulation has not yet fulfilled itself. It remains to be seen what occurs in the United States, though revelations attending the coming of Christ in 1922, asserted "The Aquarian Age is to be ushered in with a shout. The Lord Himself shall descend from heaven surrounded by clouds and His Holy Angels. His Holy Angels are those who have been selected before time was to announce His coming. Every eye shall see him, and the shout that will be universal will be, 'Blessed, yea, thrice blessed, is He that cometh in the Name of the Lord, I AM.' The clouds are the mists of obscurity that blindeth the men and women of the present world. They eat, drink, marry and give in marriage as in the day of Noah, when the flood came and swept all to destruction except a favored few who knew Me as their God. So shall it be in the Day of the Son of Man. The fire about to purge the earth is to be the great leveller of all men. Nations shall again rise against nations. The Mohammedans in alliance with the Buddhists shall arise to deal destruction to their hated enemy, the Christians. The great cataclysm of all time is

ready to break by the Turkish occupation of the Dardanelles, and the British Empire, ...shall be detached....Were it not for the intervention of the saints, or the good people there resident, would she completely be wiped out...No more shall it be said that righteousness will not be laid to the plummet....There shall be turned unto the German people a message that will heal their throes of despair; and they shall learn war no more. He that taketh the sword hath already died by the sword. They shall look up to the American people as their help in the Great War, and their saviour in their greatest trouble. The French will soon learn that the sword is a fine thing as a relic but a...poor thing as an investment. Let them proceed. They will be glad to see the Statue of Liberty in action, but it will cost them some blood which they can ill afford. Italy will be relieved of some more valuable men and the inhabitants of the Vatican. The Holy Father will westward pursue his course of empire to set up the abomination which maketh desolate in the new city of David. ..An American pope would be elected, but will not. There will be bloodshed, but the outcome will, in ages to come, justify the means and carnage. Let him who hath ears know that I AM that he may escape this tribulation in Israel....We will show Buddha and Confucius that I AM; that there is None but Me. The islands of Asia will resound with the cry of Armageddon; and South America will see Me as I AM. They shall bow their proud heads to Me, and learn War no more.

"I will turn unto them the Sun of Righteousness. Their swords shall they beat into plowshares and their spears into pruning hooks. Then, later, shall the nations of them that are saved say, 'Let us send our learned men to Chicago to learn of its ways. But Chicago shall be called in that day, "The City of EOM," that all may know that I AM. Those that heed these words are My Sheep. If My sheep enter not by the means of the sheepfold, then am I without faith in the earth. I am in the American people and they in Me and I in Thee, Father. I ask as EOM that they be spared. I thank Thee Father that Thou hast heard me. Glorify them as You glorify Me. I thank Thee. Now, let Thy Will be done in Earth as it is in Heaven." These revelations must witness in revealed words the work going on since 1922, and bear testimony to those who can hear, of the authority of God set up through Christ to accomplish the fulfilment of mortality, even though the Great Tribulation becomes the stepping-stone toward the New Order of Immortality.

"And they washed their robes, and made them white in the blood of the Lamb." The robes are the states of consciousness that are cleansed and purified, by which the real body can be formed. While this body is formed behind the scenes during the outworking of the Plan of God, and is gained as the embodiment of the Christ Consciousness, its dissemination into the race in Qualities of Being is the "blood of the Lamb" referred to. The Lamb is Christ. The blood is the Love of God operative in Christ, that becomes the life of the body, and the means by which bodies are formed in its spirit. These are the white bodies because formed in the pure Love of God that is Christ Consciousness identified among men. However, the formation of the bodies of these redeemed is dependent upon the mixture of the forces of spirit and matter, by which substance-essence is gained that becomes the mothering Quality to give manifestation to the children of God, who first appear in the bodies of white. This necessitates the stimulation of matter in its elements of death, this arising with the introduction of the Qualities of Christ in united Spirit and body (the white body being revealed in November 1922 in the embodiment of the writer and sown as a Seed into the race that others aligned with the Spirit of Christ might receive it by which they are also embodied in its Qualities in their orders of appearing), but which are brought to their death when the Light and the Truth working out from Christ have completed their works and are ready to utilize the qualities of substance gained from the mixture to form the first fruits unto God and unto Christ.

The "last trump" spoken of by Paul in connection with the passing of mortality refers to that polarization of spirit and matter by which the fruit of the mingling can be made present. It requires the stimulation of the forces of evil and darkness in the world and their subsequent destruction to furnish the energy-rate of matter (Satan) to give form and tangibility to the progressed Qualities of the Spirit and which are resident in those who receive Christ at his coming, whether this receiving be conscious or subconscious, according to the Law of Balance. Thus the formation of the New Order is along the same lines as the formation of mortality, for the energies of darkness have been used to give form and tangibility to the unfolding qualities of Light, though the action of Truth in a consciousness balanced in light and in darkness was required to identify the Christ Consciousness that is always of the One, though using the two by which to form itself. The blood of the Lamb is the penetrating qualities of Divine Love, with which is Wisdom, these being the Female and the Male Pole of the Word, respectively. But bodies are formed through the Mothering Quality, and the second coming of Christ is pre-eminent in the Mother Quality of God and Christ which encompasses that worked out by the Male or the Man Pole of the Word in the first coming. Thus the second coming gives rise to bodily results, though the result of the first coming is used to identify the second coming. The bringing up from darkness of that descended from Christ's first coming is the revelation of the Female Pole of the Word, as the Bride, with which is conjoined the greater works of God and Christ, which carried down as the second coming, causes the virgins to arise as the first fruits of God and Christ. The virgins are the male-female states, partaking of the nature of their Parent, for in God-Mind there is only One Parent, as there is one God, all of God being characterized by One.

Bodily transformation must be accompanied with bodily changes, this promoting the tribulation necessary to translate the elements of mortality into their equivalent immortal qualities, as well as bringing to chaos and dissolution that which is not translated. Yet, there is tribulation on the plane of spirit, soul, and mind among those who receive the Qualities of Christ, descended at the second coming, though much of this tribulation may be subconsciously affected, through the operation of the Divine Laws and not be the result of conscious overcoming. Children are not being formed through their own volition but through the action of the Law that causes them to be formed from the mothering element of women. Even so, the potential children of God are not formed through their own volition, but are born through the action of the Will of God, operative from and in the Mother God Principle that is functioned by the Female Pole of the Word, as Christ Consciousness. Yet, it takes the forces of the kosmos, represented by the universal in relation to all, to give form and tangibility to the disseminated Qualities of Christ. Hence the Great Tribulation is the means by which the forces of evil and darkness are made to serve the Divine Cause in revealing the fruit of the Spirit, which becomes the beginning of the Immortal Order.

15. Therefore are they before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them.

This is to say that those who are to be arrayed in white robes, or redeemed bodies, are before the throne of God all the time, in light and in darkness, or in the day and the night. They are constantly aligned with the outworking Qualities of Being, not as through their own wills but as through the Divine Will; though a certain coordination with the works of the Spirit, as to intelligence and love, is required in order that Christ may work the Will of God in those devoted to the Cause of God. For it is evident, that if people are Christ's at his coming, they are

interested in the things of the Spirit. They are devoted to understanding the things of God and Christ, and in working out their own salvation. These have been called for a century, though only chosen since the second coming of Christ—though necessarily inhering in the Cause of the Spirit from the first coming, for they are the finished fruit of the work of the Spirit in both comings, the second coming containing the greater works only because more of God and Christ is working out, and because the Plan of God is working on the bodily domain to reveal its fruits. The "temple" is the organism of consciousness in which the Qualities of the Spirit are unfolded. This is the spiritual nature of egos and not the outer bodies that are the product of the law of sin and death, or mortality, as some students suppose. God is Spirit and that which relates to God is of Its nature, therefore it is the spiritual attained in consciousness that becomes the means by which the Principles and Laws of God (Being) can function. It is this that is the temple and which is serving God through permitting the unfoldment of Its Plan.

"And he that sitteth on the throne shall spread his tabernacle over them." He that sitteth upon the throne is Christ Consciousness though this is one with the throne which is Christ. This is to say that Christ is not apart from consciousness, but is consciousness conformed to the Principles and Laws of God. God is greater than this Son or Daughter (though outwardly referred to as Son), but Christ is no greater than the consciousness conformed to the Principles and Laws of Being. It is God that works through Christ, the Divine Spirit that inwardly sits upon the throne of Consciousness of Christ, (for the two are interchangeable) that is, rests in the authority of God over the consciousness. Yet, the consciousness conformed to Christ is not in its own will but in the Will of God, therefore does what it sees the Father doing, Christ being the expression of God in bodily identity, while God is the invisible, unexpressed Qualities and Powers. A tabernacle pertains to a place of worship, or the church, and signifies the Spirit. It is the Spirit of Christ that is spread over those inhering in the Wisdom and Love of God, and who make up those who are Christ's at his coming.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat;

Hunger pertains to one pole of supply by which consciousness is nourished, thirst to the other pole, hence both poles, the masculine and the feminine are nourished in Christ, in the proceeding that follows the introduction of the Qualities of Christ, as the "blood of the Lamb" into the consciousness of those who can receive it. The sun signifies light and heat, the former being symbolical of the wisdom and the latter of the love that move from the throne of God, as Christ Consciousness. Being in the receipt of these Qualities through the action of God, there is no need but that is supplied, hence there is no hunger or thirst any more. This is descriptive of the action of God sustaining and supporting its own realm of consciousness, and does not necessarily apply to those who partake of Christ except to the central throne of Consciousness that is constantly supplied with the Wisdom and Love of God, and of which these texts are centrally descriptive; though applying to others and to the universal or race in a certain degree. It is to say that those inhering in the action of God at Christ's second coming cannot need anything for the fullness of the Word is at work, it completing itself in the establishing of the Male and Female Poles of itself, with redeemed body coming out of the coordination of these two Poles of the Word in Christ. From the first coming of Christ the Plan of God was not completed, except spiritually, as everything is completed before it is formed. The formation of the spirit of this Plan has occurred since the first coming, with the second coming embracing the union of the spirit and the body by which the first fruits of God and Christ can be revealed, individually as the children of God, and racially as a New Order of Life.

17. For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes.

The Lamb is Christ and the throne is the seat of his rulership. This seat is in the Spirit of Divine Love, hence all who inhere in Christ are opened in the Love of God, that is Christ, when identified, hence are guided unto fountains of waters of life. These fountains open primarily as the Unknown Wisdom of God though it is the Love of God gained that causes the Wisdom to move in the consciousness. A shepherd is one who cares for the sheep. The sheep, spiritually type the qualities of the Spirit that are unfolding in those in whom Christ is operative. Those who come out of the great tribulation incidental to the passing of the material to gain the spiritual, this being universal in its final expression, are the ones who are guided by the shepherd or Christ from its throne of Being within. This throne is within through the authority of God. When the kingdom of God is opened in consciousness, as intended in the Plan of God, then tears shall be no more for sentiment and sympathy and lack of understanding are superseded by the knowledge of the Truth that sets one free from the limitations of the mortal nature and its characteristics.

Chapter VIII:

And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour.

Silence in heaven implies the complete Negation of Principles of Being that are to be, these reaching their completeness within the negation when they are ready to move or act to enact themselves in consciousness. Heaven is a realm within the consciousness in which the Principles and Laws of Being inhere. Half an hour is one-half of the one, or one pole of the Law of God, in figure, for the silence in the negation is on the side or pole of the Great Mother in which all Being is before it is manifested, hence the idea that it is resting in itself, not yet joined to the Father by which its works are made manifest. This silence is comparable to the silence in which one enters when contacting the Within in Spirit though immediately that contacted moves to work itself out, the silence disappears. Space is one with time, and is provided for in the necessity of invisible qualities becoming visible, this requiring time and projecting space which becomes area and finally land on the surface of the earth. However, space relates to that which is above the earth hence relates to the skies of the universe as well. All things on the visible plane are provided for in the Plan of Divine Laws, but not exactly as they appear, for forces of Universal energies go through multiplication and division and become only symbolical of themselves on the plane of the material.

2. And I saw the seven angels that stand before God; and there were given unto them seven trumpets.

The seven angels are the seven spirits as emanating intelligence issuing from the One Intelligence or Christ-Truth. These always stand before God for they are God in Its expressing Powers. The seven trumpets given to the seven angels are symbolical in figure of the seven emanating Powers of the Intelligence that is going forth in the movement of the Plan of God at the end of mortality, when the Plan works itself out. To stand is to be ready for action, while to rest is to be in the negation of forces. Hence, the seven angels are the active agents of the Word as the Qualities of Being expressing themselves to be formed among men. To see is to spiritually comprehend, when related to spiritual principles. The seeing is the Eye and the hearing is the Ear of Divine Intelligence, the angels

as the Intelligences expressing and the trumpets as the energies of the Intelligences that emanate to give form to the Qualities of the Spirit. Radiation of Intelligence is the first principle with emanation as the first principle relating to form. Radiation becomes thought on the plane of consciousness and emanation becomes feeling, though back of thought is the radiating Intelligence that makes thought possible and the emanation of its energies that gives rise to feeling.

3. And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne.

Immediately an action or emanation occurs from the Inner Realm of Principles this is counterparted by a corresponding movement on the plane of the invisible relating to form, so that an angel moving in Heaven is an angel moving in the Earth. Earth is not the formed plane as the world, but the invisible plane of form as essences and energies, therefore the incense that is added unto the prayers of all the saints upon the golden altar before the throne, is due to Qualities of Being taking on form in substance-essence. It is as though God while One, exists in two distinct Qualities of Being, one called the Heavens or realm of invisible Principles and the other called the Earth, or realm of invisible substance-essence that is to become formed when the energies of emanating Intelligence move upon it to form itself. This in relation to form is added to the Qualities of the Spirit, yet issue from Its Laws. The saints upon the golden altar which was before the throne represent the spiritual qualities that have been gained and which aggregate upon the altar of God. That this altar is golden represents the substance-essence of substantial Qualities of Being that have been gained in the outworking of the Plan of God, but which remain as the Qualities of Being for further outworking of the Plan of God.

Incense typifies the essences of Spirit, though on the plane of the world that is opposite to the plane of the Spirit, it is used in relation to sensuality. This is not to say that all people are sensual that use perfume or incense, for pertaining to soul, people may express beauty through the use of either one; though where excesses occur there is always lack of balance, and this is due to some form of sensual development. The "golden censer" contains the perfume of the Spirit which can be discerned under certain spiritual conditions as an aroma, a sweet scent, as it is called in Scripture. Or it may be called the "savor of the Lord." The writer has witnessed this aroma in many ways, especially at the movement of the Word in 1922 to further unfold its Plan, when her apartment became so full of this "sweet scent" and not knowing what it was, she was unable to sleep for the odor. This persisted for months and since it was not outside of her apartment, she came to know its relation to the Word's action. Again it was smelt as the "cedars of Lebanon," referred to mystically in Scriptures. It arises sometimes as from the without and again will come from within the consciousness, as though outworking this text, as something added to the "golden censer" because of the action of the Word. Experiences, such as these, attest to the Truth of these texts as well as aid in their understanding; yet, these are not as through any action on the part of the writer, but as through the action of the Laws of the Spirit working out in her consciousness.

The prayers of all the saints are the means by which the essences of Spirit are aggregated, they relating to the altar or point in consciousness where contact with God is made, and where the incense is identified. All that God has worked out by means of those adhering in Him and devoted to His-Her Cause is in essence before the Throne which is in Christ Consciousness, which as Lamb, is the means by which God works out Its Plan for all. The saints are the spiritually unfolding states of

consciousness, who in all ages of evolution, have contributed something toward the unfoldment of the Plan of God. All that has been unfolded toward the Spirit is aggregated as the incense of the golden censer--though inclusive of the Truth gained in the first and the second coming of Christ, comprises the fullness of the Plan in essence that is to be worked out as the New Order in spirit and form; that is, as new heavens and a new earth in which righteousness can dwell.

4. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

The smoke of the incense is the burning. Fire is a primal Principle of Creation. It contains within itself the Law of Transmutation, the capacity to change from the unformed to the formed plane, as well as from the formed to the unformed; however, it is the fire of hell or the mixture of fire with matter that causes the formed to be unformed. The text pertains to the unformed plane and the formation of its essences, hence the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. The hand typifies power of expression when prompted by love, when related to the spiritual, hence, the angel's hand types the power of the heavenly or spiritual intelligence to form itself, it becoming at its first plane of form the energies of soul, that are typed by the incense. The smoke as from the fire principle indicates the transmutation from the plane of Divine Intelligence to soul or consciousness. This fire becomes in relation to mortality the fire of passion, that on the soul plane takes the form of love or hate in the dual world. But in relation to the Plane of the Spirit it is as the fire of the Spirit, that as the fire principle, causes essences to be formed. All this is necessarily spiritual and is witnessed spiritually.

The fire principle is witnessed as a burning within the consciousness that is not physical or as a fever, but which is apparently so hot as to be unbearable, and yet no outer evidence of the heat is present. The writer has been in this burning for months at a time. She has witnessed plenty of smoke arising, with smells of sulphur and that which suggested death and putrefaction. It is not unusual now for her, when awakening, to see smoke curling as though the world were on fire, but realizes that this is behind the outer scenes as are all things of the Spirit. This is so real at times as to imply outer buildings afire, though immediately upon becoming fully awake, it disappears, which is well and good; as it would be pretty confusing to have to live in the spiritual and the material world at the same time, and to be able to see behind the scenes of the material during one's working hours. One may see behind in principles, but the figures of the principles are fortunately hidden from view except when one is centered to the Spirit directly, or during one's unconscious hours, when a great work of the Spirit is carried forward at this time--since we are most concerned with the Night, both as the Unknown of God becoming Known, and the night of mortality aggregated as the darkness of the world.

5. And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

The "fire of the altar" is the essence of Divine Love when consciously gained, it being the result to consciousness of all sense of passions of all planes mastered and overcome in Truth. It is the essence of Divine Love that is cast upon the earth to give rise to a new form of expression as a New Order and a new spirit of Man, for it is from Divine Love, the Mothering Quality of Being, that God fashions the universe and the race. The casting of the fire upon the earth

is followed with "thunders, voices, lightnings and an earthquake." It is to say that when the Intelligence of God, represented by this angel, casts the fire of Divine Love toward and upon the formed plane, or earth, certain emanations follow that primarily relate to the consciousness of the universe and to the race. Fire is the regenerative Power of the Word, that is gained when the passions, developed in generation, have been overcome. It is the very essence of Divine Love in its own element, though reflected in the darkness as the fire of hell, which is the destructive power that arises from the passions of sense.

"Thunders" pertain to emanating sounds and follow "lightnings" though at one with them in the Law of the universe. "Thunders" pertain to mind where the emanating energies of "lightnings" register. "Lightnings" relate to the spirit, the emanating energies of Light, primarily. "Voices" pertain to soul, or consciousness attained, and is that point where the Word begins to express itself; though to mortal soul this Intelligence is reversed and made to be the expression of one's development of mind or mentality. "An earthquake" relates to the bodily plane, and mystically pertains to the formation of the body through the shattering of the elements that give rise to form, the quaking representing the mixing that is necessary to give rise to form. All that is in the individual reflects itself on the plane of Nature, for Nature is controlled from Man, though appearing to control him. When these factors of the Creative Plan move they reflect themselves on all domains, so that an earthquake on the plane of the material may occur as the result of the inward movement of this force; hence, when speaking of spiritual principles, Jesus, at the first coming, included also the effects upon Nature in his prophetic words.

6. And the seven angels that had the seven trumpets prepared themselves to sound.

The text is descriptive of a movement of the Divine Plan. It is to say that the Seven identified Intelligences (their identities being designated angels) had seven emanations that are symbolized by trumpets; and that in the movement of the Divine Plan, they prepared to sound or to carry over to the formed plane the emanations of the Intelligences, which sound is finally felt on the plane of matter; though on the plane of matter they may have become destructive as related to darkness, though as related to light they may be energies of intelligences that penetrate all who can receive them. Thus, people in the race mind may spring up in knowledges of what is working out from the Creative Plan, though unable to understand their impressions. As today, many feel we are at the end of the age of mortality, though they may not be able to explain why they think it. But that it is the case would make them able to feel the impression, as from the "trumpets that the angels sound," if we may apply the figure to an everyday procedure. The Intelligence that is issuing from the Divine Laws and the movement of their Plan give rise to the impressions that are picked up by the race mind, and thus the whole race is progressed and prepared for its passover to a New Order at the time the old is coming to naught; but not as from the coming to naught of the old, but as from the Principles of the New that are working out.

7. And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

Hail types the cold while fire the hot. That these are mingled with blood indicates the formation of the energies represented, for blood is the first ele-

ment of the bodily or formed plane of consciousness. Or hail types the plane of soul, fire the plane of spirit and blood the plane of body. These are united as one in the Creative Plan to form consciousness, which when consciously formed is the attainment of mind or intelligence. It is to say that the text portrays a movement of the Creative Plan to form consciousness, for the casting upon the earth is a figure of the movement of forces from center to circumference. The third part of the earth or formed plane is always the body, for it is there that changes stimulated from the within are noted. However, in relation to the Plan of the Spirit body is not always the formed plane but the essences to be formed, and in this instance that is the meaning, for essences and energies of the bodily plane are transmuted to give rise to a new expression of form. The outer form remains though the energies that comprise it may be undergoing change, as today the outer form of the church and the state remain but the forces that made both are being transmuted, due to the influx of energies and powers from the movement of the Divine Plan.

In 1922, when the Divine Plan moved to work out the New Order and to close the old, the writer heard the sounding of the "trumpets" as in the distance, and witnessed the movement of the horses and chariots as racing through the sky, though this was in consciousness where all occurs and not in the outer skies. However, the sounding of the trumpets was as though it came from without, far away, but was heard immediately upon awakening in the morning and was within. The burning up of the third part referred to in the text is a spiritual burning, for the outer burning up of the world is one with the coming of the Sign of the Son of Man, which occurred November 17, 1937. The slang phrase, "That burns me up" sprang up about the time this inner burning up began, as slang often reflects the movement of the Inner Intelligence, and strange as it may sound, the use of slang by those of outer mind and tendency can relate them to the inner movement of Intelligence, when the slang reflects that movement. It is in this way that God uses the foolish things to bring to naught the wisdom of the world.

The earth types the formed bodily plane, while the trees type the mentality of consciousness. The green grass types those forces of intelligence in process of becoming upon the earth, and which are not yet ripened or matured. That is, the unfolding intelligences of materiality are cut off, as well as the unfolding spiritual intelligences that are not matured at the movement of the Divine Plan. This is to say that egos not having reached the goal of mortality, are opened to the transmuting forces of the Divine Laws to make a New Order, hence are in the confusion of these forces, if not gained in Truth; though this confusion is annulled somewhat by a persistent allegiance to the Spirit in the knowledge that It works Its Way and Will to the good of all devoted to Its Cause. In this way the childlike heart is carried forward to be worked out according to the Divine Will, even if one does not always know the meaning of experiences, both material and spiritual. Three always signifies completion on the plane of the Spirit, and the third part of Its plane is that which makes for body or formed expression.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; 9 and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed.

The sounding of the second angel is the movement of the Second Principle of Divine Intelligence, which has its order of movement to form the Qualities of Being inherent in the Intelligence. It is not that a "great mountain burning with fire" was cast into the sea, but that it was "as a great mountain burning with

fire," hence is a figure of speech used to convey an idea. The sea types the soul and its forces, and in relation to mortality is the animal soul. The soul must receive the quickening life of the Spirit in order to be transmuted. The sea, as the unformed forces of the Spirit, is penetrated by the Fire of the Holy Spirit, which is as it were a "great mountain burning." That the third part of the sea became blood implies the entrance into the negations of consciousness of the Spirit of Life blood characterizing the life of consciousness. Blood relates to formation of being, it being the medium by which the unformed forces and qualities take on form and a kind of a being. Back of blood is the spiritual energy that causes the physical energy to manifest on the plane of form.

The sea always relates to the feminine forces of consciousness, these being the elements of the negative plane. The "creatures that were in the sea" are the forces of emotion, desire, affection and other feeling forces that are developed as soul, and which die when penetrated by the Divine Spirit; even those that had life died, for the life of consciousness that is not spiritualized is not Life as required by the Divine Laws. The death of the forces that appear to have life is more important to the Cause of the Spirit than the life that is not the reality; for the death of that which appears to be in life forms an animated energy of death or negation that can be used to give form to the Qualities of Being.

"And the third part of the ships was destroyed." Ships are carriers or vehicles of expression in relation to the sea or the negations of consciousness. These can be the affections, emotions, desires, feelings of the soul plane. Ships are greatly associated with the mystical movement of the Word, as related to Christ's first coming. The third part always relates to formation, on any plane of consciousness, the soul, spirit, mind or body. It is this third part that is transformed at the action of the Holy Spirit, for as stated, it is on the plane of form that the evidence of the fruit of the Spirit is manifested. To destroy, from a spiritual sense, is to translate from the formed to the unformed plane, though this furnishes an essence-energy of form that causes spiritual qualities to be formed, hence there is no destruction in the Divine Laws--only a transformation or transmutation from the formed to the unformed, or the unformed to the formed plane of being. Ships as an idea are used to indicate the connection between the unformed plane of Spirit and the formed plane of soul, hence act as carriers of the emanating intelligences.

10. And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters;

The "third angel" is the movement of the Third Principle of the Creative Plan. These Principles are represented as Days in Genesis, or movements of Intelligence. The sounding is their movement to project what the Divine Laws require to work out the Plan of God. The book of Revelation is devoted to the outworking of the Plan of God, though this is set forth in figures, because until the direct movement of the Divine Laws occurs they could not be known, knowing and being existing as one in the Divine Laws. Hence, the necessity of the Word revealing Its Plan in figures of words which represent Its Principles and Laws.

When the Third Principle of the Creative Intelligence moved there fell from heaven "a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the foundations of the waters." The "great star" is the Great Intelligence of Truth that is gathered to the Central Throne of Being or consciousness of Christ. This Intelligence is aflame with the Fire of Divine Wisdom. The

"rivers" are the connecting links of Spirit to soul, as set forth in Genesis, under four heads. These are the rivers or waters that convey to the consciousness the emanating energies of the Word itself, and which center in the "fountains of the waters." The fountains of waters make up the very center of conscious consciousness, though not opened consciously until one attains to Christ, the Truth. This is the fountain that Jesus spoke of as springing up in the belly of man unto eternal life, though later translations of the Bible modified the word a bit. The "fountains of waters" are centered in the Life center in the loins, and in the generative consciousness pivot as the sexual energies and forces which take form as seminal waters in males. This seminal water is not the "Water of Life" though it has a certain revivifying effect upon egos attuned to its energies, for a temporary period of mortality, called youth. In its last action it is devitalizing as is attested by a few who can retain it. The seminal waters of the male are counterparted in the female by the energies and emanations of sex, which controlled to Truth, become agents of use by which Divine Love and Wisdom are gained; since the gaining of the Divine Love through the overcoming of sexual forces is the gaining of Wisdom also.

But the "fountains of waters" that issue from the movement of the Holy Spirit are the current of Divine Love that penetrates the consciousness with its life. However, it is not until conscious consciousness of Christ-Truth is attained that this Divine Love can be felt and known. Prior to this, consciousness is penetrated by the Great Star that falls from heaven; or that descends from the emanating Intelligence of the Spirit, and which falls upon the rivers or currents of forces centering to the Center of Life within. The Plan of God in consciousness precedes its outworking, though the outworking of the Plan in an individual is not for that ego but for the Lord; that is, for the universal effects of the operation of the Divine Plan, hence is for all who can receive it, as well as for those subconsciously influenced by the Powers of God as they move to form a New expression of Man and the Universe. The Great Star is Divine Intelligence that centers to Christ, and which descends into the domains of consciousness, pictured primarily and interiorly as soul, to give rise to the fruit of itself.

11. And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

While the Great Star is Christ inwardly and interiorly, its objectification to consciousness that is opposite and outer is called Wormwood. Wormwood would be opposite to Divine Love in spirit, though reflecting in unformed consciousness or darkness a quality opposite to its inner nature. Wormwood is used in scriptures to denote that which is bitter, but the effect of Christ Intelligence upon the consciousness is first bitter, it putting an ego through the experience of dying to himself or herself which contains many bitter experiences. That many men, typing intelligences of the fleshly nature, die because the waters or soul forces are made bitter at the entrance of the Great Intelligence that is as Wormwood to the nature of man, is to be expected, since the intelligences of the mind of the flesh are temporary and must pass before the influx of the forces of Divine Intelligence. This is to say that all pertaining to that formed from the plane of the senses must be dissolved (die) hence the third part relating to that which is formed must pass away in the presence of the Powers of Divine Intelligence. It is after the night of transition has passed and one is able to directly receive the influx of Divine Love that one reaps the heavenly result of the work of the Spirit; but as respecting the third part or formed expression of consciousness, much bitterness is present in the transition from mortality to immortality. But this bitter-

ness is temporary in nature and attended with growth and enlightenment. It is much better to die to sins promoted in the consciousness because of the influence of Christ, the Truth, than to continue in the development of their forces on the material plane, where their continuation can invite greater retribution. For to die with Christ once is to die forever to the necessity of taking on the material forces, while to continue in the forces of the world is to continually be in the midst of their death by material dissolution, which is a continuous bitter experience from lifetime to lifetime.

Wormwood is associated with gall in the scriptures, being associated with the entrance of the forces of Christ into the consciousness to transpose it out of the elements of mortal death into the qualities of eternal life and being. The translation of the waters or soul forces into their elements of bitterness during the experience of being spiritually born is necessary to cause the many men or intelligences, formed in the mind of the flesh, to die. The forces of hell are intimately associated with the forces of heaven, so that the movement of Christ in its own realm of consciousness is attended with the movement of opposite forces. It is this movement of opposite forces that is called Wormwood or the great star of consciousness in distinction to Christ, the Great Star of Divine Intelligence that sheds its energies of Divine Love with its Wisdom; but which penetrating the domain of unchristed forces must become as of an opposite nature on account of consciousness being opposite in nature to the Wisdom and Love of God.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

The cutting-off of the third part is the cutting-off of the influx of spiritual forces from the plane of form, though this is preceded by the influx that causes the third part to be cut off. Form must change, though before it can change the essences that make up form must be changed, hence the influx of the Power of the Spirit, to change the essences, precedes the change in form, and the cutting-off of the spiritual nourishment toward that plane of form to be cut off. The sun types the masculine pole of consciousness and the moon the feminine, while the stars are the intelligences that are unfolding, especially those pertaining to the spiritual. Even the spiritual unfoldment that is in the process is cut off at the movement of the Divine Laws to execute the Plan of God and to bring forth the fruit of that Plan. This action characterizes that point of advancement when the ego receives the influx of the Divine Powers but is left in darkness as to their meaning, not remaining in what he has known nor entering into what he is to know. Therefore the third part is caused to be darkened and the day (light) does not shine for the third part of the consciousness relating to form and being; and even the night or darkness of consciousness is brought to negation and inactivity.

The sounding of the fourth angel, comparable to the movement of the Fourth Principle of Being, relates to the sun, moon and stars, as set forth in Genesis 1:14-19. Spiritually, the sun is the Divine Wisdom, the moon is the Divine Love, and the stars the emanating energies and essences of the union of these two as one, as Truth, or Christ. To have the forces of the sun and the moon and the stars cut off is to no longer be in the process of their generating after the manner of self-consciousness, as they are before Truth is known; or to be generating spiritually at the movement of the Divine Laws, for the time has come for the all to be merged with the One, and for all to serve the outworking of the Divine Plan. The third part extends to the plane of the formed world when the movement of the Word has

reached that plane of expression, as it must inevitably do; though by that time it has employed the uses of the agents of Satan and darkness and hell to dissolve the formed world, preparatory for the establishment of the New Order in which righteousness can dwell. All unrighteousness, in its elements and forces, must be uncovered and brought to the light before darkness can be dissolved, though this is done in Truth in its absolute function, and not by the materialists who "raise hell" only for material purposes, and self gain. The light of the world as the day is cut off when the Divine Light has penetrated the outer domain, so that the wisdom of men is made to be naught in the presence of the Wisdom of babes in Truth. Thus the race and egos in particular are made to lack the will and the intelligence to go forward, for they can only go in the direction the Divine Will intends, according to their development. At this point material progress ends and the authority of spirituality enters the race to govern and control the race toward a New Order that is fashioned after Its own Plan.

13. And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

As the forces of Divine Intelligence move from center to circumference, they become more intense and more penetrating of darkness, thus carrying with them greater powers of destruction. Thus, the fourth angel liberates that knowledge, that is, of the woe to come upon them that dwell on the earth or formed plane of being. Those who so dwell are wrapped up in the materialism of the world and at the dissolution of its forces must of necessity suffer on that plane. Woe indicates suffering and destruction and all that enters on the plane of the material where form is broken up to make ready for the expression of Light and Love and a world that is governed in the authority of the Divine Laws.

To see and to hear signify the union of the eye as intelligence, and the ear as love, in service to the Divine Plan. This union is present in consciousness subjected to Christ, the Truth, which is the means by which the Plan of God objectifies itself among men. The word "eagle" is used to figure consciousness gained in the Truth that is able to know the effects as well as the causes; that can look both to the within and the without and see the fruit of the action of the Divine Laws. The eagle types Mind and is representative of consciousness in which the Divine Intelligence is at work, for only Divine Intelligence makes up Mind in any real sense. The great voice of the eagle is the disseminated emanations of the movement of Divine Intelligence represented by the eagle flying in mid heaven or from center, as "flying in mid heaven" implies.

The first three angels relate to the interior spiritual processes, while the fourth carries that worked out at center to the circumference. This carrying forth is pictured as "an eagle flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound." For the three angels yet to sound pertain to the opening of the forces of darkness on the visible plane and the Unknown of the Creative Mind on the invisible, hence their sounding is attended with influxing of Powers that break up the foundation of the formed world. This foundation is resting upon darkness, hell, sin and death. The first three angels project the Divine Powers while the last three have to do with the formation of the forces which includes the unformation of that already formed, in which is the greater woe. The woe is incidental to the translation from the material to the spiritual premise of forces, and the breaking up of mortality to give rise to immortality. It is made up of the throes of the dissolution of matter at the end of the world or mortality.

Chapter IX:

And the fifth angel sounded, and I saw a star from heaven fallen unto the earth; and there was given to him the key of the pit of the abyss.

This text signifies the opening of the forces of darkness which have their abode in the pit of the abyss. This is to say that the Powers of Heaven cannot move without a corresponding movement of the powers of hell. Heaven and hell are coordinated as the acme of the forces of Light and darkness in service to the Divine Plan and Cause, and eternally cooperative toward the accomplishment of the Divine Will and Purpose. The star that falls from heaven is the descent of the Intelligence of the Word that moves in the direction of hell to awaken its forces. The angel is the angel of the action of Divine Intelligence that performs this service. The angel is referred to as him on account of the Intelligence of the Word being masculine in nature, in contradistinction to the Love of the Word being feminine in nature. All these angels are aspects of Christ Consciousness in whom is the Throne of Heaven through which God, as Word, acts to perform the services of the Divine Plan. Therefore it is Christ that descends, in the Laws of God, to open the pit of the abyss, as it is written later that to him is given the keys to death and Hades. The abyss contains the hidden forces of hell and death that have been promoted in consciousness, but which are dealt with by Christ at the proving up of mortality; to which these texts necessarily relate.

A "key" signifies that which opens and closes, or that which controls the abyss. The abyss is referred to as the "bottomless pit." It is the innermost forces of hell from center, though toward circumference embraces the outermost forces of hell, sin and death. The forces of sin that have been promoted in mortality must be destroyed. This destruction is first in their subjection to Truth in the Overcomer, but when this subjection is made the gained Qualities of Truth in the Overcomer are subjected to the world that the world through Christ may be subjected to God. It is in the subjection of Christ to the world that the stars fall from heaven, or the Divine Intelligences descend to accomplish their work finally on the plane of the formed world. It is in the descent of the gained Qualities of the Spirit that the forces of hell, sin and death are destroyed. Prior to that time they are only sealed up in the presence of Light and Truth awaiting their further use toward the establishment of the New Order, for both Light and darkness or heaven and hell are utilized in their forces toward this accomplishment.

2. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The text conveys the idea that at the opening of the pit, the smoke that arose was as the smoke of a great furnace. The pit of the abyss is the center of hell, this being resident in consciousness even as heaven. It is the opening of the forces of hell and the regeneration of their forces that one gains the consciousness of Christ, the Truth. Yet, the process through which an individual has unfolded under the authority of the Divine Laws is duplicated universally and set up in all egos able to receive it that they too may be regenerated out of the forces of hell and made to partake of the consciousness of Christ, the Truth. The smoke of the pit is significant of the forces of hell and death partaking of the nature of fire, their burning being their dissolution or breaking up pending the use of their energies to form the Qualities of the spiritual domain. For as the Qualities of the Spirit passed by descent to become matter, so the forces of matter at the end of mortality, pass by ascent to become the energy of form that aids in giving tangibility to the Qualities of the Spirit. Thus the purpose of hell,

natter and death is seen to be the same at the end of mortality as existed at the formation of mortality; except at the end their forces are subjected to Christ, while from the beginning the forces of Christ are subjected to hell and its laws of unfoldment, called the law of sin and death.

"And the sun and the air were darkened by reason of the smoke of the pit." This is to say that the light and heat, typed by the sun were cut off, so that at the opening of the forces of hell people are without the intelligence or the love formerly expressing, this allowing a complete liberation of the hellish forces in their own element and a more rapid dissolution of them. While mortals are encouraged to control evil with good, and to subject the forces of sin and hell to light and truth, this is essential toward the gaining of the fruit of Divine Light, which is possible to those who have overcome the evil with the good in the fullest sense, on all planes of expression; but when the Divine Laws open to complete mortality, they move rapidly toward a dissolution of matter and its forces that their energies may be used to give form and tangibility to the New Order and the new condition of Man. The "air" types the mentality that is not established in Truth, that is, that developed in the mind of the flesh. That one is cut off from further unfoldment when the pit of hell is opened is comparable to a tree that is in blossom being ready to bring forth her fruit; there would be no more growth toward that fruit at that time. Neither can man continue to grow toward the goal set by the Word, but is utilized in his forces, as he is, toward the outworking of the Plan and the revelation of his or her own fruit. This is a condition at the end of cycles, hence the necessity of that which is advancing as light and love being cut off or darkened, so as to be utilized by the higher Power.

3. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power.

Locusts are associated with plagues that infest the disobedient, as per scriptures. Hence, the word is used to convey destructive forces that arise with the opening of hell, and their power to hurt and destroy as scorpions have power. Isa. 40: 22 says, "Jehovah who sitteth upon the circle of the earth, and the inhabitants thereof are as locusts." As insects, locusts are likened to grasshoppers and the like that have power of great devastation. Scorpions have stings in their tails, and are used as figures of the sensual nature of man to destroy and hurt. As the Word moves toward hell, the Power that is Divine and constructive is reversed to that domain, being as the power of destruction to all forces that relate to the formed plane, to which the earth relates. The destructive Power of the Word is for a constructive purpose, yet tears down that the New Thing of God may be built. This movement of heaven and hell in coordination is essential to control the forces of heaven and of earth, or the unformed and the formed planes of expression. Without understanding of the cooperative relation of these two poles of forces, that is, heaven and hell, it is impossible to reconcile all things to the Plan of God, and to see all things as right in their time and place for the purpose they serve. It is the one way to see God as the One Power and the One Presence, and as having a direct and an indirect action among men.

4. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads.

The powers of destruction, operative in the movement of the Divine Laws to accomplish the Divine Plan, are controlled in Christ, hence it is Christ Truth that says unto the powers of destruction what they shall do. This saying is in the oper-

ation of the Divine Intelligence, as the Divine Laws decree what is to be done thru their own action, what is done in Light controlling what is done in darkness, tho necessarily expressing in an opposite manner. "And it was said unto them that they should not hurt the grass of the earth;" The grass of the earth types the growing for ces of consciousness that are not matured as intelligence, this especially relating to that growth that is allowed to continue during the action of Divine Laws to prove up the Plan of God. "Neither any green thing" pertains to that which has not matured or ripened, but is in the process of becoming. "Neither any tree" signifies intelligences that have been related to inner qualities, trees typing the expressions of Mind that partake of the intelligence of the Spirit. These are not to be hurt by the powers of destruction as they are liberated for use in accomplishing the Divine Purpose. It is thus seen that the powers of hell are defined and controlled in the Intelligence of the Word, so that its forces work for the good of the Cause.

"But only such men as have not the seal of God on their foreheads." "Men" type intelligences developed on the plane of the senses, even as women type the feelings of the sense plane. Men who have not the seal of God on their foreheads would be those intelligences that do not partake of the Divine Intelligence and which have not become a part of the unfolding Plan; rather those that are not a part, for these can be hurt by the powers of destruction to the good of all concerned. Foreheads represent that part of the organism that registers the intelligences of progression, there being centers of action of intelligences in this region of consciousness. Primarily, this pertains to the mortal intelligence of all people, though ultimately there are those in the race who have not the intelligence of the Spirit registered in consciousness and who are hurt by the powers of destruction that are loosed at the end of mortality to dissolve matter and prepare for the formation of the New Order, or new heavens and new earth. The wickedness of the world is not primarily in a few people but in the elements of mortality, of which all are a part; though ultimately it aggregates to those who have not the intelligence or love of the Spirit, and who being at one with the powers of destruction must eventually be destroyed or dissolved. Though in this dissolution there is a carrying back to Naught of the energies of sin, hell, death to form the matter of another mortal planet and its unfoldment of the Plan of God written in it.

The "seal of God" is the Divine Intelligence and Love of which all that relates to God must partake, in order to make connection with the Qualities of Being that form themselves anew at the beginning of immortality. This is not to say that all people consciously partake of these Qualities of Being, for many connect subconsciously. But if they have not the seal of God within the consciousness, this too is made evident by at-one-ness with forces of wickedness and sin. Each pronounces his or her own judgment at the end of mortality according to the nature of developed intelligence and love.

5. And it was given them that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when it striketh a man.

It is to say that in the Plan of the Law the destroying powers are not to kill or blot out for ces not aligned to God, but that a torment or anguish is necessary in relation to these un-Christed forces. This anguish it has been shown contains the "Law of contrariety," or the law of the opposites or the law of that which is contrary to the Law of God. Being opposite to the Law of God, which is Love, forces that are ungodly are in their own elements of torment and anguish though this is not evident until they are cut off from mortal growth or stimulated

by the Powers of God, as darkness is stimulated at the movement of Light. It is not that the element of torment issues from the Divine Laws, but that which is opposite to the Divine Laws receives an opposite effect; that is, it receives hate instead of Love in which is the element of torment or anguish. "Five months" is a figure of time in which this movement of the Plan works out. While this is an inner outworking in the anguish of Christ's descent it has its objectification in forces of consciousness not aligned to Divine Light. The direct operation of this point is in the without and probably comes as a final movement of the Word in proving up darkness. This is deduced from the fact that its spiritual counterpart was operative from the opening of the Divine Laws in November, 1922 to April, 1923, as a time of great spiritual anguish and torment, induced by the projection of the Divine Qualities toward the darkness of the world for further outworking. But it is evident that the outer actualization of this movement of the Plan has not fulfilled itself. Everything is spiritually worked out before it is objectified; and all worked out in the Light is reversed in darkness, so that unless Christ suffered in the Spirit what others are later to suffer in the flesh, there would be no suffering in the flesh that was divinely governed and authorized.

"And their torment was as the torment of a scorpion, when it striketh a man." This is a figure of speech to show that consciousness is struck by the force of a power that can torment it, even as a scorpion would strike. The scorpion has a sting in its tail which it uses to defend itself, though when striking a man will poison him. This is comparable to the dissemination of the forces of hell in the consciousness that are as poison to Christ, the Truth; and which strike one without any reason, so far as oneself is concerned, for the strike or action is through an operation of the Divine Laws. The primal movement of forces from the inner Center to its own circumference is attended with great anguish, this being called the Gethsemane or the Passion of Christ in relation to Christ's first coming. This is the anguish and the torment that is objectified in darkness and which is referred to in relation to ungodly forces of consciousness. But this anguish and torment is instituted through an action of Divine Law and has nothing to do with the sorrows or pains of material existence. It cannot come into action until Christ is gained, and is one with the loss of Christ for the life of the race; or the mystical death with Christ, when related to its constructive outworking in consciousness of Light and Truth.

6. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

This is the time of trial to consciousness because in it one discovers the supreme mystery of God and the purpose of good and evil, light and darkness. Each must discover this for himself or herself. At the opening of the Unknown Qualities of Being into the consciousness, a movement of the Negation is to consciousness as a movement of death, hence the thought and desire of death that are uppermost. While in reality the movement of the Divine Laws is in Life, in consciousness not yet entered into eternal life, their forces are as death at their beginning, the joy of them coming after the night has passed. This experience pertains to the loss of the individuality gained in Christ, and not to the death of the self to gain Christ, for it is the death of Christ for the life of the race that makes man desire to die; for it is then as though the desire of Being has entered into death and that this desire enters into one's consciousness. But death cannot be found, and it fleeth even from one who desires to die. This is the desire to be as Naught that God may be all in all. Yet, the action of Divine Laws to produce this desire and feeling is tremendous though not induced by anything of the self, but by the Divine Laws that begin to work out their Universal Plan by means

of their forces gained individually. This is the time in which one feels to be forsaken of God, at which point Jesus cried out, "My God, My God, why hast thou forsaken me!" hence is the time when death seems uppermost, since Life and Love gained have passed into death and hell (race consciousness) to bring up their forces. However to desire to die, when actuated by the Lord is the willingness to lose one's life for the sake of the Cause of God that one may become eternally alive.

7. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces.

That the figure indicates that the locusts were like unto horses prepared for war implies their destruction. Horses represent the vital energies of the will, though subjected to the Purpose and Will of God. Heads type the seats of intelligence which are crowned in figure as it were substance (gold), with the faces or outer aspects of intelligence being like unto the faces of men. A crown signifies one in supreme authority, though in the case of these forces of destruction, they had their authority from the descent of Christ Qualities at the movement of the Divine Laws; there being in darkness a corresponding action to that in the Light. Gold signifies that which is substantial, and while these forces relate to hell, they are the substantial elements of darkness that are used in service to the Cause of God. This is to say the hells controlled in the Overcomer, and subjected to Christ, are the substantial hells that are used to quicken the forces of the abyss, and not the hells of mortality, which are without power in relation to the Divine Plan and Cause. Only controlled hell, hell controlled to Truth, acts as an agent of use to Christ in proving up the planet and the race.

Men's faces signify the intelligences that are promoted on the outer planes of living, but which are not the Intelligences of the Spirit. All these intelligences are destructive when compared to that issuing from the Divine Intelligence, even the light of men's minds being as darkness before the Divine Light. The text indicates a kind of intelligence and power, operative in darkness, but which is not the reality, but only a reflection of it. Yet, these do their work on the plane of darkness even as the Divine Intelligence governs in the Light that is of it. There is a light that is darkness. This is comparable to "men's faces" with which the locusts or destructive powers are endowed, so that all things on the outer plane work together for good to serve the Inner Plan and Cause, when the powers of hell and darkness are brought directly under the control of the Spirit, or Christ.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

"Hair as the hair of women" typifies activities of the sensual nature, women representing the forces of sense feeling in contradistinction to men representing the forces of sense intelligence. The two poles, male and female, of the sense plane, would be present in the forces of destruction, hence the figures that are used to convey this fact. Teeth typify the powers of analysis and dissolution. Since their teeth were "as the teeth of lions" and lions represent the animality of nature in its supreme power, it would indicate that the powers of destruction were strong and vital, and able to do their work. All these powers are controlled to the Lord, or the Divine Laws and act in service to the Cause of God when the Plan is being fulfilled; for there is constructive, preservative and destructive actions of the Word, all working together to accomplish the purpose intended.

9. And they had breastplates, as it were breastplates of iron; and the

sound of their wings was as the sound of chariots, of many horses rushing to war.

A "breastplate" signifies the protection afforded consciousness in the performance of its spiritual duty, even though that duty be of a destructive nature. This will answer the question why egos, arising in the powers of destruction, are protected, especially when they are doing a work that reacts for the good of all eventually. For the fruit of good may not be at once apparent from the destructive work that is done, yet without the dissolution of the forces of materiality by those endowed with those powers, the New Order could not be formed. Yet, it is the movement of the Divine Light that causes the New Order to be formed, the Divine Laws, centered as Christ, causing a corresponding movement in darkness by which the powers of hell tear down and make ready for the building that Divine Love and Wisdom, issuing from Christ and as Christ, erect.

"Iron" signifies strength, and while the breastplates are not iron they represent the quality of iron. "The sound of their wings" is a figure of the energies that are going forth to change the nature of matter, sound relating to vibration and wings to emanating energies of a spiritual nature. Sound is always the emanating energy of intelligence that is present only because the intelligence has moved to produce it. The intelligence is as wings moving through the Universal Mind in which the race lives and has its being. Chariots are vehicles associated with races and quick movements and common to the times of the text, hence used as a figure of a conveyance. The sound of these forces was also as "many horses rushing to war." That is, the vital forces of the animality of will carry forward all that relates to the pit of the abyss that they may be used to destroy mortality and materiality and the preparation be made for the fruit of the Spirit. Yet, to bring forth the fruit of the Qualities of the Spirit there must be energies in which is the spirit of form, hence the figure conveying the idea of these energies in motion. It is the motion of the energies of matter that gives form and tangibility to the Qualities of the Spirit.

10. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.

It is not that the locusts have tails like scorpions but that in the figure they are likened to this condition, whereby it is conveyed that they have the power to sting even as scorpions. But the stings that are occasioned by the movement of the forces of hell are necessarily of the spirit rather than of the flesh, hence the figure conveys a thought and does not state a fact. Tails are ends, and when related to animals are the ends that have the powers of generation and of further mortality. It is at the ends of cycles that the power to hurt the intelligences (men) developed in mortal sense is liberated, there being a period of time, comparable to five months, in which this movement of the Divine Laws works out. While, as stated, this is primarily at the beginning of the movement of the Divine Laws, spiritually, this would mean it would be at the end of the transition, physically.

"Five months" correspond to the five senses and their forces that have reached their height of sensual development. The sensual forces, brought to material heights, have the power to hurt the five sense man when this aspect of the Divine Laws works out on the plane of the physical. That the power of destruction and hurt is in their tails, so to speak, is to say that where mortal energies reach their height of development, there is their power of destruction. While this power is primarily in Christ, where they reach their end, they are liberated with the descent of Christ, or speaking of the angels, and aid in fulfilling the Divine Plan.

11. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

It is to say that the destructive forces, liberated at the opening of the seventh seal, through the agency of the fifth angel, have over them an agent of hell (abyss). This agent is called "the angel of the abyss." An angel of hell is a highly evolved material force, that is of darkness and evil, but which is in a state of purification because controlled to Christ, who has the key to hell and death. The hellish forces are all controlled to Christ, the Truth, in the consciousness of one gained in Christ, the Truth, hence are purified in their elements and are called angels. An angel of the abyss becomes the king or ruling power over the forces of uncontrolled darkness of the world, when liberated through the action of Christ.

Abaddon means destroyer, which Apollyon also means. The word Hebrew comes from the root heber or eber, and means "the one who has passed over the Euphrates westward." This pertains primarily to seed that has passed over toward the plane of the body, the seed primarily coming from the One Seed, as Christ. The fruit of this seed is the Israelites, who have their origin from the seed but which is carried forward in the Hebrew current of the race. The Hebrew current is neither Gentiles nor Jews, but like Israel, is the potentiality of Seed in which is the Plan of God to be worked out in mortality and to climax as the gathering of the tribes, ten from Israel and two from Judah. It takes the destruction of the forces of hell, and the formation of their energies, to form the New Order as Immortality, though this formation is through the authority of Christ, the Truth, by which the Plan of God is fulfilled and its fruit revealed.

12. The first Woe is past; behold, there come yet two Woës hereafter.

The first Woe is associated with the movement of the five factors of hell, though it has its momentum from the movement of the fifth angel of hell. Three denotes completion behind the scenes of consciousness, or spiritual completion, a preparation for the manifestation of the outer result. Five always pertains to the five sense plane, and its fulfilment is always in the acme of hellish forces. These Woës are governed by the Laws of the Divine Plan and come in exact mathematical order. They of necessity pertain to all the consciousness of individuals, under the Divine government, and to all the race indirectly. The race, being in the darkness, reflects the operation of the Law of Light and Truth, though its activities are necessarily more noticeable than that which comes through spiritual Laws.

13. And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, 14 one saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates.

The sixth angel is that which carries the forces from the plane of the senses to the plane of mind, the beginning of conscious consciousness. The altar pertains to the spiritual domain of consciousness, and that it is golden implies a gained substantiality of being that is before God, or the Laws of Being. The voice indicates the movement of Intelligence, it being governed by the Word, which in its movement speaks or conveys its Intelligence to consciousness and to the mind of the race, to which all of the race relates. God works out Its Plan individually and racially through one action of Its Laws. "Horns" signify powers or avenues through which that assembled at the golden altar is distributed or disseminated. That the sixth angel has the trumpet signifies its relation to sound or the energies

of form, sound underlying the formed plane. Sound becomes on the plane of matter sensation, but emanating from the Word, it is as an energy of Intelligence making itself felt and known. A trumpet signifies that through which Intelligence is conveyed to the plane of feeling-energy or sensation, this being the plane in which self-consciousness is made aware of something of a higher nature going on.

"Loose the four angels that are bound at the great river Euphrates." The great river, Euphrates, is the fourth aspect of the One River that went out from the garden of Eden, as recorded in Gen. 2: 14. Euphrates means fructifying. It is through the river Euphrates that the three factors of the River of Life become fruitful, Euphrates relating to the seminal waters of consciousness. This is to say that without the sexual development throughout mortality consciousness would not be formed, hence would not be in a capacity to bring forth the fruit of spirit, soul, mind and body, by which a new creature can be formed. Yet, Euphrates is dried up to make ready for this new state of being. (Rev. 16: 12)

The four angels that are bound at the great river Euphrates are the qualities of the spirit, soul, mind and body of consciousness that have been developed and unfolded throughout the self-conscious existence of the ego; and through mortality, when related to the race as a whole. All these must be liberated for use in the formation of the New Order and the race that is to inhabit it. These are first liberated in the consciousness of Christ and distributed to the race to quicken its corresponding forces, the forces of the race making up the great confusion and babel that are one with the end of mortality. All the forces of spirit, soul, mind and body that have been developed by means of the sexual are raised up to the realm of the spiritual, thence to the Spirit as Truth, before this action can occur in service to the race and toward the establishment of a New Order. This liberation occurred in the fall of 1922, which marked the opening of the movement of the Plan of God, November Third being the first day of the New Year of the New Order of I AM or EOM (as I AM is designated in revelations attending the movement of forces). The writer uses the words, I AM, when referring to the new time, to avoid the personalizing of ideas and principles, and to characterize the first Principle of Being, relating to each; for each must attain to I AM to receive the New Name of God that applies to the new creature. EOM is a name that applies to the Universal Feminine Pole of Christ, hence is as applicable to the New Order as Christ is applicable to the latter part of the old.

15. And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men.

The third part always pertains to the body, for consciousness unfolds as Spirit, Soul and Body to gain Mind, the fourth principle of Being. It is interesting to note that it develops the qualities of the spirit, soul, and body by means of self-consciousness, but when the ego has advanced to the point that these qualities are spiritualized (called angels), and liberated for use in spiritual service, they operate to slay the elements of the third part, or body, that has been instrumental in promoting them. The spiritualizing of the qualities of consciousness is for the Divine service and not for the enhancement of the self, for to gain the reality of being one must serve the Universal Cause, or the Cause of God for all. It is to say that one does not gain the Truth for oneself but for the Cause of God by which the Plan of Life worked out in one may work out in all.

The indication that the four angels had been prepared for the "hour and day and month and year," is to show the exactness of the operation of the Divine Laws in what is called Time. This exactness is as perfect as mathematics, and is

in an action of Divine Law. This principle was impressed in 1922 in a revelation showing that anything required by the Spirit at twenty seconds to an hour meant just that, not a fraction of a second sooner nor later, for of such exactness was the operation of the Divine Laws in working out this Plan, now set into action to prove up mortality and to establish immortality. Consciousness cannot hasten nor retard the action of God, after Its Plan has established itself and is working out, any more than it can hasten the fruitage of a tree after the tree has reached the state when it is ready to produce its crop.

"That they should kill the third part of men." Men, primarily represent the intelligences developed on the plane of the senses, but these also include the forms that these intelligences have made, hence the third part of men pertains to the bodily plane or the formed plane of these intelligences. To kill is to bring to cessation, to dissolve and break up and reduce to original elements, these being used as energies of matter to give form and tangibility to the Qualities of the spirit, soul, and mind that are loosed at the point where they are bound. This is all preparatory for a War in Heaven that precedes the earthly war by which the forces of mortality are broken up and used to form a New Order (the former having already occurred and the latter now in the process of working out. A. D. 1941, I AM Nineteen).

16. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them.

Armies signify conflicts of opposing forces. This conflict is in the interior domains of consciousness, first, though when an individual ego is gained in the victory of Christ over antichrist, or heaven over hell, that individual becomes the throne of the operation of the Divine Laws by which the entire race is proved up. The proving up of the race involves the reflections of the movement of inner Principles and Laws, hence wars are associated with the second coming of Christ and the fulfilment of mortality. "Horsemen" represent the powers of will and intelligence that control the movement of forces that are liberated when the four angels are loosed.

"Ten Thousand" represent all forces when spiritually discerned, that is the forces of spirit, soul, body and mind controlled to Christ, the One, while "ten thousand times ten thousand," or One and eight naughts, represents the advancement that is beyond the sense plane and characterized by eight brought to subjection to Christ. Twice this indicates that both poles of consciousness, subjective and objective, are controlled to Christ in the movement of this Plan. Or it is to say that the forces of spirit and the forces of matter reach a complementary position at the end of mortality, and that both are used in the Divine service at the outworking of the Plan of God. To hear the number of them, as set forth in the text, is to be externally aware of the movement of the Plan, for hearing is that which registers knowing to the consciousness, though the external should be seen as the outer of the inner, and not the outer of the outer as is the case on the purely external plane of materiality.

17. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone; and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone.

A vision is above the plane of the senses, when relating to the movement of the spiritual Laws, but which must be witnessed as a result of the movement of the Divine Laws. This is to say that when the Plan begins to work out it has its

consciousness ready by which its functions. It is in this consciousness that the movement of the Plan is witnessed, this being in vision form in some respects, though actualized, in contradistinction to the capacity of John to foresee what was to come to pass, which is also to have vision but of an unformed nature. The writer saw these horses moving in 1922, but only because this movement of the Divine Plan was active. It was as though they dashed across the room above her head, and she hear the clatter of horses rushing as to war; as well as the bugle calling them into action. This was vision, but actualized to her because an action was occurring. Prior to this time, the book of Revelation was closed to her, except for a few ideas being called to her attention only because they worked out. She did not read into this part of the Bible because it meant nothing to her, prior to the movement of the Divine Plan that is behind the words of this revelation.

The horses, as the powers of will controlled to consciousness, and the riders as the intelligences going forth, when related to the plane of matter, carry forth the elements and energies of hell, hence these horsemen are associated with "fire, smoke and brimstone." Hyacinth is a precious stone or gem of the ancients. The heads of the horses, being as the heads of lions, indicate they have the power of the bestial nature, the lion as the king of beasts typing the power of the animal man, when related to the forces of hell. Fire, and smoke and brimstone characterize the forces of matter that arise in conflict with the forces of the spiritual domain, the conflict being between the forces of these two planes. The writer has witnessed these odors in mystical operation of forces, and even now when slightly awakening looks out upon a world on fire and filled with smoke. She can smell the odor of burning flesh, and has often smelt brimstone, though all this is behind the scenes, but this is where the action of the Spirit occurs; in its own domain, behind the scenes of matter and material living. Yet, this action influences the movement of forces on the plane of matter or on the plane of materiality.

18. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.

Fire signifies the forces of passion, hate, animality, murder and the like on the plane of matter, while smoke is the emanated energies of the forces relating to fire. Brimstone is associated with the energies of hell, though hell is present as materialized forces in action. Hell has its acme in wars and destructions projected through the self-wills of mortals, without controlling intelligence. However, these three factors are present on the subjective plane as the energy of the Spirit, fire being the potency of feeling liberated as devotion to Truth. Smoke on that plane is the emanating energies of forces of love and the brimstone is the arising of forces of destruction that are already controlled to Truth. That these three factors are called plagues indicate that they relate to the material plane, though this is not the plane of matter as it is visible, but the invisible factors of matter as forces that are liberated at the end of mortality.

19. For the power of the horses is in their mouth, and in their tails; for their tails are like unto serpents, and have heads; and with them they hurt.

The figure in words indicates a two fold destruction, that pertaining to the mouth and to the tails. The mouth is the avenue for the expression of knowledge, while the tails relate to feeling; that the tails have heads indicate that there is an energy of materialized intelligence that is one with the feeling, and that coupled as one they have the power to hurt. "For the tails are like unto serpents, and have heads," shows all the more that this relates to sensualized feelings and intelligences developed on the plane of mortality, where the rule of the serpent is

set up in the development of the knowledge of good and evil. The conflict between the knowledges of good and evil, as the sense plane, and the intelligence and love of God, developed as Light and Truth, is the first step of the War in Heaven which is later objectified on the outer plane as a visible conflict of forces of knowledge. This is a "wordy war" or one of thought, and is even today present in the world as one pole of conflict, while the other embraces the sensualized forces of materiality that take form as brute force. Thus the mentality of the world attempts to hold in check the brute force, though in reality both of these factors serve in breaking up materiality, for the good that is opposite to evil also passes away in the end of mortality, it being of a temporary nature. In fact, the mentality of the mind of the flesh contains the angels of hell or Satan, while the sensualized forces of materiality contain the demons or devils; but before the Plan of God, they are two poles of Hell, one high and the other low, though both are used to enable the Divine Will to accomplish its purpose, yet neither serving that Will, for both serve the self will and its selfish purposes. The mental development of materiality will be found in the United States, and the lower elements of sensualized force in Europe, the two as west and east, respectively, representing the conflict of the spirit and the body of mortality, both of which center to selfishness, the fruit of darkness.

20. And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk;

Repentance means to turn around, to pursue a course opposite to that of materiality. Mankind is a kind of a man common to mortality, a consciousness of self egos unfolding in lack of knowledge and love of God. Mankind pertains to racial consciousness, that developed in mortality does not cease to worship the things it has produced, typified by the figures mentioned in the text. Demons are the devils, and these when reduced to forces, are material intelligences and forces that are temporary and selfish in design. When the time has come for the Divine Plan to prove itself and to produce its fruit, that which was permitted during mortal development is repudiated and brought to judgment; the Plan introducing such actions on the plane of the spirit and of the body by which people are brought to repentance and forgiveness. But it is evident by the text that mankind is still in allegiance to the things materially developed and without repentance, though this is a necessity in the law of progression because only those gained as the children of God are in complete repentance at the outworking of this Plan.

Idols of gold, silver, brass, stone and wood, represent forces of consciousness developed but which have no connection with the Word, or Divine Intelligence. These have been developed in the world and partake of the nature of materiality. These cannot see or have intelligence, nor hear, that is, have feeling, neither can they be active in service to man, through their own will, which walking types. People are attached to mortality because they still need to grow by its forces, though this attachment brings them retribution at the end of mortality, and sorrow, by which they must be advanced in the capacity to love the more important things of life and being. This is part of the hard experience to which the race is subjected in the turnover from mortality to immortality, though through it they gain capacity for a higher intelligence and love. But a certain portion of these forces are killed or dissolved, and reduced to naught at the proving up of mortality.

21. And they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

This text pertains to the lower forces of materiality that belong to the lowest pole of brute force, or the bestial nature. There are forces of spirit, soul and mind and body that belong to mortality; then there are things and deeds that are the fruit of these forces. This text pertains to the fruits, as murder, sorcery, fornication and theft. Murder primarily pertained to the slaying of the spiritual qualities to form materiality, of which all mortals partake and in which they continue if they do not repent and pursue an opposite course. The opposite course is to slay the material forces to gain the spiritual. Sorcery pertains to the exercise of power through evil forces. This is especially operative on the soul plane or the psychic of the material state. Fornication is unlawful mixture of forces, when discerned above the plane of mortality that has fixed a legal definition for it as the unlawful intercourse of unmarried persons. It is the mixture of male and female forces of consciousness that does not make for intelligence or love. Thefts refer to that which is stolen, as consciousness using spiritual forces for material gains, on the higher plane of self, or on the lower as taking something that one has not earned or that belongs to another. All these unrepentant forces make up the elements of mortality, not transformed at the transition of the race to the New Order, though needing to be dealt with more fully in the operation of the Divine Laws, as set forth in further texts.

Chapter X:

And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;

This is the further operation of the Word and its aspects of consciousness, for It has movements or actions to complete Its Plan. These are distinct actions hence are shown in these texts as different angels that perform the services of the Lord, though in reality they are all aspects of the consciousness of Christ in which is the fullness of the Godhead bodily. Heaven signifies the within, the plane of principles and ideals. The cloud signifies the necessary obscuration everything spiritual has, as it is about to be introduced into action in consciousness and among men. The rainbow signifies the covenant of God that is eternally operative by means of Man, or consciousness conformed to the Principles and Laws of Being. It signifies a promise of God to be fulfilled; that it was upon the head of the angel indicates that the Intelligence (head) was at-one with the promise or covenant of God, hence the time had come for fulfilment of something of the Divine Plan.

"And his face was as the sun, and his feet as pillars of fire." The face is the outer aspect of intelligence, that gained by consciousness, while the feet typify the will to put the intelligence gained into practice. That the feet were as pillars of fire indicate a purification of the will and its relation to love, which is the primal Fire Principle of God. This is to say that both poles of consciousness, as typed by the head and the feet, as well as the face or known intelligence, are ready to be used in service to the outworking of the Plan of God. For the angel is not a creature from another world but is the emanated Intelligence of the Word itself that operates from within (heaven) a consciousness conformed to Truth.

2. And he had in his hand a little book open; and he set his right foot upon the sea, and his left upon the earth;

The hand represents the power to express love in balanced giving and receiving, though this balance relates to both hands when bodily worked out. But the

angel from heaven types the Power of Divine Love to express its Plan. The book types the aggregated intelligences of the Word to be conveyed in the action which this angel represents. It is a little book, indicating that it contains a particular action of the Spirit, else it would be referred to as a great book. The sea is descriptive of the negative or unformed plane while the earth is the positive or formed plane. The negative relates to the Female Pole of the Word and the positive to the Male Pole of the Word. The right foot signifies positive expression of will of Divine Love, for the angel that comes from heaven relates to the Love of God descending among men; while the left foot pertains to the unexpressed potencies of Love yet to be unfolded in consciousness. Note that the right foot is upon the sea, that is, the positive qualities of the will of Divine Love are related to the negation or unformed, while the left foot upon the earth signifies the unexpressed forces of Divine Love moving toward the plane of form. The operation of Divine Laws is always scientific as this idea conveys, though this science must be spiritually discerned to be fully understood. Thus we have the picture of the formed forces of Divine Love drawn to the unformed plane, and the unformed forces of Divine Love drawn toward the formed plane, this giving both heaven and earth, or spirit and form, a new beginning.

3. And he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.

The "great voice" is the emanated energies of Divine Intelligence and Love that move at the speaking of the Word. This emanation is attributed to the angel or emanating Intelligence, though it is the Word's movement that gives power to the angel, or makes for the movement of the Qualities represented. The going forth of the voice is compared with the roaring of a lion, in which is vested much power to subject and control. The "seven thunders" are the energies of the seven movements of the Word, indicating that this angel is at-one with all, so that the sound of the seven is sent forth. This sound is called the "seven thunders." Their emanations are voices, or the going forth to the plane of form or body of the energies of the Qualities aggregated as the angel with the book in his hand. Whenever there is a movement of light there is a movement of sound. This is equivalent to saying that when there is a movement of Intelligence there is a movement of Love, the former giving rise to the energy-rate of Qualities projected toward the formed plane, this being first sound or the ear. The Intelligence centers to the eye, the perceiving powers of consciousness. The ear is the receiving powers, which give rise to consciousness, though this is to be viewed from the inner plane of the Word toward consciousness, for it is a movement in spiritual law and not on the plane of matter.

4. And when the seven thunders uttered their voices, I was about to write; and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

It is to say that when the seven Principles of Being moved as one, with the movement of Divine Intelligence, as the great voice, there was created that which related to the outer plane, or the plane of hearing, so that instead of conveying the movement of these Qualities to the without, they were sealed up, pending the time when they should be made known; for to write them is to convey outwardly the intelligence that is impressed from within, while to hear is to receive the inner impressions. That the voice heard is from heaven implies it is a spiritual impression. This is not a voice as an outer voice speaks but an intelligence conveyed so that one gets the desires of the Spirit in a matter. To seal up is to enclose and cover so as not to make them known; thus there is that of God that is working on

the inner planes of consciousness that is not made known to the outer, until the time has come for its completion within at which time it is conveyed to the outer domain. This same rule applies to the outer domain of the Spirit, where qualities must work out before they are conveyed to the purely physical domain of the outer world; for the Spirit has a within and a without, that is behind the within and without of the outer domain of consciousness. The Unknown of God unfolds with the Known, though at the proper time the Unknown is brought forth as something more of God to be known by the consciousness.

5. And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 6 and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer:

This angel or movement of the Word is endowed with the capacity to bring Time to an end, though this can occur only through a certain action of Divine Laws (Lord). "He that liveth for ever and ever" pertains to Christ, the Lord, though this is also one with God. The "heaven and the things that are therein" pertain to the realm of the spirit within. Things as a word is used to indicate all qualities relating to heaven, the spiritual realm. Heaven is the unformed plane of Qualities of Being to the consciousness of Man, but to God it is the formed plane. The "earth and the things that are therein," spiritually pertains to the realm of form, in essence, that is produced from heaven, though physically it is the formed expression of these essences on the plane of consciousness. Consciousness is the first aspect of body to the plane of heaven, and is made up of unfolding Qualities of the Spirit, both as to spirit and spirit-form. The "sea and the things that are therein" pertains to the realm of the Unknown, spiritually; but physically, it pertains to that which has been known but which is now in a state of negation in the consciousness.

To swear is to covenant, hence to swear to God is to serve the Cause of God in the unfoldment of Its Plan. It requires the forces of the heaven, the earth and the sea to give new expression to consciousness and being. The heaven represents the superconscious, the earth the conscious and the sea the subconscious of Man, the three as one being the Intelligence of the Word expressing. The heaven is the spirit, the earth is the body and the sea is the soul, when related to consciousness. When related to the Word, there is that conformed to heaven the unformed, to earth the potentiality of form, and to sea that is Unknown and not yet being. The movement of the Word, as Principle, in one of these aspects is the movement in all the aspects, for the three are one in the Law of God (Lord).

7. But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

It is to say while there is delay no longer, yet until the seventh angel sounds, the mystery of God is not fulfilled. That mystery pertains to the formation of Christ in you, the hope of glory, as well as the fullness of the days of the Gentiles, for in them the mystery of God is finished. It is when the seventh angel is about to sound that the mystery is finished, for it is the finishing of the mystery that causes the final action of God, the seventh, to complete mortality and to reveal the fruits of the Spirit. The mystery of God is in Christ, therefore the attaining of Christ is the goal set for all accounted worthy to become a child of the Father-Mother. The "good tidings" are the promises of God carried down thru

the race and delivered first to the prophets as prophecies, but delivered later as the Truth to the first born into the kingdom of God; and finally revealed as the members of the Body of Christ, the children of God in whom the mystery is finished, and who are the finished mystery. Thus God makes known what is to be, but a time is required to work it out, that it may be, and when it is manifested, it is the revelation on the physical plane of that which has been worked out on the spiritual.

8. And the voice which I heard from heaven, I heard it again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth.

John, representing the embodiment of the racial love that was approved of the Lord, in Christ's first coming, is admonished, not as a person, but as a factor of Love, to take the aggregated Intelligence (book) of the angel that is in control of both the formed plane and the unformed (earth and sea), or the positive and the negative planes. This is to say that it is through Love that the Intelligence of the Word is carried forward into the plane of form or body. This is an interior action, for that which was to work out on the manifest plane has been sealed up until the time of the sounding of the seventh angel, which does not occur until the second coming of Christ, when mortality is fulfilled and immortality is identified. It is Love that is impressed with the Plan of the Spirit, for God is Love, and carries forward Its Plan through Divine Love gained. For this reason, one is pointed to Love as that necessary to permit the fulfilment of the Word in consciousness, for with wisdom and without love one is still nothing before the Word that must have Its own Spirit by which to work out.

9. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

It is to say, that Love the recipient of the action of the Word, receives what is given as Intelligence, which becomes to its soul the sweetness of honey, but to the mortal nature a bitterness. The mouth types the avenue of expression of intelligence, hence relates to the Word. While it relates to mind inwardly it also relates to soul, for it is soul that gives life and conviction to words that are spoken. It is the soul, the seat of the love of consciousness that eats or absorbs to itself the intelligence (book) that is unfolded, this becoming to the higher nature sweetness, when the intelligence issues from the Spirit, but to the lower nature (belly) it becomes bitter. As the new man is made alive the old man dies, therefore that which relates to the belly or material nature of the mortal is made bitter as one advances into the realm of the spiritual. This is as it should be, for one is forced to detach from matter as one attaches to the things of the Spirit.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter.

It is to say that the Intelligences of the Spirit are sweet to the mind and soul, but after one has eaten or assimilated and absorbed the Intelligences, they make the lower nature bitter. This is expressed again as a condition that arises when one applies the ideas and principles on the plane of the physical, for the hellish forces of darkness arise to create conflict and tribulation though one may be growing in grace and knowledge of the Spirit and in devotion to Its

Cause. What is good for the spiritual man reacts oppositely to the mortal nature, hence, what is spiritually sweet to the higher nature is bitter to the lower nature. For this reason, one cannot really go forward in the pursuit of Christ, the Truth until one has finished his mortal course to a considerable degree, though one may be enamored with spiritual ideas and principles and devoted to them in a certain way. But it is the eating of the spiritual ideas and principles that changes the nature, causing the old man and his deeds to die, so that the new creature in Christ may be made alive. Eating is associated with the assimilation of knowledge, and when spiritual knowledge is eaten it makes for life and peace to the spiritual nature, but makes for death to the mortal nature; hence is bitterness to this phase of the nature.

11. And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

It is to say that the Intelligence of the angel of the Word, absorbed and assimilated by Love, is carried forward toward the unfoldment of consciousness to receive Christ's second coming; at which time the Word must enact itself again and set forth the New Order to be (prophesy). Peoples pertain to the race, in universal expression, nations to governmental groups of people, tongues to languages and kings to ruling powers that are still enthroned at the second coming of Christ. It is not enough that Love is connected with Christ in the first coming, which as Wisdom must work itself out unto the second coming, when the fulfillment can take place; but not without a prophesying again over all kinds of forces, typing the race, which must be finally subjected to God and His-Her Christ, when the world comes under the authority of the Divine Laws.

Chapter XI:

And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein.

To measure, in relation to the Spirit, is to judge, to weigh and balance the readiness of the Plan of God. This Plan is centered to the temple of God. The temple of God is the aggregated consciousness of spirit, soul, mind and body, conformed to Truth or subjected to Christ. It is Love that measures the temple, for Love is the nature of God; and that through which God can work must partake of the nature of God. A "reed" is used in Scripture to represent feeble power, as that of consciousness compared with the Power of God; but for the reed to be like unto a rod, is to signify that the Power of God is moving, by means of consciousness, to measure its own readiness to enact Its Plan. To measure the temple is to determine the Qualities of Being gained, while to measure the altar is to determine the love, it being a place where devotion is offered. To measure them that worship therein (in the temple) is to balance and weigh all the qualities of consciousness, gained in the Love of God, to determine its fitness to function the Plan of the Word. All of a consciousness is measured to the Wisdom and Love of the Word, and when found to meet the requirements of the Word, the Plan of the Word sets itself into operation to complete the purpose of God.

2. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months.

There is that which is in the consciousness attuned to the requirements of God, that is without, and which is not taken into consideration in the Plan of God; therefore this is measured not, for that which is without belongs to the

nations. The nations are the aggregations of humanized consciousness that must eventually conform to the humanity of consciousness, gained in Christ. The humanity of consciousness of the Christed ego is that which descends to bring up the consciousness of the race, this descent being present in the Law of the Cross that operates to subject Christ to the world, that the world through Him may be subjected to God, and the Plan of Life. The temple is the spiritual consciousness, while the court is that humanized state of consciousness by which the temple is approached. The temple types the ascending qualities, while the court is the descending qualities of being.

"And the holy city shall they tread under foot forty and two months." The holy city is the consciousness of Christ, the centralized forces and qualities of consciousness that have been Christed or aligned to Truth. It is into this centralized throne that the Qualities of Being (God), and that of Christ already worked out and reposing in the throne of the Father, come to introduce themselves into the race, at the time of the projection of Christ Consciousness for the life of the race. It is this projection that opens the holy city to the forces that are from without, and which lead to its being trodden under foot forty and two months. For the opening of the Door of Christ to the consciousness of the race is also the opening of the Door to the forces of the world, this causing the forces and Qualities of Christ to be broken up, which the treading under foot implies. The term forty and two months is the same as $3\frac{1}{2}$ years, which is the same as the "time, and times, and half a time," mentioned in Chapter Twelve. This is a definite period of time, though we find there are many movements of the Laws of the Plan to complete itself, these occurring in a definite order, if one could actually trace it. One can always see the effects of the movement of Divine Laws, though may not be so conscious of the movement at the time of its action. Without the forces of the world treading the holy city under foot for a definite period of time, its Qualities of Being would not be disseminated; as Christ is always a defensive Force that must meet the attack of adverse forces to enable its Qualities to be disseminated in power and being.

3. And I will give unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth.

These days, 1260, comprise the same period of time as forty and two months. The two witnesses centrally are the two poles of Christ consciousness, the Male and the Female. These are One in the Lord, but with the movement of the Lord or Divine Laws to fulfil the Plan of God, these two-as-one become two on the visible plane, one witness standing at Center in Christ consciousness, and the other at circumference in gained human consciousness. However, herein is a paradox. The central witness has the Divinity (Christ) and Humanity (Jesus) that are central and God-created, while the racial witness has the humanity of the race at an ascending point, and the mankind as a circumference of consciousness. Through the two witnesses all of God, Christ, Man, as pivoted to the central witness, and all of humanity, mankind and forces of the world, are subjected to the Laws of God. These two witnesses are ordained from the foundation of the world, not as to persons or people, but as to functions of the Word, and are the objectified expressions of Man and Woman, by which Christ serves the race. Yet, one, the central one, is consciously pivoted to Christ, and the circumferential one subconsciously pivoted to Christ in the operation of the Divine Plan. These are the two by which the War in Heaven is fought and the fruits of God are declared, both in relation to heaven and to earth. To prophesy is to foretell, but to prophesy in the operation of the Divine Laws is to witness what is working out, this being the telling that makes for being, and the resurrection of all who receive the effect of the movement of

the Divine Laws.

"Clothed in sackcloth" in relation to the witnesses is to be in the garments of mourning. While it is a glad time when Christ comes into action to prove up the Plan of God, this gladness is in spirit, or within; for in the without, one must bear the operation of many forces that are strange and mysterious and devitalizing to the natural man; for the Plan enacts itself by being in consciousness, without which it would not be known. This is to say that one serving this Cause directly is not looking out into space or into the heavens and reading signs and wonders, but is oneself the embodiment of their outworking. Though this is coordinated in the second coming, (related to the bodily manifestation of the Plan), to the race, through the circumferential witness herein mentioned and explained. This is the time of the death of the old man; and the witnesses function the forces of death and hell, evil and darkness, for the sake of the Cause, even as they witness the glory and might and power of the plane of the Spirit. That they are clothed in sackcloth is itself evidence of the suffering experienced at the introduction of the Qualities of the holy city into the race, and the subsequent treading underfoot of these Qualities by the adversaries of the Truth, which the forces of the world are.

4. These are the two olive trees and the two candlesticks, standing before the Lord of the earth.

"Olive trees" signify love while "candlesticks" signify wisdom, these two poles as the Female and the Male Principle of Being constituting primarily the Christ Consciousness, in whom is the Bride and the Bridegroom in the second coming; but as looking toward the earth, or formed plane, the representation of the Two-as-One, witness the action of God, through Christ Consciousness. The Christ Consciousness acts as one of the witnesses, and its earthly counterpart as the other witness, but this is in relation to the formed plane and the descending Power of the Word. It is to say that before God, all is One, though the One is outwardly two, which two as Male and as Female poles of consciousness, in distinction, serve the operation of the Divine Plan. Through the two witnesses all from the innermost to the outermost (and even the undermost) is brought into subjection to the Plan of God, pending the establishment of the kingdom of heaven in the earth, as the New Order.

"The Lord of the earth," is the action of God on the formed or bodily plane. Revelation, as a prophecy, is a forerunner of this action of God, though it is not until this action occurs that Revelation can be understood, and then only in the degree of its outworking; for that is known that is being. This action has been in the process since November 3, 1922, universally, though its individual operation began in 1912 and was completed in 1919. The period of time intervening represented the establishment of the Kingdom of Heaven in the earth, and the gradual descent of that raised up to heaven, the spiritual domain, in the overcoming of the Overcomer, to the plane of the earth, or plane of humanity. At this point, that in humanity that had come up, as the earth, to meet the Lord's descent from heaven, was joined in the outworking of the Divine Plan racially and universally, this beginning November 3, 1922, this being the first day of the Year I AM or EOM; according to revelations that outlined the outworking of the Divine Plan in relation to the race, and verified that working out on the spiritual domain, which is behind the plane of the race.

To stand is to be ready for action, it representing the positive pole of expression; while to sit is to rest in that already worked out, and to be in the negative pole of expression. To stand before the Lord is to be ready to act in the Cause of the Divine Laws, which the Lord is. The Lord of the earth signifies the action of God on the plane of the body, but this is possible only because the

Plan of God has been worked out on the plane of the spiritual, or in heaven. Heaven, while the invisible plane of ideas, ideals, principles and laws, must be consciously gained through spiritual unfoldment for these to have being. Hence the ascent into heaven by which consciousness of Truth is gained identifies Christ's second coming, and the Bride by which it comes. Thus the Bride comes out of heaven as the holy city descending to meet the Bridegroom, which in the second coming has a representation on the plane of the earth in the aggregated forces of humanity ready to receive the action of God, and to be carried to the New Order. This aggregated consciousness of humanity is Peter, who helps build the church, the Body of Christ, but of whom it is spoken, "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." John 21: 18 A.R.V.

The olive trees, typing the fruit of oil, as the gained Love, and the candlesticks, as the gained Light of Truth, are centrally the united Male and Female poles of consciousness in Truth; but in their objectification they are the two witnesses, one for Heaven and the other for earth (though paradoxically, the one for Heaven witnesses the earth also; but the one for the earth does not witness for Heaven, but being of humanity still reversed to God, is reversed to the Plan of God from Heaven, though for its outworking in the earth). It is in this Law of Reversal that the two witnesses also become the agents of the War in Heaven by which the "wine press of the wrath of God, the Almighty," is set up as the two whorls of forces, one from the within outward and the other from the without inward, this precipitating the substance-essence of the New Order to be, as well as the new state of being to be manifested.

5. And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed.

Fire signifies the zeal of Truth, in which is united Wisdom and Love, when issuing from one in the Truth. The enemies are the forces adverse to Truth which are devoured by the fire, that goes forth with the speaking of the Divine Intelligence. Fire is objectified as the heat of passion, this being the satanic fire that goes forth from humanity of consciousness, not entirely subjected to Truth. There is a human zeal that has the fire of the human spirit, but where mortal mind becomes strong in the enunciation of that adverse to Principles and Laws of Truth, it gives forth the satanic fire which is a destroyer of materiality, especially if directed toward one in the Truth. It is evident, that the two witnesses standing before the Lord of the earth, one heavenly and the other earthly, would project fire of a different nature, though serving the same purpose to each, "that of devouring their enemies." The heavenly fire contains the Wrath of Divine Love, the power to repudiate that which is not the Truth; while the earthly fire contains the human zeal to carry forward the Plan, but in the will and way of the mortal mind, without its being subjected to the Mind of the Spirit. This outer action is necessary for the benefit of a race, not yet aligned to Truth, though its position is still adverse to the Plan of God.

"And if any man shall desire to hurt them, in this manner must he be killed." To be killed is to be dissolved in elements, and in relation to intelligences or knowledges expressing, is to break them up and reduce them to nothing. This is done continually on the plane of the mental, with the power to kill or dissolve being vested in one of greater understanding. It is to say that what one gives forth, one will receive; therefore, if anyone is adverse to either of the

two witnesses he or she receives the result of the adverse thought or feeling. In the manner in which anyone desires to hurt the two witnesses, in that manner shall one be hurt. This is the law, "With what measure ye mete, it shall be meted unto you again." This law is operative also in the individual consciousness; for in what manner the material nature is adverse to the spiritual that is unfolding, in that manner must the material be dissolved. For the conflict is first within the nature of man, in those capable of putting on the spirit of the Overcomer, and each measures the effect of chastening to himself or herself, according to what one consciously or subconsciously measures in the direction of Truth. Many actions of the Spirit are set up in the consciousness, which not understood and repulsed, invite discord and inharmony in their outworking, but these do not come from the actions of the Spirit but from the adverse forces within the consciousness. The material elements within the mortal nature are necessarily adverse to the unfolding Qualities of the Spirit, darkness always arising in repulsion to the Light until Light is supreme.

6. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire.

It is the Law of the Lord that has the power expressed through the two messengers, but the text is as though the messengers have it, for being at one with that Law, they are the servants of the Lord in the performance of the outworking Plan of God. "To shut the heaven" is to cut off the influx of the powers of the Spirit. When the time has come for the fruit of the Spirit to be brought forth the unfoldment of the Plan to produce the fruit ceases; even as a tree, ready to bring forth its fruit, is not going through the process of that readiness. The powers of the Spirit inhere in the Love, for it is the Love of God that fulfils this prophecy and brings forth the fruit. Hence, "These have the power to shut the heaven, that it rain not during the days of their prophecy." Rain signifies the water element which relates to the Feminine or Love. The days of their prophecy is the time in which the Principles of the Plan outlined in this prophecy work out, though their prophecy is in the enactment of the Plan through them toward its own fulfilment. This Plan has its direct expression through the consciousness of Christ, the Overcomer, the Bride, in the second coming; but its indirect action through the outer witness who stands as the earthly counterpart to function the forces of the world in their direction toward Christ, at a time the Qualities of Christ are functioned toward the world.

"And they have power over the waters to turn them into blood," signifies the capacity of the Power of the Lord, operative through the witnesses, to stir up the negations of consciousness and to make them alive, waters standing for negations and blood for the current of life in fleshly generation. The waters centrally relate to the unknown Qualities of Being that are issuing from the Throne of God at the time the known Qualities are in action, these being converted into forces of life (blood) in the race that is later to work them out as the known Qualities of knowing and being. This same symbol is operative in relation to the Marriage Feast of Cana, the wine signifying the blood into which the water is converted. They have power "to smite the earth with every plague, as often as they shall desire," implies the reaction of the forces on the plane of destruction. The earth is the external nature that has been formed in mortality, when related to the forces of destruction as indicated by the "plagues." A plague indicates that which is destructive and troublesome. "As often as they shall desire" is not personal in its outworking, for servants of God are not destructive in nature, having attained to the Divine Love and the human love through which the Plan of God unfolds. Hence,

"as often as they shall desire" is descriptive of the action of the Divine Will to bring to bear its powers of destruction upon the elements of the formed world by which it is prepared to receive the new heavens and become the new earth; though the Divine Will is not operative except through the will of man controlled to itself, hence the apparent paradoxical expression of the idea. Plagues may objectify as the symbolical result of this inner action, but they arise from the elements of destruction that are being broken up as a result of this action of Divine Will and Power. The racial manifestation follows along the inner operation of the Divine Laws, though forces in the without aid in giving character to their expressions. In this operation of Law, the spirit forces are broken up to become tangible, and the material forces are broken up to furnish the energies that are used to give form and tangibility to the Qualities of the Spirit, these energies being the elements of hell that are controlled by Christ and used to form the new state of being. As often as it is necessary for this action to occur is to say, "as often as they shall desire," for the desire of the witnesses is to serve the Cause of God and Humanity at whatever cost to the personal self.

7. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.

This is to say that an action occurs by which the forces of hell are raised or rooted up that they may act as destroyers of the spiritual and the human qualities that these may be formed as the fruit of the Spirit and the reborn race. When indicates time, and the time of the operation of the Divine Laws is governed by the Divine Will, though having definite actions among men, through the witnesses of the action of the Divine Plan. It is to say that when the time has come for the testimony or witnessing of the witnesses to have been finished, then the movement of the beast occurs. The beast is made up of the elements of darkness, evil, hell, and death that reside in the mortal nature of the race, though pivoted to the witness called upon to serve the race through an action of the Divine Plan. These elements of hell make war on the servants of God, in the attack on the forces of Light and Truth by the forces of darkness and untruth, the opening of the Throne of God from within automatically calling into action the opening of the abyss of hell. The overcoming of the witnesses is necessary to carry the forces and qualities contained in them into the consciousness of the race, hence the killing is in the dissolution of the forces and qualities. This killing is one with the finish of their testimony. The descent of the Light and Truth is the automatic ascent of the darkness and untruth; or in other words, the descent of Christ into the race is the automatic ascent of Satan to do that necessary by which the way for the New Order may be prepared.

8. And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

Sodom means consuming, and consuming relates to fire, but the fire of Sodom is the hell fire of wickedness and sin. Egypt is noted as the bondage place of the Israelites, and since these texts pertain to the bringing forth of Israel, it refers to that bondage to which the forces and Qualities that make Israel are brought. Dead bodies signify inactivity, cessation of activity, and since the testimony of the witnesses is finished, it signifies that condition following the finish, when the beast or forces of hell are opened to overcome the forces and Qualities of the spiritual and human planes of consciousness. This is descriptive of the carrying down into hell, in the race, of that which has been carried up, both as to the spiritual and the human, this being the crucifying or crossing into, common to the crucifixion of the Lord in the first coming of Christ. It is the

crossing of the Qualities of the Lord into the consciousness of the race that makes for the rebirth of the race and the resurrection of the children of God, but this is not done without a definite Plan of God and the use of witnesses by which all forces are served according to their nature.

The Plan of the Cross is two-fold; it consists of the crossing into the consciousness of the race of the Male and the Female Poles of Christ, gained always as one in one individual who as Christ Consciousness was the Bridegroom in the first coming and the Bride in the second coming. But this Plan in Heaven is objectified in the earth or human plane by a witness, who standing at the height of the human consciousness, as is required on that plane, acts to carry the Qualities of Christ into the earth while at the same time carrying the forces of the world into Christ. Thus the inner witness centers all in relation to the Divine Intention for another order of unfoldment, at the same time bringing to nothingness that no longer used to promote the race; while the outer corresponding witness centers the forces of racial darkness and hell to be projected toward the Christ Consciousness, in whom are the forces of both heaven and earth, and hell in control to Truth. Thus the Law of the Cross is the crossing into the race of the Qualities of God and Christ and Man as they are in Truth and Being; with the forces of the race, both as to humanity and materiality (racially) in which are the elements of uncontrolled darkness and hell, being projected into the consciousness of Christ, there to be translated or annihilated, according to their need, by which a New heaven and a new earth may be manifested; or a new state of Spirit in a new state of body, with the second coming of Christ fulfilling the Plan of God universally and also setting up the new universe in which the new born race, as immortality, can live. The universe is counterparted by the establishment of a new State or government in which the race can unfold, all these working out in the Law of the Cross and in the meaning of these texts, though covering a period of time, as is evidenced from the beginning of the operation of this Plan in 1922, and still continuing.

A period of rest follows a period of activity, hence "their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt" but which materially is called Babylon, and which name is used in this Revelation. This implies the Great Negation which is another name for Hell and Death. It is through the consciousness of Christ, in whom is the keys to Death and Hades, that this operation of Divine Law is carried out, though being defensive in position, it is always as though its forces and Qualities are attacked by the offensive forces of hell and death. Yet, Satan cannot do anything except to reflect what Christ does, and Christ cannot do anything except what it sees the Father or Laws of Being doing; hence the Word, as God, and identified as Christ, is the seat of the operation of the Divine Laws as well as the promoter of the fruit to be brought forth.

All these activities have their identification in the organism of being, the spinal column being identified, mystically, as the street of the great city. It is the means by which the forces ascend and descend, though it is necessary to look behind the scenes of the external spinal column to its spiritual significance to discern the spiritual body. Our book, "Spiritual Significance of the Body" is the product of this understanding, by which the external form is reduced to its equivalent qualities of the Spirit which make up the reality of being and form. Egypt, into which Christ was taken at the first coming, types the Feminine aspect of the will of darkness, while Sodom types the Masculine aspect of that will. The Man Principle of Christ is crossed into the feminine will of forces of the world, and the Woman Principle of Christ is crossed into the masculine will of forces of the world, these two actions completing the dual world of mortality, Christ, and the Plan of God, by which a new heaven and a new earth can be established.

9. And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.

The "peoples" signify bodily forces, the "tribes" the spiritual forces of reality, the "tongues" the forces of soul, and the "nations" the forces of mind. All are in contact, through seeing, with the dead body of the witnesses; which centrally, are the two poles of Christ consciousness, Male and Female, and circumferentially, the counterpartal witness on the plane of the earth or race, as the consciousness of Peter, the type of the Self of the race. Seeing pertains to intelligence, the perceiving powers of consciousness. The "three and a half days" signify half the movement of the Law, which moves in seven days; or the negative pole, inasmuch as they relate to the dead bodies or forces of negation. Three completes an action spiritually, but the half is that which begins the next action. The Plan of God works in a definite order, this being interpreted as days and months and years in the Revelation. Three is commonly used to indicate an action of the Spirit, as set forth on page 133 of our first interpretation of Revelation. The Lord is represented as struggling on the cross from the sixth to the ninth hour, before giving up his spirit, though he was placed in a tomb, but one in which no man had ever been lain, meaning, there was a descent of the Qualities of God, as Christ, into the consciousness of the mortal race (which is always the tomb) that had never before occurred. But in the case of the witnesses, their dead bodies were not suffered to be laid in a tomb, indicating an action of the Divine Plan above the plane of the material world.

10. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

The earth is the formed plane, but those who dwell on the earth are on the plane of the outermost of form, or on the plane of the material. These make merry, signifying a time of rejoicing that the plane of the material has been penetrated by the Qualities of the spiritual and the human, by which they are to be transposed from one state of nature to another. The sending of gifts signifies exchanges taking place in forces, whereby each receives his own at the movement of the Lord, gathering to the center of consciousness all in the world related to oneself, the dissemination being in mortality but the gathering being in the Law of the Lord. The gifts are sent "because these two prophets tormented them that dwell on the earth," which is to say that because of the introduction of Higher Power and Forces the material elements are broken up, in which is torment, but this breaking up, with its torment, is necessary to cause a translation of the forces and the possibility of each gathering his own from the forces of the world (which the sending of gifts signifies. The torment is in the introduction of a higher energy rate of Power into the plane of the material, by which the material is disturbed and broken up. Thus the race is not able to go forward in materiality for the elements that made it have been subjected to Christ, the Truth; as well as Christ, the Truth, subjected to these elements in the Law of the Cross. The two prophets, while the Male and Female Poles of the Word, are objectified in the without as Man and as Woman, both poles having completed their operation in the two comings of Christ, by which a new heaven and a new earth can be brought forth. Peter is not the Lord, nor the Word, but the racial center of consciousness that corresponds to the divine center, as Christ.

11. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet: and great fear fell upon them that

beheld them.

It is to say that after the period of time required for the Divine Laws to do their work in the Negation (death), the inspiration of the Spirit, or breath of life from God entered into them, and they stood upon their feet. "Feet" signify the will to do by which being is, or the action of life on the plane of the body. Hence, that which was thrown into Negation became active again, it requiring a certain time to work out, typed by the "three days and a half." The breath of life is the Holy Spirit, or the action of the Whole Spirit of God, it having its expression by means of coordinated spirit, soul, mind and body of consciousness. That which has died in the descent of the Spirit and Body of Christ into hell and death is made alive, though now it carries with it the capacity to be formed, gained from the dissolution of the elements of matter. What occurs on the inner plane of consciousness occurs on the outer, when the two are one in the Lord; and when the plane of the race is coordinated to the action of Divine Laws, a similar action occurs in the race, though it is not always so definite as to be related to the movement of the Lord.

"And great fear fell upon them that beheld them." The beholders are not necessarily people, though people function the forces of mortality into which the Lord is crucified as the consciousness of the two witnesses on one side, and the two poles of the Word on the other. Fear is awe though in the unilluminated it is torment, being void of understanding, hence is accompanied with tendency to think in terms of terror and horror. It is to say, spiritually speaking, that the material forces, made up of negation, in which is fear, are quickened with the quickening of the Christ Qualities and the human forces that were projected into it, hence all material forces contacted by this movement of the Lord are stirred up in their own element, that of fear. Fear is emptiness, negation, lack of light and love, when seen as forces of consciousness.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.

The "great voice" is always the action of the Word, the Divine Intelligence, by which the Truth is set into operation. Heaven, the unformed and invisible plane of forces and qualities, is the seat of the Word's communication to consciousness. The invitation, "Come up hither;" signifies the ascent of the Qualities and Forces that descended, for that which belongs to the Plan of God is always ascending to the throne of the Father, there to sit down with Him, or to rest as part of the Plan of God worked out. The "cloud" signifies the obscuration that necessarily attends the movement of God, for until it has completed itself it cannot be fully known, hence is clouded or hid from view. That "their enemies beheld them" indicates that the material forces have now been quickened and made to partake of the ability to witness or cognize the action of the Spirit, as people feel that something of God is working out in the race today, though they have no reason for their thinking. It is the movement of the Spirit that makes the material conscious of itself, though this is in the way of the material which is always at enmity with Christ, the Truth, until the end of mortality; or rather, as long as it exists; for the forces of the world are material and not godly, hence not at-one with God's Plan. It is for the purpose of making the enemies cognizant of the Power of the Spirit that the second crucifixion of Christ is suffered. All that is of God and Christ never dies though it appears to go through the process in being projected into the material world of forces. The ascent into heaven marks the natural resurrection or ascension that follows the descension into hell or matter.

13. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons; and the rest were affrighted, and gave glory to the God of heaven.

The earth types the formed plane, and racially the material. That it quakes implies its transition, its atomic change from mortality to immortality. "In that hour" implies the time of the end, or the ending of mortality, this being induced through the introduction of the Qualities of the Spirit into the formed plane, as described in the preceding verse and its interpretation. The earthquake is the translation of the material forces and accompanies the action of God, through Christ, as shown in the first coming in relation to the crucifixion of Christ, which was the crossing of the Qualities of Being into the consciousness of the race. Ten represents all that the One relates to, that is the Naught. Therefore, in an outer sense, is all. The city types the aggregation of forces centralized to the One or Christ, the Truth. The seven thousand persons killed typify the completion of the formed plane which is always in seven, the three being the Principles of the Trinity that come from the Principle of Being. Persons are material forces that relate to the outer domain, and the slaying or killing is their breaking up for the transition from mortality to immortality.

The rest implies those that are left, outside of the forces that center directly to the action of the Divine Laws. That these were affrighted implies they are empty of knowledge of Truth or understanding, though fear in the presence of an action of God is innate in the consciousness as awe and wonder. This would lead to their being able to glorify the God of heaven, or the Principle of the invisible and unformed domain. Inasmuch as the text represents the effect of the withdrawal of that which belongs to God and Christ from the outer domain, after their entrance or crucifixion, it pertains to the forces of mortality which are called persons when identified. A certain amount of material force is used to give form and tangibility to the Qualities of Being, hence respond to the action of God, thru Christ, because used to help in forming the new expression of being, individually and racially.

14. The second Woe is past; behold, the third Woe cometh quickly.

The first two Woes represent the two poles of Being, which in operation in balance, both in heaven and in earth, form the third or one of a new beginning. Woe implies trouble and suffering, though the woe induced through the operation of the Divine Laws is for a good cause, though this suffering is in the Divine Will in contradistinction to the woes suffered on purely the mortal plane of existence. Naturally, the third Woe, produced from the completion of the second, comes quickly.

15. And the seventh angel sounded; and there followed great voices in heaven, and they said, The Kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.

The seventh angel is the final one, for from the within outwardly there are seven movements of the Divine Laws to set into operation the Plan of God, as illustrated in Genesis by the seven days of the movement of the Creative Plan. But from the without, the seven would number from ten, which is all subjected to One, leaving the three from the beginning as the Trinity, or Father, Mother, Son to produce the Daughter. The sounding of an angel is the movement of the Quality of Being the angel represents, this being toward the consciousness of the universe or race, though at the same time toward the circumference of the consciousness of Christ. "There followed great voices in heaven" imply the movement of the intelli-

gences that issue from the One Intelligence represented by the seventh angel. These move on the invisible plane where the Plan of God primarily works out. These intelligences give rise to knowledge as to the effect of the movement of God on the plane of the earth, hence declare,

"The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." The world is the plane of consciousness that is outside of the Plan of God, the Word, but which has been produced by the Plan of God working out, hence, it is as the third part to the two-as-one that Christ is, and through which God works out Its Plan. When the time has come that the world or outer domain of consciousness can be subjected to the action of the Divine Laws, then the kingdom of the world becomes the kingdom of the Lord and his Christ. The Lord is the totality of the Divine Laws. Christ is the Spirit of God identified in consciousness. When all outer things are subjected to Christ then is Christ related to all outer things, both as to light and as to darkness, and all things work together to reveal the fruit of the Plan of God. Yet, it is not as tho the darkness of mortality is O. K.'d by Divine Mind, for it is always held in check to the Light and the Truth, though it is made to serve the Cause and Plan of God. To reign is to rule. For ever and ever means all the time, without cessation; and throughout eternity. Once the rulership of God, through Christ, is set up in the world or outer domain of consciousness, it is set up for all time. This means that all outer things are made to conform to the Plan of God, and are brought directly under the authority of the Plan to produce its fruit from the race. This is the position of the world at this time, since the final introduction of the Plan of God through Christ, into the race, and which has led to the ability to relate all things to God or to see how they are not related, though seeing how they serve from the nature of darkness as well as from the Light.

16. And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God, 17 saying, We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign.

The four and twenty elders are the rulers over the consciousness of the Church, as elders are used on the mortal plane to signify church rulership. The Church is the consciousness of Christ, the Truth. The twenty-four elders or ruling powers are set up through the four departments of consciousness as spirit, soul, mind and body being progressed through the twelve centers of consciousness; though relating only to the spiritual domain at this time they were 24 instead of 48. It is at their outworking that they become 48 ruling centers, which centers are objectified among men as ruling centers in the 48 states of the United States. This is the same principle as the 144,000 which are in reality 288,000 when completed; but in the spiritual plane they are seen as oneness and not as the twain or double the oneness.

To sit, when spiritually interpreted in relation to principles and qualities, implies to rest, to come to cessation of activity. The thrones upon which the 24 elders sit are the centers of rulership in consciousness, all this being in the consciousness of Christ, primarily, though ultimately worked out in all who have Christ, the Spirit of God, identified in consciousness. To sit before God is to rest before the Intelligence of the Word, in authority and rulership. This is to be in worship of what God has produced, hence the attitude of worship, "as falling upon their faces." Faces signify intelligences that are formed and which look outwardly, hence, this outward intelligence is subjected to the Divine Intelligence (God) in a worshipful attitude. To worship is to give thanks, to express devotion in conduct

and words. Since it is the action of God that produces the effects of the Spirit, worship is directed toward the Lord God, or the Laws of God. These are Almighty in that they embrace all might and power. The worship is in recognition of the fact that the Laws of God have used their power to reign over the earth; to set up their rulership over the world and its affairs, so as to bring all things into subjection to the Divine Laws, and toward the revelation of the fruit of the Plan of God. This text works out today in the consciousness of one who can discern the Divine Plan at work to subject all things, even to bringing the kingdom of the world under the authority of the Lord and his Christ (or the Spirit of God in whom are the Laws of God at work). This fulfilment is that of which the text is a forerunner. One must understand the Plan of God working out to enter into this worship, and to humble one's intelligence as nothing except it issue from Truth or Christ.

18. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

It is to say that when the reign of the Lord is set up, so that all things in the world are subjected to Christ, the introduction of the Divine Qualities into the consciousness of the race causes the nations to arise in wrath. That is, because the time came for the Divine Laws to be in repulsion to all unlike themselves, the time came for that unlike themselves to arise in wrath. Thus those stirred in repulsion to the godly, the human, the Truth, are those who are stirred in the wrath of the nations or aggregations of material forces, at the time that the wrath of the Qualities of Being is stirred toward them. The wrath of the Lord comes from the movement and operation of the Divine Love, but the wrath of the nations comes from their own materialism, which is brought to judgment and vengeance when the kingdom of the world is subjected to the Divine Laws and Christ through whom they function.

The dead are the negative forces of the consciousness of the race; what they have thought, felt, said and done, but which have become a part of the sub-consciousness of the race, but which are now quickened into action. For this reason many an apparently good person is confronted these recent years, in the closing of mortality, with forces of wickedness and evil that are entirely at variance with their natural state of development, many of whom have come to crime and disaster. All these are judged before the known Principles of Truth, hence must be quickened for judgment. "The time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great," implies compensation at work as well as retribution; the retribution coming to those in repulsion to the Truth and the Plan of God, and the compensation coming to those who have served the Cause. The servants are those who have served the Cause of God in its outworking among men, while the prophets are those who have foretold the outworking of the Plan, through having received something of the knowledge of the plan, principally subconsciously. The saints are those who have the consciousness of the outworking spiritual, who have entered into purification and regeneration for the Spirit's sake. Those who fear the name of God and Christ are represented today by the many so-called Christians who hold in awe the things of God, and bear some devotion to the Cause, but who are without understanding of the Divine Plan and its outworking, but who are decidedly on the side of God and not with the forces of the world. These are small and great as to development and progression. This is the time also when those that destroy are to be destroyed, for in the judgment of God that comes with the end of mortality, the forces that are not of God and of no further purpose are brought to annihilation and to

oblivion. There are many forces incidental to mortality's progression that are no longer needed when immortality is established, hence the necessity of their being destroyed. The Lord has a destroying power as well as a constructive and preserving power, but the destruction is for a good purpose.

We are living in the time referred to in the text, as one can perceive who can read the signs of the times, as well as see the Principles and Laws of God at work to establish a New Order, as Immortality. The nations are wroth in their wars and attempts to set themselves up as authority for the New Order, whereas, they are only used to destroy the materialism they have built up and get themselves ready for rebirth and a new order of thinking, living and loving. The wrath of the Lord entered into the race the week of the 3d of November, 1922, the body of white being a product of the mixture of the wrath that arose from Divine Love, with the forces of the world. This wrath has been present as the principle of Repulsion to all unlike Truth since, and operative with vigor and vengeance at different times. The dead are raised as the elements, energies, ideas, forces of consciousness, which are steeped in negation, confusion, lies and intrigues, such as characterize the mind of the race. The reward to the servants, prophets and saints may not be so apparent, except in the knowledge of the Truth and the Plan of God, as these must suffer the likeness of his death to attain to the likeness of his resurrection, and find their joy in the morning that follows the ending of the night of materialism. The final destruction of all that destroys has not yet worked out. (This is written November 17, 1941 A. D. being the 15th day of the 20th Year I AM. This is written for the Universal Record as well as the record of the race, in case it is needed later).

19. And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

This text is descriptive of what occurs in the consciousness of Christ, in which is the temple of God that is in heaven or in the domain of the Spirit. The "ark of the covenant" is the eternal Laws of God that are opened at definite times to the consciousness, that their Qualities of Being may be projected into the domain of the race, which they are, when projected into the consciousness of one functioning Christ. The "lightnings" represent the principle of Fire, which is the first premise of Divine Love that moves, with "voices" as the intelligences that arise at the movement of the Principle of Divine Love. "Thunders" represent the sounds as energies that give sensation, which give rise to bodily form of being, with "an earthquake" being the introduction of the Divine Qualities into the bodily domain, wherein mortality is shattered to receive the immortal (spiritual) and eternal Qualities. "Great hail" represents the cold principle that is exactly opposite to the fire, but which is the condensation of the Qualities of the Spirit on the plane of the body, where they are formed. The Divine Love Qualities are cold on the plane of form, until they are quickened through an action of Life that is gained as conscious consciousness.

The writer is reminded of an experience during the movement of these Principles and Laws, which is hereby written into the Universal Record, though having already been written in by the Word through its enactment. One night, lying in a semi-conscious state, she was suddenly shaken, as though every atom of her body was moved out of its place, and shimmering around like so many bees in a beehive, though not at all moved in bed. This was so fierce that the thought of death presented itself, and while signifying the death of mortality, did not seem as though a death of the person was involved; but the experience was so ter-

rible as even now to be seen as something impossible for anyone to survive, yet not of the outer domain at all, yet as actual as though it had been. It is when one can get into the inner domains and witness the actions of God that one is made to know the Power and Presence of the Almighty to work Its Will and Purpose when it has consciousness through which to work, regardless of the wishes or will of one so positioned. These experiences, and there have been many of them, since 1922, usually suggested some verses of scripture, especially Revelation; this one being the great earthquake, not of the city that fell, but of the one that followed at the opening of the temple of God that is in heaven. Everything that the Divine Laws enact among men they first enact in consciousness attuned to them, without which there would be no outer action; though this enactment is spiritual and not material; but when applied to the outer domain, which is material, become opposite to themselves. Thus the Love of God moving toward the outer domain that is opposite to itself becomes the wrath of God, called the wrath of the Lamb when functioned by the consciousness of Christ.

Chapter XII:

And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

A sign signifies the action of Divine Principles and Laws, when seen in heaven. Heaven is the domain of the spiritual, that which issues from the movement of Divine Intelligence as Creative Mind, hence is the realm of the action of Divine Intelligence, with which is always Divine Love, the two as one being God in Image and Likeness, after which Pattern Man was made. Woman is the Feminine counterpart of Man. Woman is not a female, nor is Man a male, after the manner of men. Women are females, men are males, but a Man has control of the male forces of consciousness and has been opened to the Feminine within, when identified. While Woman has control of the female forces of consciousness and has been opened to the Masculine Qualities within, by which she is completed. But inasmuch as Man was worked out in the first coming of Christ, the revelation of Woman as the seat of Christ's second coming, includes the Masculinity of the Word with which the Femininity of the Word is united. In other words, Woman is the Feminine counterpart of the Masculine Pole of the Word, but is active in both the Masculine and the Feminine, for being the fullness of Christ as well as the outworking Plan of God, She is the two-as-One Poles of the Word; the very throne of God and Christ to establish the Plan of God as it was originally intended.

The "sun" with which the woman was arrayed represents the Intelligence of the Word, the Masculine Pole, while the "moon" that is under her feet indicates the subjection of the feminine forces of the world or mortality. These forces are subjected to her will, feet typifying the will in action, the means by which we are carried from one point of unfoldment to another. "And upon her head a crown of twelve stars" signifies that the twelve centers of consciousness have been perfected so as to become a Star of Intelligence in the Word. The Word, while seven in Principle from within, adds to itself the Five without, represented by the five senses, making Twelve when balanced in spirit and in body; or in heaven and in earth. Woman is the Mother Principle of God, the Feminine Pole of Christ, identified among men or in the race, hence stands in the completion of the Plan as it was idealized from before the formation of the world; hence, becomes at this point the beginning of the unfoldment of the Plan of God by which the kingdom of this world becomes the kingdom of the Lord and His Christ. This is the great sign in heaven, for it is the first appearance of this Principle among men, hence is great in its significance for it heralds the establishment of Divine Love as the ruling authority among men; though necessarily causing all unlike love to arise at the end of mortality when

immortality is established.

The thought of Christ in Woman Identity is new to most Christians. This is because this Great Sign belongs to Immortality, it being the revelation of God to humanity at the end of mortality, though mortality is ended through the principles and laws gained in consciousness that relate to immortality. Immortality is the spiritual while mortality is the material. Humanity, the natural that is divinely sanctioned, arises with the rebirth of the race at the establishment of immortality. Not many Christians attain to the understanding of the Male Pole of Christ, and until they do, they cannot discern the Woman by which the works of God are increased and the fullness of Christ is worked out among men. Because people have always associated Christ with the masculinity of the race, does not imply they cannot get a new idea in this respect. The mystery of the Woman is that new thing of God whereby a Woman encompasseth the Man, this signifying an entirely new action of God than at the first coming, and embracing the "greater works" that were to follow the works of Christ by the Male Pole of the Word. The "greater works" involve the restoration of the body, individually and racially (governmentally) to the Plan of God, bringing the formed plane into subjection to the Laws of God, or Lord. Woman, the Body of the Spirit, by subjecting herself through a female, subjects all females, though also subjecting all males in the completed work of the first coming of Christ wherein Man subjected the male forces of consciousness in subjecting himself. Thus both poles of forces, male and female, are subjected in all things, this bringing all into subjection to God and Christ.

2. And she was with child; and she crieth out, travailing in birth, and in pain to be delivered.

The Woman with child is the same figure as that of the Virgin with child at the first coming of Christ; however, in the first coming the individuality of the child is brought forth, while at the second coming it is the universality of the child that is brought forth. The Woman is the Womb Principle of Being. All of God and Christ that has been unfolded in the race is gathered into this Womb center, this allness being the child of the Holy Spirit, or the beginning of another action of God. Since the bringing forth of this child is a new action of God it is attended with travail, pain and sorrow, much as they associate with the birth of a child on the natural plane, though of necessity, they are of a spiritual import when relating to the birth of the Christ child, who in grown up state is called the Manchild. It is not that the Woman, functioning the child of the Holy Spirit, is pregnant as women of the world are pregnant, but that she is in the conception of the Christ child, the Truth, from which Throne or Womb of Being God acts to bring forth the result among men. The delivering of the child is the projection from this Womb or Woman Consciousness of Being of the Qualities adhering in her, and gathered to her as the center of the universe and of the Plan of God. This delivering is attended with the mystical death of Christ, hence is one of pain, sorrow and travail, because it involves the struggle of light with darkness, life with death, Truth with untruth, as well as the functioning of the New Thing of God among men. The action of God to assert more of Itself through consciousness attuned to Its Principles and Laws is always fraught with pain and sorrow, for one is not painlessly born into the Kingdom of God. Though after the consciousness of Woman has been gained, there is the travail of projecting all gained toward the race, by which the race may be reborn and the children of God may be formed from the mixture of the spiritual forces and Qualities with the material.

3. And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.

The other sign in heaven is the movement of the Pole of Darkness that is one with the movement of the Pole of Light. This Darkness in Heaven is the Divine Dark, that Unknown of God that moves because all of God formerly introduced to be known has been gained, this gain being piled up in the Woman Principle as Woman, who is with child of the Holy Spirit. The dragon is a figure of the Serpent of Genesis, though it becomes in its progression in the darkness of consciousness the devil or Satan. The dragon has seven heads and ten horns. Heads signify intelligences, while horns signify powers of expression that arise from the movement of the intelligences. The heads of the dragon, as seven, would complement the seven Principles of Being, but would be that moving in the darkness of the world, though moving primarily as the Divine Dark or the Unknown of God. This movement is in the Christ consciousness, primarily, though objectifies itself in the plane of the race as that opposite to Christ, this being an essential in the law of duality or reversal. The world, not being of the Father, cannot receive the direct action of God, hence that action becomes indirect to that which is indirect, this giving rise on the plane of the world and mortal mind to the movement of God in the darkness, this movement having the characteristic of Satan though serving the Lord or Christ through its movement; and being caused to move from the Christ Center.

The seven diadems upon the seven heads of the dragon represent the central intelligences to be disseminated in the darkness of the race. These are as jewels since they originate from heaven, the unformed or plane of the Spirit. Scientifically, the movement of the Divine Light is the movement of the Divine Darkness also, though these two are one in the Divine Mind. But reflecting this movement of the two-as-one, there is a movement in the darkness of the consciousness of the race that conforms to the necessity of the Divine Light (and the Divine Dark), by which the unfoldment of the Divine Qualities (Intelligences and Love) is sustained and supported in bringing forth its fruit. Thus the darkness of the world as matter aids in the formation of the Qualities of Being as Divine Light or Intelligence, though first it is broken up through the action of the Divine Light and only its native energies, as hell or primal darkness, are used to give form and tangibility to the Qualities of the Spirit.

4. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered, he may devour her child.

Here is a perfect description of the position of Light and darkness. The Light as Woman, into which has been gathered the unfolded Qualities of Being as the child, is going to deliver these Qualities toward the race, but the dragon, the center of the racial consciousness, must devour or absorb or appropriate these Qualities before they can become a part of the race consciousness and act to give it rebirth. Hence, the dragon as the darkness is to absorb or devour the Qualities of the Holy Spirit (Whole Spirit: as Spirit, Soul, Mind and Body, the four as one being the Love of the Lord gained by which is the Love of the Neighbor worked out; this being a reborn race in which a righteous Plan of Life can incorporate itself as scientific Government and Credit, when this action is fully worked out). The "tail" of the dragon is that which is the lowest part, always related to the generative forces of the race, the tail end of the operation of the Divine Plan. That the tail of the dragon draws "the third part of the stars of heaven" is to say that a third of the Intelligences gained in heaven pertain to the body, to which the tail relates; hence these are drawn to the darkness or unknown of mortal consciousness by the serpent or dragon or devil, or movement of the darkness that is counterparting the movement of the Light. The Spirit, Soul and Body are the primal three, the union of these making the fourth or Mind, the gained result of the unfoldment of the Divine Intelli-

gence by means of the darkness. Thus the darkness or the dragon receives that which relates to its own plane, and which is to be further unfolded on the plane of the body. The earth is the formed plane, and while primarily existent as matter in mortality, and often referred to in scripture in this sense, it is ultimately the body in which righteousness can dwell; but it must be made to conform to the Plan of God before righteousness can be established in its midst, which is to bring both the individual and the racial body (government) into subjection to the Laws of God (Lord).

"And the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child." To stand before is to stand in front of, and in this respect is to be the carrier of the Qualities from heaven to the earth or bodily plane, the abode of darkness. Without this carrier, the Qualities of the Holy Spirit as Child could not be projected toward the domain of the race. To devour is to eat and to eat is to appropriate and make a part of oneself, as one would food; hence the dragon devouring the child, when it is delivered is the darkness of consciousness appropriating to itself the Qualities of the Divine Light. It is through this action that the race is reborn, and given a starting point in immortality. It is not through itself that it attains immortality, but through the action of the Divine Plan that uses both Light and darkness to accomplish its purpose. The Plan provides for the function of darkness to the Light, that the Qualities of Light may be formed on the bodily plane.

5. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.

The son is a figure of the positive power of Divine Qualities. All that is brought from the Unknown to the Known plane becomes positive, hence is of the masculine nature, not as to sex but as to action in opposition to passivity, the character of the negative or unborn forces. That the son is called a man child indicates that the Qualities are matured and full grown in one respect, though as a child in another. This is a good description of the condition of God-Qualities at the end of mortality that have grown up to the Man state of consciousness, but which are as a child or a beginning of immortality. To rule is to control by Law, to have authority over, and supreme authority is vested in that brought forth by the action of Divine Laws. "Nations" represent the aggregation of states of consciousness in the race, though having their first identification in consciousness as the coordinated forces of the bodily plane. Hence, the introduction into the bodily domain of an individual consciousness of the Qualities of Being or Divine Intelligence, (this individual characterizing the nation in which he or she lives), is the introduction of the Divine Qualities into the national life also. Thus the individual and the universal action are one in the operation of the Divine Laws.

The "rod of iron" signifies strength and power vested in the rulership of that brought into action through the Laws of God, and made to rule over the consciousness of the race. "And her child was caught up unto God, and unto his throne." The devouring of her child by the dragon and its being caught up unto God and unto his throne is that paradoxical condition whereby that which ascends and belongs to the heavenly domain, the spiritual, is carried forward in the race, and that which descends and belongs to the earthly domain, is carried forward. The fruit of these two actions is always Light and darkness in polarity and duality, though complementary in their relation to the action of the Divine Plan. There is always that of God gained in an action that remains in heaven, this progressing and unfolding the spiritual domain. At the same time there is that of an action that descends and becomes the unfolding consciousness of the things of the Spirit in the race. In the

Divine Mind the two are one, though in the outworking of the Plan they act as two, but these two are the twain principle of Being and not the duality which characterizes the darkness of mortality. That which ascends into the throne of God is the abiding Truth, the fullness of the Plan of God worked out, and which is registered forever in the throne of God or Being. This is the Truth that is eternal and which is never lost, though it may be obscured to consciousness in the generations of forces that are unfolding.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

This is the same wilderness associated with the first coming of Christ and the path of Jesus. It represents that mixture of forces that arises when an action of God occurs in the race, but which mixture of forces nourishes the unfolding Plan of the Word that is working out through its Messianic center. There is a time, as we measure it, for the Plan of the Word to work out, this being designated in various ways in Revelation. The fleeing of the woman into the wilderness is descriptive of the breaking up of the Qualities of Being at their introduction into the consciousness of the race and the planet, the mixing of the forces of the Spirit with matter being the wilderness or confusion incidental to the outworking of the Plan. This place is prepared for the woman because it is a part of the outworking of the Plan. The Qualities of the Spirit are not nourished except by the elements of darkness and matter, though they must be projected toward the bodily domain to be nourished. "A thousand two hundred and three score days" are the 1260 days called a time, and times and half a time, in other texts. This is a period of so-called time in which the Plan of the Word makes a distinct operation. It is the three and a half also used in connection with the movement of the Word. Days signify movements of the Light, and when related to the movement of the Plan of the Word refer to the Divine Light and its outworking.

7. And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels;

This is to say that there is conflict because of the introduction of the Qualities of Being into the bodily domain, though this war or conflict is from the domain of the Spirit, hence in heaven. Michael means God-like. He is called the Prince of Angels and is given authority in relation to the Body that is formed from the domain of the Spirit, with Gabriel attending the formation of the Spirit at the first coming of Christ. The angels of Michael are the qualities of Divine Light or Intelligence, while the angels of the dragon are the advanced forces of darkness that pose as intelligence but which have no foundation in Truth. Matter and its forces may become highly evolved, but no matter how high the intelligence of the mortal mind, it is as naught in the presence of Truth or Divine Intelligence (with which is Divine Love).

That the war was in heaven does not imply that it is imaginary. The heavenly things are as real as the things of the world, and when one is spiritually unfolded are often more real than the things of matter. Since this war arises at the introduction of the Qualities of Being into the domain of the consciousness of the body or the race, it has its actual identification, though this is objective to a subjective action that is occurring within the domain of the spiritual. This is to say that what takes place on the spiritual domain objectifies itself on the plane of the body, the direct action of God registering on the plane of the spiritual and the indirect action registering on the plane of the body though this is not necessar-

ily material. The material conflict that arises as a result of this war, is on the plane of the world, or materiality, and makes up the war that is one with the passing of mortality, and which is prophesied to be a part of the coming of Christ. If the heavenly war did not take place, that is, if the war did not take place on the spiritual domain, there would be no war on the material plane that would be serviceable to the unfolding Plan of God; for the outer darkness, through Satan or the dragon, objectifies what is written in the Divine Plan and unfolded in heaven or the domain of the spiritual. This war is part of the mystery of the outworking of the Word and involves the bringing of Truth into all untruth; but arises because the untruth is brought toward the Truth as though it were the truth. Thus all things of the world pass before the throne of God for rebirth or annihilation. This war has its outer objectification by means of the two witnesses, formerly referred to, the one serving the Divine Light directly and the darkness indirectly; while the other serves the darkness directly and the Divine Light indirectly. In this way all planes of unfoldment are subjected to God and His Christ for a new heaven and a new earth to be formed in all who can receive it; as well as to give rebirth to the race and to establish it in humanity, by which it may be prepared to register the Principles and Laws of Truth in the time that follows the setting down of this Plan at the end of mortality.

8. And they prevailed not, neither was their place found any more in heaven.

This is to say that the dragon and his angels prevailed not; and this aspect of the Plan of the Word, being fulfilled at the end of mortality, (which is the end of duality) there was no place in heaven for this condition or necessity. In other words, it is a part of the old heavens that provision for the outworking of darkness be made; but in the new heavens there is no such provision, for in immortality there is no duality of light and darkness, spirit and matter. Not being of the Truth, the forces of untruth and error and darkness that aggregate as the angels of the dragon and as the dragon, cannot prevail against the Truth that as the Qualities of Being are projected in the birth of the child of the Woman. There is a spiritual action of this Plan before there is an earthly or bodily one; therefore, the dragon stands before the woman to devour her child. But prior to this time, a war is fought in heaven, between the forces of Divine Light, and the forces of darkness that pivot to one of the witnesses, this nourishing the Qualities of Being and giving them substantiality and spiritual form through their standing against the dragon and his angels. This is another aspect of the Plan that is understood by one functioning it, but which could not be entirely understood by others though they might spiritually perceive it.

9. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him.

This is a figure in heaven of what is to occur in the formed plane when the forces of evil and darkness are overcome. Everything that is enacted in the bodily domain is first enacted in Principle in the domain of the spirit. Spiritually this is the victory of Truth over untruth, of Light over darkness, but racially it is the victory of Christ over Satan, or the Powers of God over the powers of the world. The casting down toward the earth or formed plane of the forces of darkness, as from the domain of heaven, is the necessary descent of the Divine Dark to the plane of form where they are to be worked out. This is the heavenly principle however, that is preliminary to the casting down or subjection of the outer darkness to the Plan of God or Truth. The serpent has been essential in the unfoldment of mor-

tality but when the time has come for the world to be subjected to the Divine Laws the serpent is cast down or subjected. The development of the forces of the serpent as the sensations of energies developing in darkness is called the devil, while Satan is the name of the universal or racial aspect of the totality of the forces of darkness developed to their limit. Satan is the opposite to Christ, the two poles of Divine Light and darkness reaching their limit or height at the end of mortality.

"The deceiver of the whole world;" The deceiver is that which leads in the direction of darkness, that betrays, that does one thing while pretending another. The world is the plane of racial unfoldment in darkness, over which Satan is lord. Those who are in the world, but not of it, pay homage to Christ, the Divine Light, but the mortal nature is always subject to Satan and the forces of darkness. There is an enticement by the serpent from the foundation of mortality, a belief that by experiences in darkness or the senses one gains knowledge. One gains development of faculties of consciousness through using them, but when knowledge is to be gained it issues from the Light and not from the darkness. One gains good from good and not from evil; even so, one gains Light from Light and not from darkness. We are commanded at the first coming to call the tree good and its fruit good, or the tree evil and its fruit evil. This is a distinction that was lost with the opening of a higher religious current the last century, but this necessary delusion was leading consciousness to the eventual recognition of Truth by which it would discern that all is good for the purpose it serves, the darkness in its place and the Light in its place.

"He was cast down to the earth, and his angels were cast down with him." He refers to the Devil or Satan. The angels of the Devil are the highly evolved and progressed forces of the sense consciousness, even those of the intellect of the mortal mind, that pose as knowledge of a superior nature though resting upon the premise of darkness. These angels are found on the plane of religion, government, education; in fact, the highly evolved racial leaders of the world are the angels of Satan because they function in the highly evolved mortal mind that has not been regenerated. They may appear as human but are fraught with inhumanity. For this reason all that they seek to do for a good cause is selfish and reactive to evil and darkness. They are outwardly nice to look upon, but inwardly they are full of iniquity and uncleanness. If they were not of the world they would not be the leaders of the world, for if they had been regenerated out of the world, they would serve the spiritual Cause and would not be found in positions of worldly power. It is true the religious plane may present a mixture of forces; but where Truth is not known, the intelligences (so-called) expressing are not of God or Christ; and Truth is not common to organized religions; for It is universal and all-inclusive in Spirit, ^{and} cannot be confined to doctrines and creeds. Unless the angels of Satan are understood, people are deceived in aligning with many so-called good things that arise at the end of mortality, which allowed to run their course would react more disastrously than those factors of progression concocted by mortal mind in lesser states of development.

The Divine Laws provide, however, on the plane of mortality for descending forces that progress the bodily domain (earth) in equality with the unfoldment of Light; for not yet having attained to unality, these two poles, Light and darkness, are essential toward the unfoldment of the Divine Plan. Therefore, the Plan in heaven is shown to provide for that which ascends and that which descends, the two moving as one action of the Divine Laws, but being exactly opposite in character. While this provision is later worked out on the bodily plane in the War in Heaven, it must have its reason for being from the Plan of Being itself, for not anything

can be on the plane of Satan without it having been provided on the plane of Christ. For this reason, man can do nothing except that which has been provided; though because it is provided that he attain to the Light through the mastery of darkness, he suffers the effect of this lack as various calamities that attend his material progression.

10. And I heard a great voice in heaven saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night.

The "great voice in heaven" is always descriptive of the movement of the Word or Divine Intelligence to consummate its Plan. This movement is in heaven or the spiritual domain of consciousness, centered to the consciousness of Christ in which God moves to project Its Plan for further unfoldment; as well as gathers in all that has been unfolded for translation, that it may also be projected in an unfolded state for a further progression. Christ is the beginning and the end, the fullness of all that has been as well as the fullness of all that is to be. This is the case when the Woman Consciousness is Christed, for this is the completion of the Plan of God for mortality and the understanding of the Plan of God for immortality.

The "great voice in heaven" declares "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ:" Now is the presence of Omnipresence. This Now is present at the movement of the Plan of God regardless of how long it takes to work out this Plan on the plane of the body or manifest. Salvation is freedom, but freedom is an attainment compatible with the Divine Plan and not what people may think it is. It comes as a Quality of Being before it can outline its works, hence the text pertains to the identification of the Quality of Freedom or Salvation, and of Power, and of the Kingdom of our God. Freedom is of the Spirit, and is based upon understanding in Truth, gained through subjecting the will to understanding, for Freedom involves actions that will make one free bodily. As it is written, "Ye shall know the Truth, and the Truth shall make you free." The Truth has its own Plan of Freedom to work out, after it is known. It can be known only through translating and subjecting all known to its Spirit, to the Spirit of Truth, this involving the subjection of the will also. It is in the subjection of the will that love is subjected, for the union of love and wisdom is Truth, in which is the Law of Freedom or Salvation to be worked out. But the Law of Freedom or Salvation of the Kingdom of God is for all and not for one or a few, therefore the works of Freedom embrace a plan of living applicable to the race, and becomes when understood in Truth a Plan of Scientific Government, with which is the Power to Credit oneself before God and humanity. This Plan sets itself down upon a group of people, nationally, in which is housed the understanding and love of Truth, though these center to the spiritually advancing in that national group.

The Power is the action of the Divine Will to execute the Plan of God and to bring forth its works or fruit. This is the primal basis of Power and has its seat in the Love of God gained in consciousness. This Love is gained through overcoming the love of the flesh in which is the power of the fleshly will to promote the self-consciousness--all good in its time and place to bring the race to its capacity to receive the further action of God--though only a few, compared with the many, are ever ready for that action of God. When the Power of God enters consciousness through the action of its Love, it has indirectly entered into the racial consciousness--though all unlike love will rise to the surface to be destroyed before

the works of Divine Love can be revealed, and the Power of God identified among men. When that Power is identified it is the exercise of the Seven God-given Rights, which is another way to express the Seven Divine Qualities of Being in processes of living. This Power is Liberty, the masculine counterpart of Freedom, the use of the adopted Standard of Value without cost; for when Truth makes free, people will not have to pay anyone for the privilege of living and becoming the Man and the Woman God created them to be. Prior to Truth, under the reign of Satan, the Devil, people pay the "angels of the Devil" for the privilege of living and being, this pay being a part of the curse that entered with the Adamic era-- though it was stepped up for its own annihilation, and that of the "angels of the Devil, and the Devil" (both being cast down and known no more when immortality is actually established).

"And the kingdom of our God, and the authority of his Christ:" The kingdom of our God is the opening of the Qualities of Being and their outworking, which prior to the end of mortality have been hidden from the consciousness and not working out--except in a very indirect way in the spiritual domain of consciousness, that promotes the first heaven, (which too passes away with the first earth, or first formed bodily plane of expression). The kingdom of our God is opened when the Qualities of Being are being. This is Jehovah God fulfilling the Plan of God. Jehovah God means "He that is," or God is God. This is another way of saying Being is being, or Being is, or I AM. I AM is always declared as God's being, for only God can declare Amness or Being. It is at the end of mortality and the opening of immortality that the kingdom of our God is manifested. While this manifestation is first from heaven or the spiritual domain, its plan is to produce the earth that is one with heaven; therefore the works of God follow the revelation of the Qualities of Being. These Qualities are for the purpose and will of God, therefore are manifested to reveal the fruit of the Plan of God.

"The authority of his Christ," is that action of God toward the manifest plane, for Christ has the authority over the action of the Plan of God. God is the Plan, Christ is the fruit of the Plan in heaven; but once this fruit is identified in heaven as the consciousness of Christ, the Truth, the action of Christ is set up. This action is the Lord, the movement of the Laws of God contained in the Plan. These Laws are contained in the Plan as the laws by which a peach seed produces a peach tree and the tree fruit. Immediately Christ, the Divine Seed, the fruit of God in potential Qualities, is identified, the Laws of God as the Lord move to bring forth these Qualities in all who can receive them; not without crossing them, as Christ consciousness, into the consciousness of the race, that those still in bondage to the forces of the world and race (sin) may be penetrated by the principle of salvation and power (that is one with the kingdom of God) so that they may be raised up (from the dead; worldly consciousness) and made to partake of the Spirit of Life and Being. In this is the crucifixion of Christ and the whole outworking of the Plan of God in what is called mysticism; though it is not possible for anyone to know this mystery except through dying the likeness of the death of Christ. Hence mystery clothes these principles, and prevents egos from embracing what they think they know about them--which knowledge must of necessity be more untruth than Truth, except as the inspiration of the Almighty makes known to them (first spiritually) the Plan of God, and later actualizes that which is known, by which Truth is.

"For the accuser of our brethren is cast down, who accuseth them before our God day and night." The accuser of those who are devoted to the spiritual unfoldment (brethren) is the Devil or Satan. This accuser is that which stands within the consciousness that is unfolding in the darkness of mortality and chal-

lenges it toward the Light. Satan is the agitator and challenger that forces consciousness toward the good and the Light. This accuser becomes especially active when consciousness has become more advanced and is able to understand the purpose of living; though it is possible, through failure to listen to the accusations of Satan, to still one's response to him, and so fall into the wiles of error and wickedness, becoming a child of the evil one. Day and night typify the light and the darkness, or knowledge and ignorance in the mortal path of unfoldment. It is Satan or the Devil that is present as the accuser on both planes, until the Light of the Mind is gained by which one can master and overcome the temptations of the flesh and put on the Mind of the Spirit. When the consciousness is established in the Light of Truth, Satan cannot approach the Mind to accuse it, nor control the Soul which has been redeemed from the love of the flesh in gaining the Mind of the Spirit. Therefore, Spirit, Soul and Mind are free before freedom is obtained on the plane of the body. This freedom is worked out by Truth, for man of himself did not produce his mortality and he cannot destroy it. He cannot withdraw the forces of spirit, soul, mind and even will from its actions, as far as voluntary power is concerned, but the involuntary action of the will sustains and supports the bodily domain, fortunately, until mortality is entirely dissolved through the Laws of the Lord, operative from Christ, and as Christ. The text is descriptive of the casting down of Satan, so that the spiritually enlightened, gained as the fruit of Christ, and who make up the Manchild, are free from the accuser. They are free only because they no longer need to grow by means of the adversary or by means of adverse forces.

11. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.

To overcome is to master. They pertains to egos who are gained in the spiritual consciousness. These are gained as the result of the War in Heaven, in which Satan is cast down and brought to cessation. The outworking of the principles of these texts is first toward the spiritually unfolding, who centralize to the consciousness of Christ, and who make up the members of the Body of Christ, the Manchild, when it is manifested. While the War in Heaven is between the two witnesses, its influences are extended to all states of consciousness, both those in Light and those in darkness. Those in the Light are gained in the supremacy of the spiritual and are made to work out their own overcoming and mastery of the forces of darkness, though being stimulated to victory through the victory of Christ. Those in the darkness are also stimulated by the forces of Satan that are stirred up in this War, and are made to yield their fruits of darkness before the action of the Divine Laws--even to serve the Cause of Christ, which needs the darkness in its dissolved energies to give form and tangibility to the fruit of the Spirit.

The overcoming is accomplished "because of the blood of the Lamb." Herein is the mystery of the blood of Christ. This is not blood as it runs in arteries which contain the pure blood of the body, but is the energy of Divine Love that is disseminated at the crossing of Christ into the consciousness of the race. Back of the blood of the flesh is the love of the flesh. Back of the blood of Christ (Lamb) is the love of Christ. The Love of Christ is God in identification, for God is Love. Love is especially active in the movement of the Qualities of Being, which are aggregated as Wisdom. Love is the underlying principle of will, the motion of outer forces. Love is the motion of the inner Qualities of Being. The Lamb typifies the Divine innocence, that which is without sin. This is the nature of Divine Love, though to attain it, one has progressed through the mortal path of sin and has mastered its forces, subjecting them to Christ, the Truth.

Love is the fulfilling of all law, therefore its being gained at the end of mortality as Woman, is the bringing to cessation of the law of sin that has characterized mortality. This is brought to cessation first in Principle, in heaven, though since heaven and earth are one in Divine Plan, the attainment of Principle of Divine Love is its automatic action to bring forth its fruit. Though it should be discerned that before Love can be, all that is unlovely and sinful must be brought to light for annihilation. The bringing to light of the law of sin and its products is the Great Tribulation that attends the end of mortality, and by which matter and sin are reduced to energies of primeval hell. This hell is used to give form and tangibility to the Immortal Order, though its use is through Christ, the Truth, to whom is given all authority in heaven and in earth; that is, in spirit and in body, or in the unformed or the formed planes of consciousness.

"And because of the word of their testimony;" To testify is to bear witness of. One bears witness of in words, though words are energies of the Spirit when related to a spiritual testimony. It is only in the letter of religion that religionists bear testimony of God and Christ with words of the mouth. The word of their testimony pertains to the one Word, hence to God and Christ. Those who have their Spirit in the consciousness bear witness to them, and because of this they can overcome the accusations of the Devil or Satan.

"And they loved not their life even unto death." This too is mystery. If the spiritually progressing loved their lives they would not die to themselves, but because they loved not their life, even unto death, they go right on dying in the processes of the Law of the Lord to gain the real state of being. This death is the living one. It is involved in dying to the mind of the flesh, to the feelings of the fleshly soul, to the spirit of the world and its desires, and to the will of the flesh that wills to control the spirit, the soul, the mind and the body for the purposes of Satan or Devil. To die is to come to cessation. Hence to die to the mind of the flesh is to come to cessation as to its forces. When one has died to the mind of the flesh one views all things in a different spirit of understanding. However, the life of the flesh in all its aspects is in the love, therefore it is only through dying to the love of the flesh that one can easily die (as easy as it can be done; for it is the hard way that leadeth unto life eternal) to the mind of the flesh and the will of the flesh.

Egos are not necessarily dead to the love of the flesh because they cease to express its forces. They are not in regeneration because they do not generate fleshly offspring, or indulge in sexual expressions. They are not dead to the love of the flesh because they are in suppression; for when they are dead they are in a vigorous expression of the things of the Spirit. It is not possible to die until one is alive in the flesh. If the dead mortal has not been of use to the Divine Plan, prior to the knowledge of Truth, he is still of no use; for when one has been brought to death or cessation of fleshly activities it is because one has been made alive in them. This does not mean that spiritually progressing egos should become alive in that to which they are dying, for having raised the mind to a higher plane they die to the love of the flesh through mastery and overcoming, and not through indulging again in the wiles of the flesh. However, if they can be enticed into the wiles of the flesh their love is still in the flesh and is lawfully (under the law of sin) functioning on that plane. People cannot love their life, the fleshly nature, and die to it at the same time. They must become present in the Lord or the love of spiritual laws and truths, while they die to the old man and his deeds. Thus they are building the eternal habitation of consciousness while dying to the temporary nature; but they must have finished their course in sin in order to be born into the realm of the spiritual, which is the plane of the sinless.

12. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

It is a time of great rejoicing when the time has come for the kingdom of the world to become the kingdom of God and Christ, even though it is a time of tribulation. Yet, only the heavens can properly rejoice at this action. The heavens pertain to the spiritual domain of consciousness, hence some spirituality is essential to permit proper understanding of the operation of the Plan of God. Those who dwell in the heavens are the spiritual intelligences, though these function by means of men and women, or egos identified in the human state by which the spiritual can be discerned. The earth is the formed plane, and the sea represents the subconsciousness or that in which are the hidden forces progressed in mortality. All the hidden forces of darkness are unearthed at the end of mortality that they may be dissolved, these being called the sea. It is into these planes of consciousness that the devil goes, or is set into action when the movement of Christ is operative in service to God and the Plan.

The devil is the actuating factor of darkness, the lord of materiality. It is the result of the development of forces of consciousness in lack of knowledge and love of God. The devil is Satan or the serpent that controls the plane of materiality. The wrath of the devil is the agitation that arises in darkness through the mixture of its forces. This wrath is the reflex of the Wrath of the Lamb, and should be distinguished from the Divine Wrath or Repulsion that operates with the movement of Divine Love. The wrath of the devil arises in the darkness and is the totality of murderous forces that resist the movement of the Divine Plan, while the Wrath of the Lamb is the necessary repulsion toward mortality needed to permit its destruction. Those still in the forces of darkness are quickened in their uncontrolled hells, this arising as the wrath of the devil, but this is exactly reverse to the Wrath of the Lamb that is cold and passionless. The wrath of the devil is revealed on the plane of mortality among the materially minded who serve the cause of the devil in destroying the forces of sin and hell.

"Knowing that he hath but a short time." This is to say that when the time has come for the authority of God and Christ to be set up in the formed plane, as the new earth of the heavens, the time for the reign of the devil is short. Because it is short it is fraught with destruction and tribulation incidental to the destroying of mortality and its reduction to invisible energies that are used by the Divine Plan in forming the new order. It is necessary for the hidden hells to be uncovered that all of mortality may be brought to naught. It is in this uncovering that individual and racial karma is consummated, the fruit of evil standing with the fruit of good, both having grown on the tree of mortality and sin. In this standing and the relation of people to these two poles of forces, is the judgment that comes upon the world with the coming of Christ. People determine their own state of progression by what they think and feel about events that affect the lives of all. Many people are surprised at the hidden hells that arise, but so long as these are present in the consciousness they must be dissolved, else they continue to be the current of forces to invite their kind into the lives and affairs of egos. It is only through the action of Christ, by which the devil is also stirred up, that consciousness is cleansed, and is made to give an account of itself, for what it has done in the flesh, whether it be good or evil.

The casting down of the devil toward the formed plane and the sea is first worked out in the authority of the Divine Laws, as they have operated the last century. This marked the individual stirring up of the hells of conscious-

ness and afforded opportunity for mastery and overcoming. Students who did not get their hells stirred up through the advancement of the spiritual knowledge and love, never advanced enough to permit a corresponding movement in darkness in keeping with the Light, but these come under the authority of Christ at its coming, and thus are quickened in their material propensities and made to prove their development. Those who make up the church come first under the judgment of God, hence the spiritually advancing come first under the authority of Christ. These enter into a suffering voluntarily for the kingdom of heaven's sake, and are permitted the opportunity of having their hidden hells stirred up ahead of the action of God in the race to stir up the hidden hells of the race mind. Yet, each according to his or her works receives the action of Christ at his-her coming, and is made to enter into the overcoming necessary to stand before God approved in Truth and Love. Many are called but few chosen to reap the fruits of the action of God, through Christ. The first one to gain the consciousness of Truth becomes the Throne through which God acts to gather the inner group as the children of God, and to chastise them for the attainment of the real state of being; so that the spiritually advancing are always a lap of the journey ahead of the race egos who are chastened through the tribulations of the world, that relate to outer things to which they also relate.

13. And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man child.

The dragon is another name for the devil or satan or serpent. It is to say that when the knowledge (saw) of the forces of darkness moved, being projected toward the formed plane as from their centers of consciousness, they moved toward the One in whom the Principle of Divine Love centered. This is represented by the Woman, for the Woman Principle of God and Christ is the Throne through which the action of God is operative in the second coming of Christ. The man child is the totality of ideas and principles matured in Truth, and inclusive of the forces that made up the world and which have been subjected to Truth in the consciousness of Woman. When the universality of forces of darkness moves they are necessarily in repulsion to the Principle that caused them to be uncovered for destruction, hence move toward the Throne or Woman. This is the natural agitation of darkness to Light, of evil to Good, of untruth to Truth, but universal in spirit. The persecution is in the attack of the hellish forces against the Truth, that innate enmity that exists between these two poles of forces. This enmity primarily enters into the Plan of unfoldment and is pictured in Genesis as emanating from the serpent, and necessarily moves in the Plan of Divine Laws at the end of mortality; hence is incidental to the service of Christ, universally performed, though has its primal movement in an ego who masters the forces of darkness and untruth so as to gain the Truth. Since the Woman is the one gained in Truth, she is the center toward which untruth moves. The persecution is in the suffering of Christ in connection with the projection of the Divine Qualities toward the formed plane, at which time the totality of the forces of darkness as the devil moves to be destroyed; but in its destruction persecutes or anguishes the One functioning Truth; the even this anguish is essential toward working out the eternal nature of Man or Woman, by which graduation from duality may be eternally established.

There is nothing personal in the action of the Plan of God, though it is functioned by means of people, but who are states of consciousness before the Divine Laws and usable in the Plan to accomplish the purpose of God inherent in the Plan from the foundation of the world. One must die to the personal self, after it has been made alive, before one can be spiritualized enough to put on the consciousness of Christ, by which God serves the race through One attained to the

Truth. Naturally and necessarily, all untruth centers toward the Truth even as Truth moves toward all untruth. Thus it is a scientific principle that the dragon would persecute the woman as Truth, even as the woman appears to persecute the untruth by forcing its exposure and destruction. Since the second coming of Christ has to do with the formation of the bodily domain in keeping with the Inner Principles and Laws, it is the movement of Christ-Truth toward the formed plane (earth) that causes the devil to be stirred up, for the devil has its seat of action in the world that is outside of the domain of the Father. Hence, the necessity of Christ taking on the sins of the world at the first coming that the Principles and Laws of Christ might be carried to the outer domain, where in the second coming the final conflict of Christ and antichrist is fought, both individually and racially.

14. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

The woman racially signifies the Spirit of Christ, but in the second coming is enthroned in the womanhood of the race qualified to function the action of God through Christ. This racial group is found in the United States. These are the heirs of the ages of progression in materiality in whom is found also the heirs of God, and joint-heirs with Christ, who make up the manchild; that is, the matured states of mortality, transposed to immortality, and taking the position of a new beginning in the Ages, as the New Order (child). The wilderness is the mixture of forces of light and darkness incidental to the end of mortality, into which the Woman is projected, this being the wilderness experience through which every ego gained in Christ must journey in service to all.

That the woman was given the "two wings of the great eagle" signifies a mystical truth, for we would not expect this to be a literal fact. Wings are means by which flight is made, and the writer is reminded how when the Plan of God opened in 1922, she felt so many times as though her arms were wings, quivering as for flight--this occurred off and on over a period of years. The flight is in the Word Itself, its Power to project itself in both directions (two wings) toward building the eternal nature of man of which the "great eagle" is a type. While the eagle materially symbolizes a bird of prey, spiritually it signifies monogamy and eternal life; the one union of the male and the female poles of Being, by which the Plan of God can be introduced into the race, being perfected by means of the woman taking this wilderness experience, and being nourished in the Word that reveals Its Plan, step by step, during the procedure of its outworking. This procedure is designated as "a time, and times, and half a time," which are translated into three and a half years; but the Word has taught since 1922, that this period of time is covered four times, one for spirit, soul, mind and body, respectively, to lay the plan for individualization in Christ, at which end (fourteen years) the universalizing of the Plan begins to work out.

This is to say that after the Plan of God is individualized in a consciousness and Christ is identified among us, as the establishment of the Spirit of God in the consciousness of Man (or Woman), the Plan for the gathering of the virgins, who are the potential individuals, is projected into the consciousness of the race, so that all who receive Him may become the children of God in the time and order of their spiritual birth. But as this action is completed, it requiring the fourteen years, it being the direct action of God, the Plan for the universal proving of the Plan is begun, though it has been indirectly working during this period of time in which the spiritual/advanced received the ministry of God and

Christ. The outer aspect of the universal began in the fall of 1936, there being a cross of the individual with the universal in the identification of the Principle of Divine Love for universal purposes, opening in 1937, with the coming of the Sign of the Son of Man as the gathering of all promoted in the first coming to all gained in the second coming. The objectification of this work came to the plane of the race in 1939, though it has interiorly received the penetration of the Plan of the Word in 1929 that indicated the running down of the material world. There are always two poles of movement of forces, positive and negative, this being the case at the second coming when both sides are equally active, that is, the male and the female. 1937 marked the 15th year, the beginning of the direct action of God toward the universal, the 13 relating to Christ's first coming having added one more to itself to include the Woman Principle of Christ, though this direct action was outward in contradistinction to the inner penetration that occurred in 1929. However, it takes the greater part of two years for a movement of the Word on the interior plane to reach the outermost, hence that begun toward the race in 1937 did not reach the outermost until 1939, when we began to see the effect in the without of what was begun inwardly in 1929. The universal especially centers to government and finance, the latter being the Power of God reversed in force, hence the Power of Satan that is used to destroy the material world.

It is on the interior planes of conscious unfoldment that the woman or Principle of Divine Love is nourished from the face of the serpent. The face of the serpent is the intelligences of mortal sense, that are untruth, but which make up the knowledges developed in the tree of good and evil. The place of the woman is individually the Throne of God in which the Plan of the Word moves, or the consciousness of Christ; but racially, it is in the national group in which the fruit of the Plan is to be revealed as the New Order. The tendencies of nations, held in the darkness of material forces, to believe that through their leaders they are to establish the New Order is only the reflection in darkness of the movement in the Light of the Principle to produce the New Order. The New Order does not come through politicians or governmental leaders or financial lords or racketeers, but through Christ, who alone has all power in heaven and in earth, or the unformed and the formed planes of consciousness after its consciousness has been identified. God works by means of consciousness conformed to Its Principles and Laws, yet the works of the Father are greater than Man or consciousness in which the works of God are taking place; hence it is God through Christ that brings an order of progression to an end and establishes a new beginning of racial unfoldment.

15. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream.

This verse also hides a mystical figure. It signifies the projection of a force, that is negative (water) compared to Truth, going out from the serpent or forces of materialism toward the woman, in whom Truth is centered. This force while negative is potent with the power of the world, and is the weapon of conflict between antichrist and Christ. The water, as a river, implies a great stream of negative force that one in Truth must combat, and when centered to the universal as against the Truth, it is the force of hell itself that seeks to overpower the Truth and to carry it down toward the plane of the domain of the world, the abode of satan. The domain of satan must give up its all toward the Cause of God, and the text is a figure in words showing this avalanche of material power directed toward the Principle of Divine Love, as woman, with which is Wisdom as the Man pole of Christ already gained; the gaining of which identifying Woman, the Woman Pole of Christ and establishing the second coming of Christ.

We have the symbol of the action of the principles of the Divine Plan in the material world, under the sexual law. The water is the seminal water projected by the male, in whom is centered the serpent power. Woman types the principle of Love, though this is not divine, though reflecting this Principle in mortal women. There is always the effort of the material pole of the law of sin to carry the product of the woman, functioning in women, down to the earth, that the higher qualities may be formed in the lower and the race improved. Woman has in her, when genuinely identified, the Power of God and is the Throne of God, but when this Power is emanated it gives birth to the children of God and the planet in which the race is unfolded, in keeping with the Plan of God. This is the immortal race in process of unfoldment that characterizes the New Order. Because of this symbology many, even so-called teachers, try to interpret the scriptures in sexual terms, not seeing that the sexual is a reflection of Principles inherent in the Plan of God but necessarily reversed in their expression to the Power and Love of that Plan. If the sexual were divinely sanctified, in a direct action of God, that produced from its activities would not be a kind of a man, subject to sin, sickness, sorrow and death--but the real human state. But the real human state is born through mastering the forces developed in mortality, and when gained is united with Christ, the two as one being the character of the real Man as God created him to be. When this character is identified in the form of Woman, the Principle of Regeneration is identified, by which the law of spiritual birth is set into operation and the race is reborn to make up immortality. The result of the Principle of Regeneration is the children of God, who as the virgins make up the first fruit unto God and Christ.

Woman, as God created her is non-propagative, even as Man. The Man fathers the Woman and the Woman mothers the Man, the two as one, or twain, receiving directly the action of God in Paradise, in which the River of Life is opened to give them continuity of life and being without the necessity of birth or death. This is further explained in the last chapter of Revelation. Christ as the Love of God is given expression through the Twain, but these are above the plane of mortality and partake of the nature of eternal life. These are the gods and goddesses of the Kingdom of Heaven in the earth, the ultimate result of the virginal group and their spiritual birth. Woman is the very Throne of God, when identified, and Holy above all, for she is the Mothering Principle of the Creation through which the Fathering Principle as Man projects the kingdom of heaven into the earth. No one can attain to this god state without dying to the self, after it is made alive, entering into the gain of Christ individually, and then serving the Cause of all universally, by which all gained in the world is cast out and all to be had in God is written into the consciousness; therefore, the things of God cannot come through desiring them, but rather through dying to the desires of the world, by which one is mortally conceived and born.

16. And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth.

The earth is the formed plane of the heavens. It is created with the heavens through one action of God, as recorded in Genesis, "And God created the heavens and the earth." It consists of that formed from the domain of the spiritual, and since the earth or formed plane must be subjected to the spiritual before one can gain the Truth, the earth will help one gained in the truth. This means that what one has already formed in the consciousness from the knowledge and love of the spiritual is an ever present help in times of trouble, without one calling upon this force for aid. For this reason, one seeks to keep one's mind in the Truth, knowing that at the time of need, the good is present. Though in

relation to the text, it is a universal action of Truth that is considered. It is to say that the forces of the formed plane, serve the Cause of the Spirit, as against the serpent that is the lord of the world or those forces formed outside the direct action of the Plan of God. Since it is the earth that is to be formed in complementary relation to the heavens, and the world is to be overthrown at the end of mortality (as it has existed throughout mortality) a natural conflict exists between that to be carried forward to the new order and that which is to be destroyed. The forces of the dragon may serve the formed plane or earth, but not the heavenly domain, the throne of Principle, hence the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. Mouth signifies projection, emanation, according to the qualities that issue; though mouth both gives and receives, when balanced before the Divine Law. Thus what goes out from the mouth of the serpent is received into the mouth of the earth; or what emanates from the forces of hell and darkness serves on the formed plane to give rise to a new expression, even if it destroys the old earth that has been formed.

The earth helped the woman, in that by using the energies and forces of the world to give itself a new start or beginning, it makes itself ready to receive what is issuing from God and Christ from the heavens, to which the woman is centered. Truth goes forth from woman. The human qualities characterize the earth, and the aggregated forces of sin and darkness characterize the world in which the serpent is lord. The forces of the serpent break up the old earth by which it is prepared to receive the fuller action of God and Christ, represented by woman in the texts. Thus we have the direct action of God from woman to the earth, and the indirect action from the serpent to the earth. The serpent as Satan does that which corresponds to the doing of Christ, hence Christ projecting its qualities to form a new expression of being, causes the serpent to project its forces to destroy what is already. In this way, both good and evil, light and darkness, are made to serve the Cause of God and Christ when all power is given unto Christ in heaven and in earth.

17. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus:

The seed of the woman are those forces of consciousness that relate to the spiritual, since the woman indicates the throne of Christ from which the Principles and Laws of the Spirit are emanated toward the consciousness of the race. The serpent waxing wroth with the woman is a figure of the natural wrath that is operative from the forces of the world, opposed to the Qualities of Being, toward consciousness conformed to those Qualities. Having moved in direct action toward the center of Truth, the center of untruth, as serpent, moves then toward those who partake of the spiritual qualities (seed of the woman). These have the laws of God in them and have unfolded in keeping with the known qualities of the Spirit. These laws are the commandments of God that are kept, for these are not as so many rules, but as the unfoldment of a spiritual idea in its own law of growth, even as a seed will unfold after its own law to produce its fruit. To keep the commandments of God is to be conformed to the Laws of the Spirit operative in spiritual ideas, by which they make up the qualities of mind, soul and body when worked out in reality.

"And hold the testimony of Jesus:" Jesus means "God with us," and indicates an attainment of consciousness, conformed to the Laws of God by which the Real State of Being has been unfolded and revealed. The testimony of Jesus is the witnessing of the Laws of God that unfold in a consciousness that permits it. Those

who constitute the seed of the woman have the spirit of Divine Love gained through dying in some measure to the love of the flesh, to embrace the spiritual qualities revealed by Truth at the second coming of Christ. These too must come under the wrath of the serpent, be tried and tested as to their loyalty to Truth so that they may be proven fit to make up the children of God. These have from the first coming contained the rudiments of the Laws of God by which they would unfold to sustain and support Christ's second coming, hence have the witnessing of Jesus in them from the first coming, plus the fuller outworking of Truth occasioned by the second coming. Since those who make up the church come first under judgment, and judgment is induced by agitation, and agitation issues from the serpent sense, these are first tried in the "fiery trial" that attends Christ's second coming, to which this text refers.

Chapter XIII:

And he stood upon the sand of the sea.

The sea is the great negation that is typical of the unknown that is present when another Known action of God is taking place among men. The sand of the sea is that which is formed in the negation, that is, close to the negation, though this has not yet become the soil in which anything genuine can be produced. "He" refers to the angel through which this revelation came, as well as to the one to whom it was revealed, for it was still in the unknown of the subconsciousness (sea) of the race, and unformed until worked out at the end of mortality.

1. (continued) And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

The beast that comes out of the sea is the totality of materiality, or powers of the world that are reversed to the Powers of God. The seven Qualities of Being as Christ are reversed on the plane of matter to make up the beast, and added to these as spirit, soul and body, ten horns or expressions of power are developed in the world, with "ten diadems," signifying centers from which these powers emanate. Heads signify centers of intelligence, and as seven are the Seven Qualities of Being reversed on the plane of matter. The heads have names of blasphemy. Names signify qualities, but when related to blasphemy, indicate destructive forces of delusion or untruth. This is the Power of the world that comes up with the movement of the serpent or seat of materiality against the Throne of Truth, though this Power is diversified on the plane of the world as nations in which are heads of material intelligence exercising the power of the world at the end of mortality. Seven is the interior ultimate and ten is the exterior ultimate of forces that have worked out from Principles, but in this case from Principles reversed on the plane of matter. Yet, all this aggregation is seen as one beast coming out of the sea, this being mortality itself, in which the law of sin has its fulfilment and which is gathered, as to its forces, for final conflict with Truth for the overthrow of the world.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

The beast is made up of three factors, common to the spirit, soul and body of mortality. That it is like unto a leopard indicates the subtlety of the serpent that is present in the finished mortality. That the feet were as the feet of a bear would indicate the slowness or clumsiness of mortal consciousness to

carry forward the Plan of Life or to see the operation of any Plan in the processes of living. "And his mouth as the mouth of a lion," indicates great power of animal expression, but in the beastly nature that thinks it is king or lord of the material plane; whereas, the beast is only a servant of the law to bring mortality to a finish that its forces may be used to establish the genuine nature of man and a world in which he may live. The animal nature of mortality is a devouring and destructive force, when compared to the Spirit, but having been given the power of the dragon, or satan, it shows great authority, especially at the end of mortality. It even thinks it is to establish the New Order; that it is endowed with Messiahship; and that what the mortal mind produces, in new guise at its height of advancement, is authorized by God itself; though it is the power of the dragon that is in expression through the highly evolved materialists who have the authority of the world at its end (now ending).

This beast is really the I nature of Man, though it does not assert itself in the power and authority of the dragon or devil until the end of mortality; though necessarily it is deceived in thinking it is serving some Great Cause, or else working selfishly for the continuation of matter and the reaping of its spoils, though under the guise of being human and doing good to others. Individually, all these factors of the beast are in the developing spirit, soul and body of mortals, but have their height of attainment in the highly evolved materialists who have control of mortality at the end of the world. For this reason, many interpreting this revelation will set these figures down on persons or nations, though this is only reflection of the Plan, as it is seen in darkness. The forces of the Plan of God are impersonal, and even those of the devil may be impersonalized when seen as worldly factors; though as Christ works by means of Man, the devil also works by means of men and women of the nature of the world. The beast, racially, is the destructive force of the world that is set into action at the end of mortality, when the action of Christ is set up to gather its own and to establish the Order of Immortality. The powers of the beast are portrayed in racial leaders and nations, who wear the crowns of material power and exercise the authority of the dragon in the world; but it would be difficult to say with any authority, which is which, when fitting the outer picture of the world into the figures of Revelation. It is much better to handle the figures generally and as forces, than to personalize them, for God as Principles and Spirit is not cognizant of person; hence this vision or revelation could not be supplied to persons and add anything to the outworking Plan.

3. And I saw one of his heads as though it had been smitten unto death; and his deathstroke was healed: and the whole earth wondered after the beast;

The beast has seven heads, all of which consummate as one head in satan or the dragon. But in this division of the dragon into specific powers and heads, one head is smitten unto death. Since this is one of the heads of the beast, and it is smitten, it is the most important head or knowledge of the beast. Throughout mortality, the belief has existed that satan had no sanction before God, and did not relate to any Plan of God, this building up the belief in two powers. This is the knowledge that is broken down or brought to its death at the end of mortality, for with satan as lord of the world, much work is accomplished in favor of the fulfillment of the Divine Plan that could not be done directly by Christ, the Truth. This is the thing that the whole world or consciousness not established in Truth can wonder about; that the devil or satanic powers would be used to serve the Cause of God, when they have been thought to be opposed to God, and are so opposed. The belief that the power of the world is the power of God, entertained by materialists, stimulates them to use this power at the end of mortality and to bring about its destruction and the reign of material power. The beast is made so at-

tractive at the end of mortality that many wonder after the beast, seeking to find out the mystery of the world by which they can know themselves. That these are of the earth, indicates that it is on the formed plane of existence that life becomes more attractive through the power of the beast, and the beast claims the attention of many who otherwise sought refuge in knowledge and love of God. It is evident that those who have the Light of the Spirit understand that matter too must reach its height, and that it is nicer to look upon at the end than at the beginning--until its period of destruction begins, when people are forced to take refuge in the things of the Spirit through the overthrow of the power of the dragon or the world.

4. And they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?

To worship is to adore. Many, viewing the things of the world with love, and seeking its gain, which they must do to gain the self before they can die to the self, are carried away in devotion of the things of the world, instead of centering devotion to the Spirit for what It can bring forth in Its own Law and Way. This has been the case with many so-called spiritually progressing who have used the higher laws to control the things of the world and to obtain the natural good, instead of seeking first the kingdom of God and its righteousness and having all things added unto them. It is one thing to recognize the Laws of God omnipresent and controlling all things, and quite another to use these Laws to gain material things as though the things were important. Today, many look upon the lords of the world as important factors to which they should cater, as though without this they would be without the good things of the world, though this takes form as political patronage and trickery and other forms of sinful expressions that are not good and can never partake of the goodness of genuine humanity.

Because the forces of the world can accomplish so much at the end of mortality, and because people become highly evolved materially, those not knowing the Truth will worship or adore the fruits of materiality as though they were real. This fruit can be on the plane of religion that does not show forth the Truth, on the plane of government that does not show forth the science of living, and on the plane of finance that does not show forth any real justice and humanity, though it may make money plentiful and materially enrich the people. In fact, the more the beast can give those who want to worship the beast, the more they are led astray in offering devotion to the things of the world and the worldly leaders. Self consciousness must be promoted but it is a sad time for it to get started at the end of mortality, for then it should have grown up so as to see through the delusions of the beast and be able to judge aright the temporary good of the world, however nice it appears to be. It is only that which relates to the Plan of Divine Laws that is approved of God at the end of mortality, and only those in allegiance to the things of the Spirit, in consciously gained intelligence and love, can receive the spiritual benefits by which a real state of being is brought forth.

We see a great deal of this beast worship today in various nations, and in our own also. The more the materialists can do, the newer things they can concoct that promise material aid, the more they are worshipped but only by those who are ignorant of the real Plan of Life and the Real Good. But many today, in their own way, say, "Who is like unto the beast? and who is able to war with him?" though he may take on various forms in the political and financial lives of nations. Complete repulsion to the temporary good as well as toward the evil is required at the end of mortality when the world is to come under the authority of

God and Christ. When the time has come for the Will of God to be done in the earth, the self wills that assume authority over the race, must be overthrown, and the idolatrous worship they have set up must come to an end. The beast is the totality of self-will that arises as the will of the flesh. This is the will of antichrist. It attempts to set up new orders in keeping with the highly evolved concoctions of the mortal mind which would be more devilish in effect, if they could get over, than those things of living promoted on lower planes of material advancement. This beast asserts itself especially on the plane of government, where the final conflict of mortal living is enacted.

5. And there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

The beast cannot speak the Truth therefore he speaks untruth. This untruth is the totality of lies developed in mortality, in lack of love and knowledge of God. These are the blasphemies, though direct repulsion to God and His Laws may be entered into in the War in Heaven that sets the Plan of the War of Armageddon that later breaks forth on the plane of the world; though it reflects in darkness the inner war, hence is in the indirect action of the Word. That the dragon is given a mouth speaking great things and blasphemies implies that words enter greatly into this war, though these are not in keeping with the Principles and Laws of Truth. The War in Heaven, between the two witnesses of the Word in Truth, as the Male and the Female poles of the Word in one state of consciousness, is fought in the attainment of Truth by a single individual; this is next fought out between two people who serve the Lord, ^{on} one hand and the world on the other. The one in whom the forces of the world are housed brings to bear against Truth all the untruth of mortal mind and sense soul---the mastering of this in Truth, by the other witness, declaring the supremacy of Truth, individually and racially; for this second step of the conflict is universal and penetrates the consciousness of the race in the days of preparation for the final struggle. This is followed by the conflict in the domain of Satan that arises in darkness to destroy the material world, and which is the final conflict between Christ and antichrist.

In the final conflict of Christ and antichrist that involves the forces of the world or materiality, all is blasphemy; and the great things spoken only reflect the aspects of self will in action, all of which are satanic in import, though some more closely related to the natural good and humanity than others. Thus there are two poles of Satanic forces, that which relates to the evil and that which relates to the temporary good. But when that which relates to the temporary good is contrary to the Plan of God, now ready to function as a system of living, the people enter into a chastisement which is to them a judgment that they may be all the better prepared to receive the genuine that is opened from the authority of Truth or Christ. Thus even those ready to receive the reality must be chastened toward peace and justice by being made to partake of the unpeaceful and unjust conditions imposed upon them through the selfishness of self-will states in whose hands the authority of the world is at the end of mortality.

Forty and two months comprise the same period of time referred to as "a time, and times, and half a time," in Chap. 12: 14, or a three years and a half period. This is half of seven, the Creative Number that completes itself on the invisible plane to bring forth the visibility of the ideal treasured in Divine-Mind. But since seven is a complete cycle in the Lord or action of Divine Laws, this time has to be doubled and make 14, when applied to the two poles of the within or spirit, and two poles of the without or body. It is quite possible that as an action of God, directly operative among men, it is executed in seven, which would be the two poles of the Word, Male and Female in action. But the di-

rect action of God is so invisible and so purely spiritual that it cannot be measured in exact time, as one witnesses the effect of an action of the Spirit, without being aware of its exact beginning. Neither is it important to Omnipresence that this time be known, since it counts its fruit in spiritual reality and not in time. We are bound to see this period of time operative in the conflict on the plane of the world, though even on this plane, one cannot put the finger upon when a certain action began or when it will finish; hence, to deal with this revelation, except in its principles, is quite unsatisfactory. Those who deal with it in outer ways, or attempt to do so, do not deal with its principles at all, hence what they deduce is without reliability. Some, however, hit some of the principles unconsciously, and are able to correlate events and their time of occurring with the Plan of the Pyramid, and so obtain some semblance of correlation. The writer confines her interpretations to the underlying principles and what they have worked out since 1922, the opening of the second coming of Christ, thereby witnessing the principle by witnessing its proof; but this is not to say that this revelation has yet fulfilled itself on the plane of the body, though it appears at this writing (December, A. D. 1941; I AM 20th Year) to have completed itself spiritually, as from within, and is now working in the without to produce the fruit of the Plan.

6. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven.

To utter blasphemies about God is untruth, but to utter blasphemies against God is to set up the authority of the self will as of more importance than the Divine Will and to enter into the belief that the seat of Power is in the self. This is to make as though oneself is God, when actuated by the will of the flesh. We see this implication today among governmental leaders who think they are ordained to establish a new order of living, even the "more abundant life," when still bound to the laws of materiality and its forces of sin, never having entered into regeneration. However, the pattern for this blasphemy which is on the plane of the world, must be set into action in the War in Heaven else it could not be duplicated on the plane of the flesh. The War in Heaven is a mystery, but actual and visible, though having its invisible side, even as Christ is functioned in consciousness, and yet is greater than the consciousness through which it functions.

The "tabernacle" of God is the dwelling place of God. This is the Messianic character, in whom Christ is identified. This is the throne of God, the habitation of the Most High. God is not person nor removed from consciousness, but has Its plane of Being within the domain of consciousness; so that to be spiritually born, and enter into the consciousness of being the Qualities of God, is to be opened in the domain of God, and God to be opened in the domain of consciousness. This is a particular domain, and corresponding to it is heaven, the realm of Qualities of Being or Truth realized. Outside of heaven is earth, the formed expression of the heavenly qualities, though these are in essence until the passing of mortality and its temporary form. Outside of the earth is the world, in which consciousness exists among men, without which God could not carry Its Qualities of Being into the world to overthrow and to subject it to the Principles and Laws of Its own Plan. The tabernacle of God embraces all these domains, but the world, but with the world of the Messianic character controlled to God and Its Plan, all the world in its relation to the race and the planet can be subjected. It is against the tabernacle as the consciousness of Truth that the untruth is projected, this being a part of the War in Heaven, operative by the two witnesses who serve the Cause of God, both in heaven and earth, and in Light and in darkness. For when the time has come for the authority of God and Christ to subject the world, all is brought under the authority of Truth, hence all untruth is projected toward the Truth.

"Even them that dwell in the heaven" were blasphemed by the beast. Those who dwell in the heaven are the spiritual qualities which are refuted and condemned by the agent of untruth, but which in the case of the two witnesses, serves the Cause of God nevertheless; though one is centered to the Unknown, as that of God not known, and that of the darkness of the world, and the other to the Known of God and that which is yet to be and which makes up a part of the Light of the Unknown at the end of mortality. However, these blasphemies serve a purpose, but only when consciousness is sanctified to utter them. It is on the plane of the world, where self will asserts its authority as though it were God Almighty that it is unsanctified and actuated by error and delusion. God, having had a nature throughout mortality, that is not genuine and real to consciousness, must be dissolved in those elements, hence the blasphemer aids in destroying this false sense of God, though necessarily suffering the effect of this blasphemy in the destruction of his own material elements. Yet, to blaspheme God or the Truth, without sanctification is damnation and has nothing in it that is commendable.

It should not be startling to perceive that if Christ has a central throne or consciousness in which its work is promoted, that Satan is also represented among men as a central throne in which the darkness is handled. But since the end of mortality is the finish of the mystery of God, it is also the revelation of the use of darkness and hell, death and sin, to form the spiritual domain, and is thus to view, when Truth is present, a service performed in the War in Heaven that is as important toward the formation of the spiritual man and world as the service of Christ has been in the darkness of mortality. This is a mystery that no one can know until attained in the knowledge of good and evil so as to become as One of the Gods, and is not anything about which people can think and reason with any degree of truth. Truth is what one knows through consciousness of unfoldment, or what one perceives as spiritual light and intelligence. Judas acted as the satanic counterpart of Christ in the first coming, and Peter, who aids in building the Church, against which the gates of hell cannot prevail, serves as a satanic counterpart in the second coming of Christ; yet, in the second coming, when the mystery is fulfilled, the functioning of the satanic forces by one of the witnesses, directly and the other indirectly, is divinely sanctified and serviceable to the Cause of God to bring all things, both light and darkness to judgment and transformation, or to damnation. It is the Truth that brings all not partaking of the Spirit to damnation, though this necessitates the moving of all untruth before the Truth in the conflict that is known as the War in Heaven; that is, in service to the Spirit.

7. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.

The saints are the spiritually advancing. If they were not cast down or overcome by the forces of the Satanic center, that which is in them, the unfolding Qualities of Light and the Spirit would not be cast down either. While the complete projection of Light and Truth is from the consciousness of Christ, into the race, yet the projection of that unfolding in the saints which sustain and support Christ, must also be cast down toward the earth or formed plane for the sake of bringing the physical domains of the spiritually advancing under the authority of the Law by which they can prove their allegiance to God and Christ and cast off the shackles of the adversary or satanic forces. Without this test or trial, they would be unproved and God and Christ would be without the fruit they gather in allegiance to Truth. Everything of Truth must be tried by the untruth to prove itself before it is completely acceptable to God. The overcoming of the saints is one with the subjection of Christ to the world, that the world through Him might be saved and brought to the light. This is operative in the Law of the Cross, and

while Christ's sacrifice is voluntary, that of the saints is involuntary, and thru the influences of Satan, emanated at the time of the crossing of Christ into the consciousness of the race. The war with the saints is in the conflict that arises between the light and the darkness, the good and the evil within their own states of consciousness. The things of the Spirit are always first active in spirit to those who are exercised thereby, hence the war with the saints is a spiritual warfare in the second coming of Christ. Students quickened in their hearts on account of these influences were expected to take dominion over the hellish forces, asserting the Truth that they had perceived, and thus enter into the overcoming life of Christ by which they too could be spiritually born; but if carried away with the influences of darkness and hell it proved the supremacy of these forces in their consciousness and the necessity of all the more taking dominion and mastery over the darkness that they might hold to the Light of the Spirit and enter more fully into Truth. This conflict was incidental to the movement of Christ in 1922, though each in his own time and order is affected by this particular phase of the conflict and made to prove supremacy of light or darkness, truth or untruth.

"And there was given to him authority over every tribe and people and tongue and nation." Every tribe and people and tongue and nation represent all the forces of consciousness, individually and universally. The tribes relate to the spirit, the people to the body, the tongue to the soul and the nation to the mind. Authority is rulership. This beast that types the totality of mortality, having its center in the lord of darkness as Satan, is given rulership over the forces of consciousness, for it is Satan that proves up the world and delivers it to Christ. Satan does only in darkness that which complements the work of Christ done in Light, that both dual factors may be delivered complete in the law and used in their energies to give form and tangibility to a new order. Thus Satan serves as well as Christ, both being incidental to the law of necessity that works consciousness through mortality in order that it may have some gained consciousness by which it may be consciously entered into immortality. But to gain consciousness of immortality, it must die to mortality, and to die to mortality it must suffer the death of its forces through the rulership of Satan, the beast. Thus Satan is given authority over all forces of consciousness, individually and universally, when the forces represented by Satan are liberated by the Lord, centered to Christ; for even the things and forces of Satan are under the rulership of Christ, when the time has come for the world to be subjected to God and Christ.

8. And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.

To dwell is to abide. To dwell on the earth is to abide in the plane of form, to be centered to the outer things as though they are of supreme importance. To worship is to adore, to offer devotion to, hence to worship the beast is possible to all who dwell on the plane of formed things and have their love and intelligence centered toward the outer; except those whose names have been written in the Book of Life of Christ since the foundation of the world. Name signifies character, and character is made up of qualities of development. Those whose qualities of development partake of the Spirit of Christ, having this emanation from the foundation of the world, when God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish but enter into eternal life, are still thus recorded at the end of mortality. These have the love and intelligence of the Spirit and they do not worship the beast, but see back of all things to the Inner Source for the purpose even of the things of darkness. These having the spirit of Christ in processes of unfoldment have the Spirit of Life. They are

the book of life, for they are the record of the unfoldment of the Spirit throughout time. The Lamb is Christ. It was Christ that was slain for the life of the race, even from the foundation of the world, though this slaying was enacted on the bodily plane whereby the Powers and Plan of God were projected into the bodily domain of the race at the first coming of Christ. To slay is to break up into elements, to dissolve and disseminate the qualities of the spirit, soul, mind and body that make up consciousness, so that all can receive them, for such is the slaying of Christ; the dissemination of energies of Life and Love and Truth and Intelligence, with other qualities of Being, so that those who received him at the first coming could become the potential children of God to be brought forth at the second coming.

Those who have the Spirit of Christ have the Life; those who have not the Spirit of Christ have not the life. Those who have the spirit of Life, as Christ, do not worship the beast. They are in the world, but not of it, though they serve the Cause of God and Humanity apparently as others. But having a spirit centered to God and Christ they have learned to translate all things into their physical results for the Spirit's sake. This is to say they do all things to honor principles and laws, and are attended with a spirit that is different from that of the beast, even though they may yet be bound to do many things that mortals, having the spirit of the beast, do. It is not until mortality has passed that those having the fruit of spirituality can be revealed in reality, though they are present in reality in spirit, with the Reality of the Spirit as Christ, and aid in subjecting the world to Christ by being the light of the world. It is the unfoldment of the real nature that those having the Spirit of Christ unfold, when immortality is identified, and thus they become in actuality that which was written in the Book of Life, in Christ, from the foundation of the world.

9. If any man hath an ear, let him hear.

This is to say that if one can receive the things of the Spirit let him be obedient to what is heard, and so bring forth the fruits of the Spirit on the planes of spirit, soul, mind and body. The ear is the receiving, the conceiving power of consciousness, while the eye is the perceiving quality. One who hath an ear proves by his living that he hears, for hearing involves doing, and the carrying over to the plane of the soul or feeling the conviction of what is perceived on the plane of mind or spirit. To let implies a willing to let the Principles of the Spirit unfold in the consciousness, by which hearing is proved. If one is not willing to be what one perceives, one has not heard, hence does not have an ear. Yet, if one has an ear, he must take dominion over the will of the nature to let what has been heard or received manifest itself as fruit. Thus hearing involves an inner receiving and an outer receiving, whereby the will of mind and the will of the body are brought into subjection to the light of the spirit that is received. Hearing is the Feminine Principle of the Word, of which the Eye is the Masculine pole. While the two are one in consciousness of Truth, yet it is the ear that must be developed to let the things of the Spirit be manifested; otherwise, one may perceive the Light but he or she does nothing about it, and so continues to walk in darkness, proving that there is no real hearing or ear.

10. If any man is for captivity, into captivity he goeth; if any man shall ~~kill~~ with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

It is to say whatever man wills to do or be that will become active in the consciousness and life. If a man is for captivity, he sets into operation all the

forces that bring him to captivity, even as, if one is for freedom, one will set into operation all the forces that make for freedom. "As a man thinketh in his heart so is he." It is in the will that one determines one's karma or environment, and since the will is never disciplined to the mind, except through conscious practice, the uncontrolled will leads egos into many peculiar experiences which they think are foreign to the nature, and ought not to be. Yet, there is no happenstance. Every effect has its inner corresponding cause that produced it. If one does not like the effect, he must change the actuating motive that produced it. It is true that there are subconscious forces that turn over at times in the consciousness and bring forth after their kind, but this is all the more reason why the subconsciousness must be cleansed by the activities of the consciousness being centered to that which one would see manifested. Captivity pertains to any bondage under which one is brought that is obnoxious to the spirit of advancement; or that bondage to which mortals are held until freed in Truth.

"If any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints." This text, the first part, has been picked out to indicate that if you kill someone or try to you must expect to be killed. This would be the same as "An eye for an eye" philosophy of living. Inasmuch as the latter part of the text shows that herein is the patience and the faith of the saints, it implies that the text is very spiritual and mystical in its outworking. It is another way of saying that one will get back what one sends forth, or of stating the law, "With what measure ye mete, it shall be meted unto you." But since it pertains to the saints who are the spiritually advancing, and who have some knowledge of the Truth, it is to say that in giving forth the Truth to slay the untruth or materiality, one must expect to be slain also; mystically, to have one's own consciousness broken up if giving oneself to breaking up the consciousness of those in the world, but in this breaking up is the transformation from mortality to immortality that is necessary to manifest the new creatures in Christ. However, this applies only to those who have consciously broken up the old man, and have put on the qualities of the new man, in spirit, soul, mind and body, for only such an ego is ready for transformation to the immortal state.

The spiritually unfolding have always had need of patience and faith that they might eventually receive the fruits of their works and devotion to Truth. But until they are used to break up the mortal world they cannot be formed in the immortal; therefore, if they use the sword of Truth in breaking up their own materiality they are breaking up the materiality of the world and the race, and must expect an attack of forces from that mortal plane that will be of service to them in completing their transition. For all things work together for good to those who love the Lord, even their being slain even as Christ. For to attain to the likeness of his resurrection, they must undergo the likeness of his death. His death consists of breaking up of consciousness attained and its projection toward the untruth, that the untruth may be penetrated with the Truth. The penetration of the consciousness in Truth by the forces of untruth is to destroy the remnants of matter and to make all the more ready to be formed as a spiritual state of being. The spiritual was first sacrificed to the material, with the material sacrificed to the Cause. These laws hold good on the outer plane as well. It is a fact that what one seeks to do toward others they will seek to do toward you, therefore one gives forth toward others what one would receive, not in order to get the good, but to be loyal to a principle that makes for human development. The good of one in Truth is the good of all, and the good of a few on the natural plane is the outworking of a greater good to all. But it is the goodness of Truth gained, which slain for the life of the race, lifts up all. Hence the supremacy of Power is in the outworking of the things of the Spirit by which all is subjected to God and Christ.

11. And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon.

The first beast comes up out of the sea, while the second beast comes up out of the earth. That they come up signifies that they arise, hence are not beginning of Satanic powers but the ends of their development. They represent highly developed forces of darkness and untruth. There are always two poles of forces when related to the Plan of Divine Law, though the opposites have two poles of forces as well as there being two Poles in the Law. The two Poles are Christ and Satan. Christ is Absolute from within being God in action, but in the without is relative (as from the Absolute, but not relative as mortal mind perceives it). Satan is low in the beginning of its forces but is high at its end, though both the low and the high are equally destructive. For this reason the highly evolved satanic knowledge appears like unto a lamb, but it issues from the dragon or serpent sense. The two horns are expressions of power. Every expression produces its two poles by which it makes itself known, every one dividing into two to carry forward its own unfoldment. This is the law on the plane of mortality. To speak is to express by projecting intelligence, though that issuing from the dragon is worldly in nature and is never the Intelligence of Truth.

12. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed.

The earth is the formed plane of expression, but by form is not meant external things as machinery and houses, but the material expression of thought, words, acts, for only with the forces of consciousness are the Divine Laws concerned. There is a formed world of forces of darkness that make up the world in which the final conflict of Christ and Satan is fought. That the second beast exerciseth all the authority of the first beast in his sight, is to say that the highly evolved intelligence of mortal mind does not wipe off the lower intelligence but builds from its premise, attempting to concoct new schemes of living, relating to Home, Church and State, that would cause all to worship the progression of satanic or material force, even the beast that is healed. The second beast centers to good, but since good grows on the same tree with evil, it is of the nature of the world and must be superseded by the goodness of Truth before the real humanity can be manifested, as God created it to be.

We have gone through this period of progression in which the second beast as the highly evolved material intelligence has caused people to worship the first beast, both on the plane of religion and on the plane of government. The more the beast can produce for the good of men, the more most people love the beast. Only those who have the innate tendency to worship God and seek after the unfoldment of the Plan of Life, whose names or qualities of being are written in the Book of Life to which Christ relates, view the good of the world as temporary and control it for higher service than that to which the beast would use it. It is not to say that these can be entirely separated from the world, else the world would be separated from their spiritual advancement, but that they consciously make the world, centered to the beast, subject to Christ, by their thoughts, words and deeds. How many on the so-called plane of religion the last century have worshipped the first beast through the activities of the second beast! believing that higher advancement of the self was for the good they could get, instead of seeing that good as a means by which they could utilize their own powers toward advancing the spiritual Cause, and bringing the world into subjection to the authority of Christ! Following this delusion, the authorities of government attempt to make people worship the first beast, through making the people so subject to the powers of government

as to destroy all individual effort. This is the last act of the play of the beast, the pretense of healing the death stroke inflicted by the first beast, so that it may hold all in authority to the beast, with signs and wonders!

"The earth and them that dwell therein," represent all forces formed in the materialized intelligence and love. This is not the new earth but the old one, hence partakes of the nature of the world that is formed in darkness and untruth. Those who dwell in the earth abide in the formed plane, basing all deductions of living from it, while those who dwell in the Spirit look behind the scene of form to the ideas and forces relating, and divide the Word aright in processes of living. It is the healing of the evil forces, developed on lower planes of mortality, that enhance the beast and make people worship him. The mass of people figure if they can have the good of mortal existence they have all that God intended; whereas both the good and evil of mortal sense are temporary and belong to the plane of the beast. This is not to say that the spiritually advancing should not have the good, for by seeking the inner Kingdom and its spiritual wealth they invite a greater good, but this is from the spiritual Source and not from the source of the beast that yields its good through materialized self-effort. When one works for the Lord in all that one does, seeing the inner powers expressing in a spirit different from that of the world, one invites one's good in the Law of Love and relies upon the Infinite Resource for sustenance. This is the difference between worshipping the beast and worshipping God, the Source of all.

13. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men.

A sign testifies to powers working, but when issuing from the beast it testifies the power of fallacy or lies. Yet, those who dwell on the earth, or center to the formed plane as the evidence of power, are deceived unless they can see back to Principle, the Source of All. Fire is a symbolization of the action of the first aspect of Spirit, hence testifies to the entrance of power of a nature greater than that of the world, and which is witnessed by the intelligence (sight) of men (knowledges of sense). The movement of God, through Christ, the last century to finally reveal the Plan of God and to consummate its fruit, was counterpart-ed with the movement of the beast, in its highest intelligence. This enabled all people who were advancing materially to witness the fire or spirit of intelligence that came from above (heaven) and by which many demonstrations were made. This is not to say that this should not have been, but it is to say that its being is not God-Being, but the reflection in the darkness of the movement of God, as Spirit.

People have received many signs, some great, as evidence of the Power of God moving to work out Its Plan, but if they became absorbed in the things produced, and with the increased material good they could receive, they worshipped the beast and not the Spirit of God that moved and which caused the beast to move also. This corresponds to the movement of the primal Light and darkness, the former being called the Day or Intelligence and the latter the Night or ignorance. It is on account of the failure to relate all to God that God gathers so few from the many at the end of mortality; many claiming to love God falling away from devotion because not rooted in Principle nor seeking the Truth, for they only sought what good these higher signs and powers could give them. At the first suggestion, that they might have to suffer for the kingdom of heaven's sake, as did Christ, they flee. We saw this exemplified at the movement of Christ in 1922, witnessed by the writer and functioned in a living Way. So long as the things of God were in the skies, and never expressed among men except in the temporary good they could get, what they thought was the Truth was a grand Idea! but when it became a living

Power and Presence, to take unto itself the hells of the world for their overthrow, the worshippers of the beast took refuge in the beast and knew God and Christ no more. An enactment of any Principle is not alone for those related to it, but for all, by which the Plan of God can in its outworking judge all and gather its fruits.

Individually, the great signs relate to demonstrations that spring up through centering to the Inner Planes of Power. Necessarily, these are tinged with the forces of the self and with the Adversary in their manifestations, for no one has attained the Christ Consciousness when taking these early steps of unfoldment. But one is proven capable of attaining to Christ by determining whether one's love is toward the earth and its governor (the dragon) or toward God, the primal Cause of all things, even the dragon. Thus, through looking past the things manifested to the primal Source and offering devotion to It as the One Power and Presence, it redeems consciousness from the forces of hell and darkness and establishes its Truth; though using the untruth in its outworking by which it may prove itself, even as it has used the darkness to form the material world and race. Thus people should give all honor and glory and power to God, the author of all, when viewing the fruits of the Spirit, rather than rejoice in the sign as though it has power and presence apart from the One Source.

14. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived.

An image is that which appears to be the original, but when related to the beast is the duplicate of the image. Hence, the attempt of the beast to cause people to make an image to the beast, "who hath the stroke of the sword and lived," is the duplication in the law of progression that objectifies on the plane of the material the spiritual powers and their outworking. The death stroke of the beast relates to the killing of materialized intelligence and love in self-consciousness gaining the consciousness of Truth. But the self-consciousness that is slain for the sake of the kingdom of Heaven or spiritual Intelligence and Love is not the reality, nor the image, but is only the beast under the control of the Divine Laws. God fashions spiritual Man, through Christ gained within the consciousness, this being a definite action of spiritual birth. Because people can witness the signs of Power and Presence in the formed body, these being signs done in the sight of the beast or higher intelligence of mortal nature, does not mean that the present body is to be redeemed, or saved. The present body is not the image, but a duplicate of the Image, and through attaining to the real Image, as Christ, the body of the Lord is formed in consciousness from the substance of spiritual truth and love realized, this giving rise to the new creature in Christ, who is wearing the garment of reality as the body of whits.

People are deceived in their early steps of spiritual unfoldment, and in some of their higher steps, but the deception is for the sake of the Plan and the revelation of its fruit. It is the beast who carries forward this deception, being endowed from the Plan with this power. Thus many taking the higher steps of advancement thought they might live forever in the mortal body, or that it was going to be saved, or that they would never be sick, suffer or die; that they were in heaven immediately they conceived a spiritual idea, some of them thinking that the perception of thought of a spiritual idea was the heavenly attainment; and various other deceptions entered in the path of unfoldment by which one was carried to fulfil the self, and to die to it for the sake of the Spirit, when intelligence and love would permit this renunciation of mortality. The "lamb" quality of this sec-

ond beast is in the innocence of this deception, practiced by the beast, for deception that leads to good results is commendable, even though it is still in the spirit of the dragon. Since mortal man is in the deception, deception on the plane of religion that led him to higher attainment is not condemned, though it must be seen for its untruth if Truth is to be enthroned. Thus on the plane of the universal, many things may occur that lead to a climax of mortality, such as wars and financial and political trickery, yet those who are not deceived by them are not hurt by them; and those who can be deceived must be hurt in order to advance. Thus the subtlety of the serpent persists until the kingdom of this world becomes the kingdom of God and His Christ. Yet, the things of the devil are never approved by the Divine Laws and must eventually come to oblivion through annihilation. Annihilation has its impetus from the Truth known, the Truth involving also the knowing of the untruth by which it is destroyed.

15. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.

Herein is set forth the conflict between the intelligence, centering to Truth, and the highly evolved intelligence (so-called) centering to untruth; for all that does not center to the beast in devotion (love) is set apart as the fruit of Christ, but because it partakes of the nature of mortality, having been developed mortal nature, it must be slain or dissolved; broken up, but in an alive manner as killing represents. As soon as the Image of Truth is set up in the consciousness the forces of untruth attack the unfolding qualities of Truth, and an actual conflict ensues in the consciousness, this being felt mentally, soulfully and physically. A similar conflict is promoted universally or in the race, at the final end of mortality, though only those in devotion to the Truth can comprehend it for they have already separated themselves from the forces of the world.

That the beast can give breath, which signifies conscious life, to the image of the beast that has been made, implies the possibility of even the highly evolved material intelligence and love taking on the nature of soul. It is this condition that deceives people, for if the developed forces of the world lacked soul they would not be attractive, but being attractive people think they are more than they are, even endowing the materiality of the world with divine power and presence--though the attempt is to give breath to the image of the beast. Many have attempted to endow the activities of the image of the beast with power to speak and in turn have attacked the Truth, though they know not what they do, being deceived by the beast though deceived only because they love the sensual nature. It is the breath of life given to the image of the beast, or the highly evolved self-consciousness, that is personality at its most brilliant point of expression; but this is the image that consciousness has made of the beast, and not the real man. The real man expresses by means of intelligence that rests upon principles, and does not try to entice through the machinations of the personal. For this reason, one in Truth appears less attractive to the materialists than highly evolved persons, but to those who are in the love of the Truth, they judge all by relation to the Truth and are not interested in personalities who show off their powers and knowledges.

However, all these phases of advancement relate to the gaining of the self, and its subjection to the Spirit; though this subjection is an opportunity each ego is given when gaining the I and its dominion over all things. It is this opportunity that determines whether one is fit to become the Image of the Creator, as spiritual Man, or the image of the beast, as a highly evolved personality, using

the gained intelligence and love for material gains or for the establishment of prestige and power. It is the understanding of these principles that prompts the writer to repudiate much of the New School of Religious Thought, though granting all things as right in their time and place as means of self advancement. If the I could exalt itself at the highest point of its advancement it would be the embodiment of Satan, whereas consciousness is expected to exchange all gained by the I to gain Christ, and become the embodiment of Christ, the genuine Image-Likeness, when completed in Truth. One should endeavor to relate all things to underlying Principles, seeing them as temporary or partaking of the nature of the eternal, and so make all things count for genuine unfoldment, though subjecting all things to the unfoldment of the spiritual. For there will be innumerable forces contacted that are of the world, but when seen for the purpose they serve and subjected, they can be made to count for the unfoldment of the real state of being.

The first beast is the I in sexual or material sense, while the second beast is the I redeemed from itself; yet at this point one is only ready to be governed by the Divine Will and made to partake of the necessity of spiritual birth by which one becomes the real state of being. It is at the point where the I is gained that the image of the beast is made, and which image is given to speak great things of a higher nature, but which still lack the Truth and the real breath of Life, which is the Holy Spirit--or whole spirit, soul, mind and body conformed to the Principles of Being. This conformity is through the authority of Divine Will, once one has died to the self and is willing to let the Will of God be done in the earth or formed plane of expression as it is done in heaven, the unformed realm of principles. When one is slain for the kingdom of heaven's sake, this is a living death, though in the first coming of Christ that carried the innermost principles to the outermost, the followers of Christ entered into a martyrdom, enacted from the world, that the entrance of their forces into the world would bring the world and its forces under the authority of Christ in the second coming; though necessarily, this Principle is enacted directly through Christ, in the second coming, in order to make it alive after its long sojourn in the forces of the world. The second coming of Christ brings all principles and laws of the first coming to Life, and ready for their outworking and fulfilment in this time.

16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;

It is to say that all consciousness is under the authority of the beast on the formed plane of expression at the end of mortality, though there are two signs to indicate the distinction of development, "those given a mark on their right hand, or upon their forehead." The mark on the right hand signifies positive power of doing in the nature of the beast, while the mark upon the forehead signifies the power to think in the highly evolved intelligence of mortality. Since those who worship Christ, the Lamb, receive the name of the Father in their foreheads, this being the mark of Divine Intelligence, it follows that those knowing the Truth know the untruth also; hence are included among those who receive the mark of the beast upon their foreheads, since all must partake of the highly evolved elements of mortality at its end, with which Christ works to manifest the spiritual world that is to follow the passing of the material. To have an understanding of untruth from Truth, is very different from having a highly evolved material intelligence, and to think it is the truth or the accepted intelligence of Life. Hence, those having the highly evolved intelligence of mortality have the mark of the beast upon their foreheads in the full sense of the word, while those knowing the untruth are not in devotion to the beast, though able to see through its in-

telligences. Spiritually, the forehead signifies wisdom, and the right hand the expression of love in positive power; but when representing marks of the beast, they are the intelligences and love of the self, respectively. While all partake of mortality at its end, it is the nature of the spirit of love and intelligence that determines whether they are in devotion to the beast or to Christ.

The action of the beast duplicates the action of Christ. Therefore, people who are in devotion to the Spirit are either in the dominancy of the masculine qualities or in the feminine, the former being the wisdom and the latter the love qualities of expression. The two poles of consciousness are balanced in Truth, when its rulership is set up in the authority of the Divine Will, for it is the Truth that makes free. One must know the Truth, but it is the Truth that makes man in the Image and Likeness of the Creative Mind. It is Truth that offsets the image of the beast in the course of one's advancement; though those worshipping that image at the end of mortality are not subject to transition from mortality to immortality, but must find the Real Self in the ages that follow and on the planet to which they are delegated in the outworking Universal Plan of God.

17. And that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name.

To buy and to sell is to exchange, and those attained to the heights of materiality must exchange what has been gained, provided they have the name or qualities of the beast, or the number of his name. The name or qualities of the beast are the qualities of the I, the beast-man at its height of materialism. It can be said that these are finished in the mortal path, and must either exchange for the spiritual, or come to dissolution as the material forces of mortality. Number signifies quantity while name signifies qualities. Name is the being while number is the value of the being measured in quantity or amount of. One must have the full amount of mortality in order to exchange for the corresponding immortal quality, hence those who have finished their course in mortality can pass over to the next step of unfoldment, or immortality.

There are plenty of people who are not finished in the beast, who do not have the mark nor the number of the beast. It is development in living that determines what one has accomplished. Ignorance of the mortal is best offset by capacity to perceive the spiritual, yet one must have enough progression in mortality to give impetus and capacity to perceive the spiritual. Since people are in states of progression, not all being in the same stage of unfoldment, the Divine Laws can deal only with those who have been completed and O.K.'d in the beast. When the beast is seen as self-conscious development, and its height as the I gained or understood, this fact is discovered. The idea reflects itself on the plane of materiality at its end, making it easier for those who can cope with material conditions, because they are known to hold their own at the end of mortality or the world. Those not in the understanding of materiality, either materially or spiritually, fare worse at the cycle's close. Yet, those who have the spiritual understanding of materiality have finished its course, but those who have only a material understanding and not a spiritual make up the lords of the world, or Satan's angels at the close of mortality. Those who have exchanged or sold all that they have for the sake of the Spirit command their own under a Law of spiritual Love and Service, though able to cope with the material conditions of the world in a manner higher than those still bound by mortal mind.

18. Here is wisdom. He that hath understanding, let him count the number of the beast: for it is the number of a man; and his number is Six hundred and sixty and six.

Wisdom reaches its height at the point where Satan and his forces are understood. Wisdom is in seeing the use of mortality and materiality toward the establishment of spirituality and immortality. It is in understanding how the self consciousness, subjected to the authority of Truth, is made to partake of the Qualities of Being, and to be born again; though on the outer nature partaking of the Man of Sin so as to be used to subject the forces of Christ to the world that the world might be subjected to Christ. This is Wisdom, indeed! the use of the acme of materiality, the Man of Sin, or aggregated forces of mortality, by which Christ can be projected in Qualities into the race and subject the world and its forces, thus annihilating sin and its agent of reproduction, Satan.

"He that hath understanding, let him count the number of the beast." Number is quantity though signifies the value of. The number of the beast is the totality of quantity, for it is the totality of mortality, hence is valuable to the Divine Plan only because it is all of mortality. That this number is designated Six hundred and sixty and six, shows a definite value to be attained. Six is the ultimate of the Creative Principles, it requiring the consciousness completed in the six days of its unfoldment to enter into the fruit or the Sabbath Day, or the Lord. The three sixes represent the spirit, soul, and body of consciousness completed in the two poles of the nature of each, that is, in the positive and negative or the male and the female poles of being. Yet, each is completed through the six days of the Creative Plan, making each completed in 6. If 666 is reduced to its digit it is 9, 9 being the end of the material plane and the point where the virginity, typed by 10, is taken on.

"For it is the number of a man," signifies one man, but this one man is the Man of Sin, for it is the number of each ego completed in materiality. The attempt to set this number, 666, upon political characters and it working out with some degree of accuracy when measured to their birth dates, is the usual effort to make all things alive materially and to give breath to the beast. It is quite possible for an ego to symbolize on the plane of the world the center of Sin, even as it is possible for an ego to center the Qualities of Truth and to function Christ, but this is not to say that others are void of aspects of qualities of Sin and Truth because there are central characters. The Man of Sin is mortality itself, and it has its fruition first in one gained in Christ, though the gaining of Christ necessarily takes off the record the Man of Sin, calling into action the opposite character on the plane of the race. However there are two poles in the race, that of the earth that counterparts the heavens and that of the world that registers the centralization of the forces of Sin. It is on the plane of the world that the Man of Sin arises in wickedness and destruction, in hell and woe, being operative in racial leaders who attempt to run the Plan of Life without any consideration of the Plan idealized in God Mind. It is on this plane that materialists have attempted to set the number 666 upon a man, but that it applies to several ought to teach them that it has diversity of expression and applies to a state of nature, developed in mortality.

Individually, all who gain Christ, gain antichrist also, and through the conflict that arises the substance of the being of spiritual man is formed, though this involves the dissolution of all material forces. It is this individual conflict that universalizes itself and which enables one to understand what is working out in the race at the end of mortality. Those who do not have the mark of the beast do not gain the mark of Christ, for they do not understand the darkness or untruth. Thus only he who hath understanding can count the number of the beast. For it is the number of the Man of Sin, the antichrist, which is legion compared with the Oneness of those gained in Christ, the Truth. There is no doubt but

that the Man of Sin has central identification in the world, but since all is in two poles, there would be two characters or mortals who would represent this Man of Sin. And since everything is duplicated in its two poles, there would be four who would represent Satan's own at the highest point of advancement in mortality. These would represent two high poles of Satan and two low, and these would be found as the heads of the four racial currents. of the world. The high evolution of Satan is the good of the world and the love of it, while the low evolution is the evil of the world and the love of it; but before God, both poles belong in Satan or the Serpent and while war for supremacy between the good and the evil would have to be, neither one is the position of the New Order; for it issues from Christ and is measured through the Laws of Truth and not through the agents of Satan.

Chapter XIV:

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.

This is the other side of the picture--that which relates to Christ in contradistinction to that which relates to the beasts, as covered in former chapter. To see is to perceive, when spiritually related, hence is spiritual perception. This is to understand through spiritual principles known, and does not mean that one is looking at something with the physical eyes, though one may witness in spiritual form or impression the outworking of spiritual principles when in their own Will they reproduce themselves to the consciousness. The Lamb signifies Christ, the Qualities of Divine Innocence that relate to the Spirit in its pure state--not those that have been mixed with the forces of the world in the process of making Man. Zion means mount, or sunny. It is associated with the Christ Nature, the Holy City, or aggregation of Divine Qualities of Being and is not the literal mountain in Jerusalem as some like to think. It is the name of the New Jerusalem who is our Mother who cometh down from above in the second coming of Christ as the Principle of Divine Love, with which is the Wisdom of God; hence, those having the name or qualities of the Lamb, as Christ, have the name or Qualities of God, the Father, also, for whosoever receiveth the Son receiveth Him who sent him, for the Father and Son are One in the operation of the Divine Plan. The Son as Christ is the positive expression of God, the Father, though it is the Mother Principle that operates in the second coming of Christ, though She is One with the Father, the two as one making up the Kingdom of God with which is Christ, the Kingdom of Heaven or being.

"The hundred and forty and four thousand," are the number of the Qualities of Being, primarily, but these become embodied in the spiritual birth and become states of being or egos who have attained to conformity to the requirements of God, having put on the male-female unity by which they become virginal in nature. The Seven Principles of Being plus their application to consciousness that relates to five, make up the twelve thrones or centers of consciousness. These twelve centers completed through the Twelve Qualities, typed by the twelve disciples, make 144, central qualities. These qualities completed in Christ are Naught for they are the Creative No-thing with which God works to form being. The three Naughts are Spirit, Soul and Body gained in Truth, by which Mind the Consciousness of Being is identified. This is Christ or I AM the original Image or Pattern after which all partaking of the nature of Christ are patterned.

There are many ways to approach the explanation of this text. When viewed universally, the 144,000 represent members of the Body of Christ, but according to revelations given in 1922, at the movement of the Divine Plan to work out the second coming of Christ, the 144,000 when completed are 288,000, though in God-Mind

the twain are One even as God is One, which would account for the number being used in Oneness in this revelation. The 144,000 in twain represent the completed Body of Christ as the primal God-Qualities embodied as members of the Body of Christ. These are the Church in spirit, but the State in Body, being states of being according to the Plan of God. Being virgins they are the original Male and Female Poles of Being completed in Truth, the offspring of the first and the second coming of Christ. The first coming of Christ by Man as Father, and the second coming of Christ by Woman as Mother, complete the Plan of God and bring forth the first born fruits.

The forehead represents the center in which intelligences are unfolded. The head is a seat of intelligence, and the forehead signifies that which is always ahead of the intelligence, as that to be worked out. These are the primal spiritual Qualities, which as Christ, were given for the Life of the race, and which are aggregated as Christ's own at the end of mortality. This body of consciousness makes up Israel, that in which is the Spirit of Christ identified, in reality; that is, in physical form of being. This is not to say that the text shows the Plan already worked out, for it is in figure of words the knowledge of the Plan to be worked out at the second coming of Christ, at which time we can know more of this revelation because it is even now.

The Father is the Laws of Being in contradistinction to the Mother being the Principles. The Lamb as Christ is the totality of God, as Father identified as being. This was the first coming of Christ, to which the revelation relates, though it its fuller outworking it pertains to the second coming, when the greater works are revealed as the physical result of the spiritual. Name, as Qualities of Being, when related to God as Father and to the Lamb as Christ, must be gained by the 144,000 who make up the visible first-fruits of God and the Lamb. That the Lamb is standing on Mount Zion implies activity of the Plan of God to produce results. All spiritual action starts at Center, which is named Zion in this text. God and Christ are the totality of this Center or Zion, working out the Divine Plan as states of being, which are enumerated as 144,000 Qualities, primarily. These Qualities when embodied become the children of God, the many members of the Body of Christ, the united Church and State or Spirit and Body.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice which I heard was as the voice of harpers harping with their harps;

Heaven is the realm of Divine Qualities to be realized, though their realization becomes the new earth that complements the new heavens to be formed at the end of mortality. A voice is emanating intelligence, and when spiritually spoken is the knowing of Truth. This is not as though one hears a voice, though in relation to revelation and prophecy the emanating intelligence may take the form of voice as though someone is speaking. It may be so meant in this text. A voice from heaven always gives one to know something more of the Divine Intelligence and its unfolding Plan. The voice from heaven was as "the voice of many waters, and as the voice of a great thunder; and the voice..was as harpers harping with their harps." Waters signify negations and when related to the Word is the Truth not yet expressed, while thunder signifies the vibrational energies set up at the movement of the unknown Truth. That the voice was as harpers harping with harps implies it was a musical voice, hence embraced the spirit of Divine Love by which soul has its identity, though it is the spiritual soul that establishes the Principle of Divine Love that is as divine music. This is to say that the voice is preparing to form itself and when voice as emanating Intelligence of the Word is formed it is physical mani-

festation of spiritual being. When the Divine Intelligence emanates itself it becomes the Love energy of being from which spiritual being is formed. Thus it is accompanied with the voice as of harpers harping on their harps, signifying the ecstasy of Soul that is one with the Spirit, the two as one being the parents of the real being produced from this conjunction.

3. And they sing as it were a new song before the throne, and before the four living creatures and the elders; and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth.

The Divine Love that enters consciousness at the entrance of the Divine Intelligence into the physical domain is Love, but it is as a new song, one that has never before been sung. This Love enters directly into the spiritual domain where the 144,000 potential children of God are to be spiritually born and manifested, hence only these could learn the song. These have been purchased out of the earth. The earth is the formed plane of living, common to mortality, in the sense in which it is used. To be purchased is to be bought. The price is always oneself, yet without Christ being the Price by which egos could be redeemed, they could not of themselves be purchased out of the earth. It is through Christ's projection into the earth or formed plane of living, at its coming, through the Law of the Cross, that those who are Christ's are impregnated with the Power of Divine Love and Wisdom, which Christ is, and by which they are spiritually born. Those who gain the Christ state sell all that they have and follow Christ, entering the regeneration by putting off the old man and his deeds and putting on the new creature who in essence is formed from the ideas of Truth realized, this substance being the dust out of which God forms the real Man.

The four living creatures are the Spirit, Soul, Mind and Body of consciousness, while the elders are the governing powers of consciousness that preside over it as elders rule over a church. Man is the temple in which God abides and when the Kingdom of God is opened Christ is in action, for it is Christ that acts as mediator between God and Man. Consciousness must be in proper relation to the Divine Plan to be penetrated by the energy of Divine Love as the Song that issues from the Lamb that is slain, for it is at this time that the song arises. This is equivalent to the Glory of God that moves when consciousness is usable to function the outworking Plan of God. The throne is always Christ, the seat of Divine rulership, though God is operative from this throne. This is a state of consciousness, primarily in which are the intelligences and substance of qualities of being, the former being the Spirit and the latter the substance-essence or Soul of being that is formed through the Laws of spiritual birth. Thus, Man shall know the Truth but the Truth in its own Laws of operation will make him free; that is, establish him in reality of being so as to conform to the Divine Plan and be free from the dual plane of existence. One must attain to this conformity to know the Plan, which is also to sing the new song, for it is through intelligence of Truth realized that it is finally set into operation.

Many want to know what to do, what to think and say, and how to pray so as to attain to a like state of unfoldment of the writer, judging by letters received. It is not a matter of the letter but of the spirit that one attains to the Divine requirements. It is a matter first of being what one perceives by which it is conceived and made a part of the consciousness. In the early stages of advancement this means that the ego by his own will wills to be what he perceives he should be, and wills to not be what he knows he should not be. A single idea, partaking of the Divine Intelligence has a tremendous influence in the life and consciousness when actualized. When one has actualized any idea the next in order to

be perceived will present itself, which actualized, will permit others to open in the consciousness until one is alive with the Light of the Spirit; though the light of the mind is first opened and its light actualized in processes of living. It is the will to be that makes one finally fit to know the Divine Will which is to be opened to Its Intelligence; for if one cannot will to be what he of himself knows he should be, by thinking, speaking or doing, there is no control of the I over the nature of man, and until the I is gained so that one consciously controls the forces of consciousness, the natural man is not completed. At the point where the I is gained, this being through doing in keeping with the mental light, one in the control of the will is willing or not willing to surrender himself or herself to the Divine Will. If willing, one is put through tests by which it is determined whether one will use the benefit of the spiritual for oneself or for the Spirit. These are comparable to being led of the Spirit into the wilderness to be tempted of the devil. Meeting this test, whereby one is willing to let the Divine Will be done in him at whatever expense to the personal self, one is ready to enter the path of spiritual unfoldment, all preceding this being preparatory and in the John the Baptist consciousness.

Entering the spiritual path one keeps the mind stayed on spiritual ideas, which will have by this time been perceived, and begins to live according to them, this being an identical step with the doing in keeping with the mental light, but in a spirit of selflessness rather than in the desire of the self to gain all mastery. The spiritual path involves many processes, according to the karmic condition of the consciousness and according to the destiny wrapped up in the ego, but each one is required to think, feel, act, according to his highest idea, which in turn will invite higher ideas to which one must conform. When one has reached a certain point of unfoldment in this path and has been proven entirely selfless, the Divine Will takes over the consciousness entirely, using its piled up gains in service to all, this being the seat of the coming of Christ and the establishment of the consciousness of Christ. However, the first one to reach this goal in a cycle destined to witness the functioning of Christ, is the one used to universalize all individually gained, for all things are of the Lord, by the Lord and for the Lord. This One is the Lamb standing on mount Zion, though there is much more behind the scene than appears on the surface, though is surrounded by those who partake of the potential qualities of the Spirit in degrees of unfoldment, these making up the 144,000 ready to sing the new song, and who become when fulfilled in the operation of the Divine Law the children of God, the first-fruits unto God and Christ.

This process of unfoldment covers years when consciously unfolded, but in reality has been in unfoldment since the first coming of Christ, those bearing the burdens of the Law (Lord; though in reality borne by the Lord) at the end of a cycle bearing them from their descent at the beginning of that cycle. Consciously, this process outlined has been operative since 1912 but not directly under the authority of the Divine Will until 1918, there being two years in which that prepared was finished inwardly and then carried outward through two years of unfoldment, before the Universal work of Christ was begun and the individual was completed. This brings the date to 1922, the time of the second coming of Christ. From this time there have been distinct movements of the Divine Plan; the distinctly interior work of the Lord lasting five months and ending in April, 1923. This was followed by two years of penetration toward the Universal outwardly and toward the emptied Individual inwardly, for there is always the fluxing out and fluxing in of forces when the Cosmic Whorl is set up. The interior work of the exterior began in 1925, especially related in spirit to the Home, embracing also the spirit of the Church as Love, and culminating in 1929 on the plane of State as the power of the world subjected to the Power of the Lord.

Exterior hells began to arise with venom in 1929, though interior hells arose the seventh day after the movement of the Lord, the snow white body touching this current. The Body of Light, the garment of the God, is formed out of the pure Love of God, untouched by the forces of the world, and is the product of Christ-Seed. The body of white partakes of the controlled forces of the world or mortality (controlled to Christ), being the product of the union of heaven with hell (in its pure element; controlled to Christ who has the power of hell and death and uses it to establish a formed world, according to the degree of the Divine Plan unfolded). This is the body in which the 144,000 would appear when the world has ended outwardly as it has already ended spiritually; for where it ended spiritually, this body appeared (in which the writer was embodied). The penetration of the mortality of forces with the essence of this body, given for the Life of the race, caused the Body of Gold to arise, this representing the substance-essence in which consciousness is ~~positioned~~^{and}. Not many in Chicago, compared with the mass, were uncovered in this Body of Gold, though one opened in the Plan could walk along the street or in places of business ^{and} witness them. All these bodies were revealed the first five months after the movement of Christ.

The travail of the ~~people~~, individually began in 1929, this centering to that to which the mass is centered, finances. Since the people live in a national body, this was also the beginning of governmental travail. It was also the arising of antichrist (which is the character of the world and the people in the love of the world), being a preparation of what was yet to follow for the race. In 1936 the operation of the Divine Plan fulfilled itself inwardly, for though it was working outwardly from 1929, it was also taking seven turns on the inner plane and it was during this time that the War in Heaven was enacted outwardly, though this War had its inner side and beginning almost from the movement of Christ, for the hells arise as the darkness when the Light as Christ moves to project itself into the race. The spiritually advancing were touched first with these hells but in inner ways, while the race was touched in an outer way, each according to his works. November, 1936 began the climax of the Powers of Christ for victory over antichrist, with the opening of the Principle of Divine Love in January, 1937 marking the victory. Divine Love ruled directly, drawing down from heaven (to which all had been ascended in victory of Truth in January, 1937) the Masculine Counterpart of the Feminine Principle of Christ, this coming as the Sign of the Son of Man in November, 1937.

November, 1937 marked the entrance of the Powers of God directly into the race and the universal travail of the race, though it takes two years of action from within to culminate in the without as the fruit of the movement of the Divine Plan. It has been noticed though that there is a shortening of time of about six months, for the last six months of the two years will mark a beginning of an outer movement, though this is also a time of fulfilment of the inner works of that movement. Therefore, the universal travail as war began before November, 1939, though anticipated as an outer movement of consequence from the coming of the Sign of the Son of Man. At this movement, the writer announced, "Now we will see what the Lord intends to do on the physical plane of the world." During this time of waiting she was made to register the stark, naked, hellish feeling of War when awakening one night (these times of semi-consciousness serving as good opportunities for contact with the Inner Kingdom) as though it involved the United States. If the writer does not mention these things it is because so much of the action of the Spirit is not literal, and she prefers to wait for fulfilment to attest these universal actions than to be called a "false prophet." She has little tendency toward prophecy, for only explains what has already worked out in some form, spiritually or physically; though not in any way doubting the testimony of

the Word, but knowing that it is not always as it may appear.

Two years intervened from the beginning of war to the involvement of practically the entire world of nations. During the time of the entrance of the Power of God into the national life, which is the body of the race, universally, governments proved their antichrist spirit by their conduct, thus declaring their preparation for dissolution. The aggregation of their mortal forces is Babylon, remembered of God and ready for dissolution. In this is the grand conflict of Spirit and Matter, already controlled to the Lord and victory proven on the inner Plane of the Laws' operations; but even though all things are completed in the Divine Plan before they are worked out, the outer victory must be gained and the physical realities declared. It is through the final conflict of Christ and Satan, or Spirit and Matter, universally or racially, that the energies of dissolved matter are used to give form and tangibility to the race and the New Order which is that of Immortality that follows the end of mortality. Thus the Plan of God is still working out, even at this date, January 1942, or the Third Month of the Twentieth Year I AM, the New Time recorded since 1922. All this is recorded for the Record upon which the intelligences progressed in the race are impressed, that it may in the ages to come make itself known to others who follow after in the course of planets.

4. These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb.

Women typify the forces of the animal soul, even as men typify the forces of the mind of the flesh. The animal soul is the seat of the love of the flesh, therefore those who attain to virginity have to overcome the love of the flesh. All who are born into the world of mortality must progress through the mind and love of the flesh, hence are born in sin and begotten in iniquity; but that they are not defiled with these processes attests to the victory of the innate Qualities of Being over the wiles of the flesh that are necessarily developed through lifetimes of progression in mortality. Virgins are states of consciousness attained to purity. Purity is the impersonal, unbiased, unadulterated principled expression of thought, word and deed. Virginity in the Lord is a very different matter from virginity measured by mortals. Mortals figure virginity relates to men or women who have not experienced sexual intercourse, whereas in the Lord, virgins have experienced the totality of all kinds of intercourses in lifetimes of unfoldment and have not been contaminated by any of them, so as to be able to be resurrected in the innate qualities of Being inherent in them from the foundation of the world. The virgins are the God-Qualities embodied, hence are the gods and goddesses raised up at the end of the world or mortality as the fruit of the Christ-Seed.

The virgins as qualities of consciousness in processes of unfoldment surround and sustain the unfoldment of Christ throughout the ages of Time. Hence, they follow the Lamb whithersoever he goeth. They were the patriarchs of the Old Testament, the saints of the New Testament, and the virgins when the Testament of Israel is revealed. These qualities are always embodied for they are the "salt of the earth," the potential fruit of God in processes of unfoldment. They make up the genuine Christian Spirit that is eternal, though having a beginning as Seed and an end as Fruit during mortality. The virgins are male-female in nature, the product of the Image and Likeness as Christ, which as Male and Female Principles of Being bring forth the offspring of God. Hence, the virgins are heirs of God and joint-heirs with Christ. United in Wisdom (Male) and Love (Female) qualities of Being, they are the Truth in manifestation.

"These were purchased from among men, to be the firstfruits unto God and unto the Lamb." To be purchased is to be bought. While each must pay the price of his or her inheritance, the price being the surrender of the self for the Will of God, the self must be gained in the processes of natural evolution before it can be exchanged for its equivalent spiritual. Hence, the first command, "Know Thyself" promoted by philosophers who sought the Plan of Life, is a fundamental requirement toward attaining the spiritual self and its ultimate, virginity. Christ is the universal price through which all people are purchased from among men, though Christ must be gained also to become the price of redemption. Thus to attain to Christ is to suffer the likeness of His death that His resurrected state of being may be formed. Thus one gained in Christ is the Sacrificial Lamb that is offered for the Life of the world, so that those able to be purchased from among men may pay the price that Christ requires by which they gain the Christ-Self. This brings to light the old tenets of religion, such as "washed in the blood of the Lamb," and being "saved through the blood of Christ," as well as embracing the more modern application of spiritual principles and laws, which represent the outworking Plan of God at this time.

Orthodoxy that characterizes the time between the old, old religion and the new, was more in the letter of the law of religious progression, but quite in keeping with the outworking Plan and its status in the consciousness of the race. All is right in its time and place to serve the Cause of God and Humanity, even though in the Light of Truth much progression may seem absurd. But the college graduate, if he could witness himself in the primary grade, would be amused at his antics of learning. Even so, one attained in Truth can look back upon his religious progression with amusement, if that be possible, without spoiling the fact of its necessity. The ranting of religionists, their ignorance and buffoonery, all may be amusing to the student of Truth, without that student profaning the things of the Spirit. Yet, the children must play with their blocks at the beginning of their education and no one repulses their efforts. It is only when the ignorant religionists proclaim theirs as the only Truth that they profane the Plan of God and make religion ridiculous to those not advanced enough to be amused at their antics. The things of the letter attend the very end of mortality, even as the many phases of the mind and love of the flesh, therefore are to be seen as essential on their planes to fulfil the law of sin and its unfoldment. These have no power to hurt anyone whose consciousness is gained in Truth; and if the Truth hurts those still adhering to the untruth, it is a hurt that worketh good even if for the moment it may bring grief and discord.

"To be the firstfruits unto God and unto the Lamb." The firstfruits are those directly begotten in the Tree of Life and who inhere in the Seed of Christ from the foundation of the world. When this fruit is brought forth the Tree of Life is identified among men, and the direct reign of God can be established. This is incidental to the second coming of Christ at which time man becomes the temple of God in which God and Christ will continually abide. The firstfruits represent the Hierarchy of God made visible, hence the consciousness of Being in which the rulership of God is set up. Thus the visible fruit of the Church or Christ-Spirit is the establishment of the State. These states of being conform to the spirit of the United States, for being members of one body, knit together in Christ, they are not only under the government of One, but they express the government of One. This One is the Lord, when related to government that is made up of Laws by which people are disciplined. The Body of the Lord is Israel, the lost sheep found, the visible Church in Spirit but State in Body. They mark the beginning of the reign of Christ among men, through whom God also sets up direct authority, hence mark the beginning of Scientific Government and Credit. Credit is one

with Scientific Government, because the firstfruits have become credited before the Laws of God, which can universalize Credit to all because this body or group is all to the God-Plan, the fruit in which is the Seed of the New Order in the Ages.

5. And in their mouth was found no lie; they are without blemish.

These texts describe the spiritual principles that precede their manifestation. The virgins are referred to in scripture also as a "kind of a first fruit." The spiritual Plan expresses in perfection but this is not to say that the perfection of the virgins can automatically express, for it must be worked out. This elect group is elected in the Laws of God, operative in Christ's second coming, and constitute the possibility of the fullness of the Plan of God among men; but this is not to say that this is perfected at once, for they will stand, when elected, in the position of an ego, subject to the Divine Will, yet to be individualized in fulfilment of the Plan of God in making a Man. When the race has been actually established in Immortality, following its potential identification at the end of mortality, the virginal group will be actually established in spiritual being; therefore, they are potentially established at the end of mortality when the race is potentially established in immortality. The inner group would be the end of which the race is the beginning, at the end of mortality, their position being so decreed in the Divine Laws that must ever have the inner Plan worked out in consciousness as a Pattern when beginning to outwardly work out the Plan. Christ Consciousness, through which the virgins are identified, becomes the Pattern to them and they in turn become the Pattern to the race, there being the three degrees of the Word present in the outworking of the Divine Plan.

The mouth is the organ of speech. The virgins are the fruit of the Word, which meaning To Speak has worked out its Intelligence and revealed it as the Wisdom of Truth, which one gained in Truth speaks. Blemish is spot or stain; that they are without blemish is to say that the stain of sin has been removed, for they have been approved as pure before the Divine Laws. However, purity at the end of mortality is consciousness of Truth whereby the untruth and the impure are understood. It is not virginal to be afraid of the evil, but to understand it; yet, all are admonished to flee the evil in their stages of progression, hence purity is not in making friends with impurity but in understanding it so as not to be involved in its forces of darkness. People who are in the purity are kept from the impurity except for the purpose of serving the impurity by means of the pure, that the impurity may be entirely annihilated with the passing of mortality. People in virginity of consciousness express in a spirit and a thought and word that are above the plane of the mind of the flesh, even though dealing with fleshly things. Purity is in Wisdom and Wisdom is one with Love, therefore the united Wisdom and Love make up virginity of consciousness, wherein all things are understood in their relation to the Divine Plan, both good and evil.

6. And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people;

An angel is an emanating Intelligence of the Word, the conductor of knowing from the inner Kingdom to the plane of consciousness. Since all formed things are in the spirit of the ideas that formed them, it is possible for Intelligence of the Spirit to take form as pictures to the mind, and in this case, with John, could have been seen as an angel. Pictures and symbols were much more necessary to the unfolding consciousness of the race, even the spiritually advancing, in the time of the Old Testament and at the first coming of Christ, than they would be at

the second coming of Christ, when consciousness has become impersonalized and restored in a measure to beholding all things in principles. Now the Divine Laws picture themselves directly through their activities, these constituting the phenomenal expressions that attend the direct action of God on the plane of consciousness. Mid-heaven signifies that which is centered to spiritual ideas and principles, but in action, as indicated by the angel flying. That the angel has "eternal good tidings" indicates that Truth is in action and expressing itself from the innermost to the plane of consciousness, where vision is first registered.

The earth is the formed plane of expression, the physical domain of the world, when related to this text, though it is sometimes used to indicate a new expression of form that issues from the ideas of Truth realized. But when related to them who dwell on it, the earth means consciousness that is centered to outer form; though, included to receive the eternal good tidings, are every nation and tribe and tongue and people--therefore this message is to all expressions of consciousness in all degrees of unfoldment. All people are grouped nationally, unless they are denationalized, which is rare; and whether they know it or not, have sprung from one of the twelve tribes that were disseminated into the race to unfold as the humanity in which the Spirit of Christ could finally work out its fruit as Israel. All people have particular tongue or relation to language according to their racial unfoldment, each ego coming through all the nations and tribes and tongues, and the consciousness of the race generally, represented by people, before reaching the consciousness of Christ, the Truth. The movement of angels indicates the movement of the outworking Plan of God, therefore the texts outline specific actions of God in bringing about the fruits of Its Plan, to which the whole of this revelation relates. Until this fruit is brought forth, the Plan of God is still unformed, and Its Will is not done in the earth as it is in heaven, though it may be directly operative in the spirit of consciousness. Mortality must be offset with Immortality before the Will of God can be directly done in the earth, and then it will center to the virgins, who become the visible Throne of God among men,

7. And he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

A "great voice" is a great emanation of Intelligence as it issues from the Word; for the speaking of the Word by which the Divine Intelligence is disseminated is accompanied by an interior movement in consciousness by which the Truth conveyed is made known. This is the great voice, the interior movement in consciousness, for the angels all move in the consciousness of Christ, which as the Throne of God, is the seat of the outworking of the Divine Plan, and the central nucleus of the aspects of the Plan.

"Fear God, and give him glory." To fear God is to be receptive to the action of the Divine Plan, and to give him glory is to recognize that man of himself does nothing when the time has come for the Plan to operate, for the Father within doeth the works. One has made oneself receptive to the outworking Plan by being subjected to the Divine Will individually, so that when it assumes its direct authority at the coming of Christ, which is the movement toward the plane of the consciousness of the race of all gained in an individual consciousness in Truth, one can do nothing else but fear God and give him glory. Yet, it is comforting for the record of the Word to be made of this necessity, as the Bible verifies all the activities of God working out in consciousness in the cycle that follows the revelation of the knowledge and spirit of its Plan, as well as the prophecy leading to that revelation. To fear God may contain some fear as well as awe, this being in-

nate in consciousness of self, which persists in remnant so long as mortality lasts. But in the presence of the action of the Divine Will it is not difficult to give God the glory, for one could not produce the effects of the Principles of the Spirit, they being innate in the Principles from the Creation of the Plan.

"For the hour of his judgment is come:" Hour signifies time, and exact time when related to the aspect of Time of the Eternal Plan. This hour has come when the Plan begins to unfold, as outlined in this revelation. The judgment of God has always been associated with the end of the world or mortality, but much confusion and ignorance have prevailed about it. The judgment of God is in the operation of the Plan, though people determine their status before this judgment by what they think, say, feel and do. These are promoted by events which figure on the outer plane the effect of the working of the inner principles and laws; thus people are made to account for themselves by the attitude they take on things and conditions that arise, the condition of the heart or inner consciousness standing before the Plan of God to be judged. In other words, the judgment of each ego is his or her judgment before God, but the Plan of God working out occasions the events and conditions by which people are made to think, feel, speak and act and so judge themselves. People are judged according to their plane of advancement. "To him who hath been given much, much is required of him." Those given to understand the Truth in the degree of their advancement judge all things accordingly and so judge themselves. However, each will judge himself according to the status of his development of intelligence and love, whether it be good or evil. When the unfoldment of the Plan has reached a certain point, Judgment begins, this being the hour of its coming; and which is already in the world.

"And worship him that made the heaven and the earth and sea and fountains of waters." To worship is to adore, and to adore is to love, to love is to be devoted to, exclusive of loving anything else in the same manner. When one perceives the Plan of God and has knowledge of its unfolding Principles and Laws, it is not difficult to worship God, but this worship must become a living presence and power before one is made a child of God. This becomes the most ardent love of one's consciousness, beside which the love of other things or people is as nothing. Yet, this worship is not entirely with the heart but is with the head also, since Love is joined with Wisdom as One in the Lord. Thus to know God and to live after the ideal perceived is to express worship by which the Love of God is kindled in the heart; and the spirit of devotion is centered to seeing all things in their relation to the unfolding Plan. Thus all things are subjected to the Love of God when one discerns them in relation to God, thus offering undivided devotion to the Spirit within, even though dealing with outer things.

Heaven is the unformed, invisible realm of ideas that issue from the Word; the receptacle in which the Intelligence of the Word is deposited for further unfoldment in consciousness. Its Intelligence is in keeping with the unfoldment of consciousness. For this reason one may live lifetimes of progression without awakening to the kingdom of heaven within, for there is nothing in the unfoldment that partakes of the nature of the Spirit of Wisdom and Love. Yet, this progression is necessary to permit the unfoldment of the Kingdom within, for first that which is natural, then that which is spiritual. Earth is the formed expression of the qualities of heaven, though this form is symbolized on the plane of mortality as the world and its form of expression which are reversed to the true earth; hence the first earth, with its first heaven that is not promoted in the consciousness of truth, must pass away to permit the revelation of the righteous heaven and earth, in which consciousness can contact the Principles and Laws of the Spirit. The sea is the unformed forces of negation, the unknown to be known as well as

that known to the consciousness that has now become unknown; for the sea always has two poles, as does every other factor of progression. The sea that makes up that formerly known but now unknown to consciousness is the subconsciousness, while that never yet known because it is one with that to be known is the no-thing of consciousness. Thus the sea is associated with the feminine factor of consciousness, for during mortality she has been the Unknown. "Fountains of waters" are aspects of the sea or unknown (of the known to be) in processes of unfoldment. All is water before it is formed, though there is an element of water on the unseen side of consciousness, both spiritually and physically, that is really the "fountains of waters." We really live in these fountains, as every living thing and even the cells of the body are surrounded by water or immersed therein. Thus the body is greatly water when reduced to its elements, but we only consciously touch the fountains of waters when we touch the truths of our being; for then we see the invisible by which the visible has its being. Then it is that we worship him who made all things, the heavens, the earth, the sea, and the fountains of waters.

8. And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

It is discerned that there are movements of the Principles of the Plan (angels) that appear to take the process of unfoldment through a similar course through which it has already passed, but which bring to Light more of the Plan and work more toward its fulfilment. This repeating process is present on all planes of living, and has its identification in the movement of the Plan itself, though in reality something more is unfolded in the repetition. Thus the movements of these angels are not as new angels moving, but as a new angle of the same movement of the Laws of the Plan. They move in order, hence the second angel is the second angle of the movement of the Plan of the Law working out in keeping with the idea of the text. This is the angel that proclaims the falling of Babylon before it is fallen, for the spiritual principle lays its plan, spiritually, in idea and principle, before it fulfils itself.

Babylon means Babel which means confusion. Confusion is the nature of matter or materiality, called mortality in totality. It is that which has contaminated all nations, first within the mentality and last in the governmental realm of the race. Fornication is impurity, the opposite to virginity. It is the mixture of forces of hell and darkness progressed in the mortality of the race, and which carries with it the current of hate and wickedness. Thus its wrath is partaken of by all states of consciousness, this being necessary to dematerialize matter and to allow its energies to be gathered in live force by Christ, to be used in forming the New Order as Immortality; with which is also the rebirth of the race, for many are burned up in their own wrath and many burned out by it. Babylon is called the great because she embraces all mortality. All that people think, feel, speak and do that does not relate to underlying Principles and Laws of Life partakes of the nature of Babylon, and it is for this reason that all are bound at the end of mortality that those having the Spirit of Freedom may be forced to serve those who are bound to the low elements of matter; for by being bound to the Law, even as Christ, that which is of Christ is introduced into the forces of the world that the world may be forced to partake of the nature of Christ, or be annihilated; though the world includes the race and its forces of consciousness. The fall of Babylon is the dissolution of the material world, the breaking up of the organized elements of matter which take form as Home, Church and State in their aggregate. The fall of Babylon is necessary toward the establishment of Immortality.

9. And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, 10 he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Another angle of the Divine Law moves to perform the work by which the Plan of God can be fulfilled. This is the third in the order of the Divine Laws. A "great voice" signifies a movement of Intelligence of Truth, that which is Divine in import. This voice declared judgment for certain conditions, though these conditions are primarily forces within the consciousness, but since these have made forms of themselves on the outer plane, they relate to the outer as well. For in the final action of God at the end of mortality, the introduction of the Powers of God into the bodily domain causes the spiritual and the physical to be so inter-related that it is difficult to say where the one begins and leaves off. To worship is to adore, to be devoted to, to offer one's love in that direction; though this love offered in the direction of the beast and his image is necessarily the love of the flesh.

The beast and his image pertains to the current of sensual force that has been developed in darkness or matter with the outworking of the Light in its relation to the Plan of Life. The image is the impression that has been made in the darkness, and pertains to the mental and the physical thing, for all outer things are first formed on the plane of mind where they have their existence in keeping with the Light or with the darkness. The totality of the beast is the forces of matter or those adverse to Christ, the Divine Light and Love, hence is Satan, the Adversary. Satan is the lord of the world. The world, in totality, is the image of the beast, for it has been built upon the unfoldment of the forces of Light that were lost in matter and worked out as mortality. Those states of consciousness, or those forces of consciousness of a state of being (existence in mortality) that worship the beast and his image, receive the mark of the beast on the forehead or upon the hand. The forehead pertains to the intelligence, and when related to the beast is the fleshly intelligence or that developed on the plane of the senses, apart from the Light of the Mind and of the Spirit. The hand pertains to the expression of love, and when related to the beast, pertains to the sensual love. Thus intelligence and love move along together in the evolution of the race, even on the sensual plane, man always doing outwardly in keeping with the inner conviction, whether that conviction be in Light or in darkness.

"He also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger." This is to say that consciousness that bears the mark of the beast and his image, either on the forehead (intelligence) or upon the hand (will of doing which is primarily the feeling force) will be made to drink, when this third angel moves, of the wine of the wrath of God. To drink is to absorb. This absorption takes place in a psychical manner among those bound to the plane of the world, though it takes place by spiritual means among those who absorb the action of the Holy Spirit, and drink of the blood of Christ. Every spiritual principle is objectified on the plane of matter, though reversed in its potency and power, being in the darkness; but this is not to say that all things on the material plane have back of them a spiritual counterpart; for the multiplication on the plane of matter of forces of darkness produces the world that is not of the Father, hence not the objectification of spiritual principles and laws. This world reflects something of the Plan of God but has no connection with the Plan, not partaking of its nature or purpose. Thus, that which moves in the outer plane of the world at the end of mortality that has spiritual significance

moves because a spiritual principle has moved; but many movements of forces of the outer plane have their impetus from the movement of the inner principles and laws in a purely reflective way, and are without spiritual significance, For this reason one must know the principles underlying movements to properly interpret the things on the outer plane. There is no Truth in relating outer things to inner principles, though this may be used as a means of mental development, as it has the last century; but when principles are known they will declare themselves and that which relates to them. The transposing of outer things to inner forces and ideas is a part of the mental unfoldment of egos seeking to understand the Plan of Life, but is without Truth until consciousness has been purified and regenerated enough to receive the movement of the Principles and Laws of Being; though all things serve as means of unfoldment, either in light or in darkness.

The "wine of the wrath of God" is the energy of the Spirit that is repulsed toward that which is opposite to the Wisdom and Love of God. The wrath of God issues from the Love of God in action; for that Love moving toward that which is opposite to it, (those in the adoration and love of the beast and his image) becomes in nature opposite to itself, even as it did from the foundation of the world. The Love of God penetrates all things for all things have been subjected to Truth (Wisdom) by which the Love of God has been gained. The wrath of God is very necessarily functioned by one in the Love of God, these movements of the angels being within the consciousness gained in Christ, which is the Throne of God and the seat of the action of the Plan of God. The wine, associated with Christ, is always the energy of Divine Love which is one with the Divine Life, though when associated with the wrath of God is seen as that energy of Love that is moving toward the world; hence, toward those in devotion to the beast and his image, and who have the sensual knowledge and will or love developed on the plane of the senses. The movement of the "wine of the wrath of God" in the direction of these forces of consciousness is for chastisement; and since all partake of the mortality of the world to some extent, all are affected by this movement, according to their state of unfoldment. Thus, Christ comes, and renders to each man according to his works.

"Which is prepared unmixd in the cup of his anger;" This is to say that the wine of the wrath of God is prepared unmixd in the cup of his anger. To be unmixd is to be pure; hence to be pure wrath it must have issued from the pure Love of God. To be pure is to be uncontaminated by the forces of the senses. Since one functioning the wrath of God is functioning the Love of God, as Christ, the energies of the senses have been annulled in the conscious gaining of Truth. Thus the wrath as repulsion to untruth has been prepared unmixd in the cup of the anger of God. Anger is akin to wrath, but when related to God is principled repulsion, which hate originally is. Hate, the opposite of love, is a characteristic of that which is opposite to the unfolding Plan of God, hence to mortality. All in the love of the world, in which love is the will of materiality, are chastised in this movement of the Divine Laws (Lord). The cup, mystically, is consciousness conformed to Truth, but relates to Woman, the Principle of Divine Love. Where the Truth is prepared there is the united Wisdom and Love of God, unmixd with the forces of the world. Hence, the introduction of the pure repulsion or wrath of God toward the race comes when all things are judged to the Truth that has already judged all things individually. At the second coming of Christ, functioned in the Woman Principle of the Word, She is the cup in which the wrath of God has been prepared unmixd with any other force. The anger of God is that righteous repulsion that is directed at all opposed to the Plan of God, but it contains the original fire principle of the Word that makes the wrath an anger, instead of being a cold repulsion; yet, compared with the passions of men it is cold, for it burns

with the zeal of the Lord to accomplish the Plan of the Father. Christians have been confronted with this righteous indignation toward that which is unjust and inhuman, without being angry after the manner of men, though necessarily, without the attainment of the Divine Love, it only symbolized this principle and thus the anger was not unmixed, but rather mixed with the forces of the senses not yet redeemed.

"And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." It is to say that this movement of the Divine Plan is not without the attendance of the spiritual qualities and forces represented by the presence of the holy angels, and the Lamb. Thus it is written, that it is given unto the angels to gather the tares for burning, as well as the wheat that is carried forward to the Order of Immortality. "Fire and brimstone" associated with the forces of hell, are figuratively used in scripture to represent that which arises from the darkness of consciousness. But with the movement of the forces of darkness, there is also the movement of the forces of Divine Light as the holy angels, and of Truth, as the Lamb; for the movement of the Light of the Divine Intelligence causes the movement of the darkness also, which must be of an opposite nature. To be tormented is to be anguished, but this must be on the inner planes of consciousness, though discernible by the consciousness as a suffering that is not as a sick man.

Since the spiritually progressing come under the fiery trial of the Lord first, they undergo the transition outlined in these texts first. Primarily, the consciousness of Christ is first turned through this mill of Forces, and then those who are Christ's at his coming to them; then cometh the end, when the forces of the world and those in the worship of the beast and his image are brought under chastisement--which partakes of the outer nature principally, but in the degree of the advancement of mortals may also partake of the outer aspect of the inner Plan. Thus people will undergo conditions that are occasioned by the operation of the Divine Plan, but which may be brought on by outer means and people, but who are unable to help themselves from enduring what they must by which they can be reborn. This is a torment but it is for their advancement, if they can advance, and for their transposition if they can be transposed; or for their annihilation, and breaking up, if this is their necessity; for all things of the Lord work to complete and fulfil the Plan of God, dealing with all forces as belonging to the light or the darkness.

The spiritually progressing may be sustained by the known spiritual qualities realized and made a part of the consciousness, which invite a greater action of the "holy angels" or movement of Divine Intelligence; as well as partake of the presence of the Lamb, as Christ, because of their love and devotion to the things of the Spirit. The transition from the mortal to the immortal plane is attended with suffering according to the Will of God, and which suffering may also stir up the forces of darkness and produce material discomfort--for primarily, the movement of the Qualities of the Plan of God, reversed to the plane of matter, became the energies that were later called disease. Hence, the movement of the forces of disease, deep and hidden as forces of mortality, is not uncommon when the time has come for the Qualities of the Divine Plan to penetrate the plane of darkness or matter. For this reason we are commanded to render unto Caesar the things that are Caesar's and unto God the things that are God's; dealing with the natural according to its controlling laws, and with the spiritual according to its controlling laws. There is a spiritual healing and there is a natural healing, but the author of both light and darkness is the Source of all intelligence; though it must of necessity partake of the nature of the Light of the Divine Intelligence and of the light of the mind of humanity.

11. And the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whose receiveth the mark of his name.

This text has been interpreted to mean that people would be thrown into a hell and forever conscious of their sins, all of which have been concocted in the ignorance of the mortal mind for selfish purposes--usually to promote the religions of the world, and to enrich the coffers of the churches with the offerings of people who could not become converted, because not evolved enough to permit it. The text pertains to the truth of the eternality of hell, as a factor of the Creation, and which is replenished by the gathering of the material forces at the end of mortality among those in devotion to the Satanic energies and the forms of things made in the world. These forces in state of nothingness become the energies of hell that make up the "smoke of their torment that goeth up forever and ever." The smoke of their torment is the evidence of their burning. All forces carried back to hell have no rest day and night, for they are in continual agitation, if not on the outer planes of consciousness, on the inner planes that relate to the Laws of God. Even when mortality has closed, these forces become a smoke of remembrance of this planet, but aid in the formation of another mortality in another mortal planet; for all unfolding forces of the Plan of God must first pass through this phase of progression.

People may through regeneration and spiritual birth be separated from the forces of hell, but the forces of hell remain forever in relation to the Plan of the Creative Mind; and since this revelation pertains to that Plan and its outworking, it must be interpreted from this inner domain and not as from without; though discerning the inner Principles and Laws, one may see how they work out in the without and also relate outer things to them, when their movements have been witnessed. That has rest that comes to cessation and is transposed from one plane of being to another, as from mortality to immortality; but that which belongs to the plane of darkness never rests in either its light that is darkness, or in its darkness (day or night). The understanding of this text will show that people not conformed to the Plan of God for Man are only aggregations of forces of consciousness, but are without being; hence, when dealt with in the Divine Laws in the outworking of the Plan of God, forces are dealt with and not people, except in the personal sense, which too passes away for it is only something that has been set upon the unfolding forces of mortality. In the aliveness of mortality, people suffer anguish and chastisement, but when the "smoke of their torment goeth up" it is the smoke of remembrance that is as a scroll carried back to become the beginning of another mortality's unfoldment.

12. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

The saints are described as those who keep the commandments of God, and the faith of Jesus. Commandments pertain to laws, and to keep them is to have gained obedience to them. Obedience to the Laws of God makes one a saint, one that is unfolding the spiritual nature and being. These have the faith of Jesus. Jesus, meaning "God with us," is the evidence of the action of God in the consciousness, which is the works of faith by which the faith in Jesus is proved. But unless the saints attain to the consciousness of Christ, the Truth, whereby they become gods and goddesses, they need to have patience in their unfoldment for they cannot perfectly understand the Plan of God. Hence, they cannot understand this revelation, so need patience until it works out and they are taught the Truth. Though they have a great advantage that when the Truth makes itself known through

its being, they can more perfectly discern the Truth and so receive the fruits of their patience and the works of their faith.

When the time has come for the chastisement of the Lord to occur, and the hells to be gathered, those who make themselves ready to receive the action of God, through Christ, have arrived at the time of their patience and their faith. For, not having the concepts of Truth, they may fall away at the time of the suffering instituted for their redemption and regeneration. Thus having kept the commandments by which they gain knowledge and love of the things of the Spirit, they are admonished to be faithful unto death that they do not lose their crowns. It is a sad thing for students to lose their crowns at the final act of mortality, and have to come through another mortality because they fall away from the Truth. Yet, some students fall away with perfect nonchalance as though they have done something extremely smart. Yet, if they have not the devotion and understanding that will make them cling to the things of God and Christ, regardless of the chastisement and suffering instituted for their redemption, they are not capable of full fruition; but if not gathered as the first fruits of God and Christ, they can make up that great group, so great that they cannot be numbered, who put on their white robes of righteousness through coming through the tribulation that must of necessity attend the end of mortality and the establishment of immortality.

13. And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

Heaven is the realm of spiritual ideas, and the voice from heaven is the emanating intelligence that makes known the things of God and the outworking Plan. To write is to make a record on the outer plane, and thus the tendency and necessity of making records of what the Spirit has worked out, of the intelligences conveyed by Its unfoldment as books, writings of some sort, and literature of a spiritual nature. It is not that God requires this but that the race requires it, but it is a service to God to carry over to the race what God has made known to anyone, that others having this enlightenment, to which they are led, may not have to pioneer through again unto the finding of the knowledges of the Plan of God. All on the material plane partake of any invention because it is carried over to the plane of the all. It is vastly more important that all on the plane of the race may have an opportunity to partake of the revelation of the Intelligence of the Word, with which is its being, that they too may, in their time of unfoldment, receive that which the one first unfolding the intelligence and being received. "He that receiveth me, receiveth Him that sent me." To receive the words of Truth is to receive the Truth that produced the words, when consciousness is able to receive it. But if the words are not recorded, those who are in the without and must be taught from that plane, would not so easily receive what has already been made known. Thus the work of carrying over to the outer plane of the race of the things of the Spirit, revealed as Intelligence, is an imperative part of the service of Truth; even as the writing of this revelation for service at the time of its unfoldment was imperative at the time it was given to John, the recorder; and which now serves, through its resurrection and actuality, to quicken the Spirit that gave it, as well as those in devotion and understanding of the Spirit and its outworking Plan. The writing of these records is a universal service, though individuals in the times of their unfoldment will contact that which aids them in understanding what is working out in their lives and affairs; and so are given the benefit of what has gone before, because a record was made of the experiences and outworking of the Divine Intelligence and Love.

"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." The dead, who die in the Lord, are not the dead in sin and mortality. All are dead in trespasses and sins who are born into the material world, though they may, through repeated births attain an aliveness in sin that will enable them to complete their course in sin and die to it. When people die to sin they are ready to become alive in the Laws of the Spirit. The totality of the Laws of the Spirit is the Lord; therefore, to be dead to sin and alive to Christ is to attain to the Lord, or the government of the Divine Laws. But to die in the Lord one must be alive in the Lord, hence the death in the Lord is the spiritual death. This is the likeness of the death of Christ, by which one attains to the likeness of the resurrection. To die in the Lord is to give what one has gained in the Lord in service to all, which is to come under the authority of the Divine Will and serve the Divine Cause among men. From henceforth, implies a certain time. This is the time of fulfilment that can come only at the end of mortality, or at the time of the fulfilment of the principles of this revelation given to John.

To be blessed is to receive the goodness of God that accrues from the operation of the Divine Principles and Laws in the consciousness. It is at the end of mortality that those who endure to the end, and who are faithful even unto death, can attain to the capacity to die in the Lord; therefore, they attain to the capacity to reap the blessings of God, for they no longer act in the will and might of the self, but rest from the labors of making a man, that have been common to mortality. Then it is that "their works follow with them," for they can never lose what has been gained, but are embodied from lifetime to lifetime in immortality in the fullness of advancement gained, when conformed to the Lord or Laws of Being. The immortals are not the eternal man, who is not subject to birth or death, but will be born, though under a higher law of birth. How long immortals shall live or how they shall be transposed from one expression to another is yet unrevealed, but it is very evident that the Laws of God governing the immortals will not be as their government in mortals. Mortals come into living through birth, progress, die and lose consciousness of all they ever were, and re-embodiment and have turned over in one lifetime what may have been working out, but unfinished, in lifetimes before; hence they are always thrown into confusion for they have no sequential and harmonious unfoldment, as will the immortals.

The labor of making a man belongs to mortality; hence to rest from their labors is to rest from mortality and all its forces. The works pertain to what the consciousness is in planes of development, and these follow with the ego when he or she can die in the Lord; thus the spiritually unfolding will go from glory unto glory without losing what has been gained in a lifetime of expression. In this way, they all the more quickly reach the nature of eternal life, in which they are as God, omnipresent in consciousness and being. What the Spirit saith is the Truth, though its saying is through revelation, inspiration, impression and actual outworking in the consciousness of principles that can be unfolded and made known through their being. This text has been used as a funeral one, implying that those dead in sin could die in the Lord, and that the goodness that people have gained would remain with them. Mortality breaks up and forces are distributed to the planes of spirit, soul, mind and body, the egos most advanced and dominant on these planes taking unto themselves the gains made. Thus one sows and another reaps on the mortal plane; but on the plane of the immortal, one sows and enters into his own harvest from age to age, because anything established in conformity to the Divine Laws (Lord) is forever. Yet, this is said only of those who die in the Lord, which relates to the first born group of egos and not to the entire race that is only promised to humanity, through an action of Divine Will at the end of mortality.

14. And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle.

To see is to mentally perceive, while to behold is to look upon the manifestation of that perceived. A cloud signifies that which is formed on the heavenly plane but not necessarily formed on the plane of the body. Being white, it relates to purities aggregated on the plane of consciousness, which is as a cloud to the outer nature of man. Christ comes on a cloud from heaven, but this does not mean a cloud in the skies; but out of the aggregated qualities of substance from the spiritual domain of being. To sit on a cloud is to rest, not be active, as one who has attained a spiritual completion of advancement and rests for the next act. The one sitting on the cloud is like unto a son of man, but is not the Son of Man. One like unto a son of man is the likeness in the Word and not the image. The Likeness is the Feminine Pole of the Word while the Image is the Masculine Pole.

The second coming of Christ, to which this revelation refers, contains all worked out in the first coming, and is in reality a continuation of the action of God to complete Its Plan. This action is always masculine, but not as relating to sex or gender, but as relating to power expressing. Expressing power is always masculine in nature, while influences from the inner domains of consciousness are always feminine in nature. Thus the one like unto a son of man is referred to as he, "having on his head a golden crown, and in his hand a sharp sickle." The head typifies Intelligence and the hand the power of Love in expression. That the hand holds a sharp sickle implies that the time of harvest is come. Since the angels of God reap the harvest, the end of mortality coming through an operation of God, the revelation shows the many expressions of the angels or angles of the Divine Plan in operation.

The "golden crown" signifies that intelligence has been gained in substance; gold typifying substance or that which is substantial. A crown on the head signifies that Intelligence has reached its highest point of advancement, this being the point where the rulership of the Lord, or Divine Laws, is set into action. All that is to be manifested is first complete in substance, the essence of the Truth realized, Truth being the result of the union of Wisdom (Intelligence) and Love. The Unknown, the totality of what is to be, is as a cloud, but is white or pure in essence, ready to be used in service to the furthering of the Divine Plan among men. While all the angels are movements of the Divine Principles and Laws from the Central Throne of Being, or from one attained in Christ, these movements are distinct to perform certain services, though all working together to manifest the fruit of the Plan when the time has come to harvest the result of its operation.

15. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap; for the hour to reap is come: for the harvest of the earth is ripe.

The other angel is always the counterpart, or the positive of the negative, that causes any action to take place, for the spiritual cannot move toward the earth or visible plane without a corresponding movement from the plane of the visible. Otherwise, God would be arbitrary in Its Laws, and an automaton, and there need be no relation of God and Man. Man would then be a puppet and subject to the supreme authority of God, whereas in Truth, the supreme authority of God operates by means of consciousness gained in Christ. It operates from Christ, but through Man as the agent of Christ. By Man is meant consciousness in a union of the Male

and the Female poles of Being, hence either a man or a woman. Because of the nature of the Divine Plan, the actions of God cannot take place without consciousness conformed to their requirements, the totality of these requirements being called in the first coming, Jesus, though in the second coming called by the New Name of God and of Christ that characterizes the nature of the Feminine Pole of the Word, with which is the Masculine; for the Man is not without the Woman in the Lord, nor the Woman without the Man.

The "temple" is the consciousness in which Christ abides, therefore this angel is the one that moves from without, while the one sitting on the cloud is the heavenly counterpart. However, the text shows a readiness on the part of consciousness for the harvest, though in reality this readiness is determined from the plane of the spiritual Principles and Laws. This is to say, that when God has anything through which to act, of Its own nature, It acts. Yet, for an absolute action of God, the whole nature of mortality must be subjected to Truth, and Christ identified in consciousness, for it is in Christ that God acts, though Christ is embodied in Man (Man or Woman; Imago or Likeness), though in Christ the two are One, as Image-Likeness, Male-Female. The "great voice" is the emanating intelligence of Truth that invites from within the equivalent of that which has been attained in the without. Hence, it is as though the outer domain of consciousness, centered in the Truth, commands the angel that sits on the cloud.

"Send forth thy sickle, and reap; for the hour to reap is come." This is the challenge, as it were, given by the outer domain of consciousness to the inner, though in reality it is the within that directs the readiness and attains the time of reaping. To reap is to gather, to harvest, to gain the fruit of the seed that has been sown. The Christ Seed, given for the life of the race, grows through ages of progression to produce the fruit of itself as the first-born to gain Christ; which in turn is given for the life of the race on the plane of the earth (the former sowing being from heaven), this producing at the end of mortality the consciousness that has unity of heaven and earth, or spirit and body, that as Likeness of the Image contains the Image but in a fuller unfolded manner. Hour implies time, as men measure it. Time is an opportunity in which consciousness can be unfolded to conform to the Principles and Laws of the Plan of God, introduced from the foundation of the world to produce its fruit of godliness. It is not that God is cognizant of time, but that Its Omnipresence registers on the outer plane as time. Thus certain movements of God occur at certain time, as men measure time. Revelations in 1922 showed that time to God is a measure of exactness in omnipresence. That twenty seconds to twelve means that and not twenty-one seconds, so exact is the action of Divine Principles and Laws. This exactness has given rise on the plane of the manifest to mathematics in all its science, as well as to promptness, frankness, ability to think and do now. The more one can live as unto the Lord, as respecting time, the more one can contact omnipresence. The writer has always said, that the only gift to mortals is Time. That Time properly used and appreciated will produce on the manifest plane all else that man may need, and at the same time relate him back to his Source of Being, Omnipresence Itself; that the waste of Time is the seat of all waste and lack.

All spiritual principles symbolize themselves on the plane of the manifest in the material world, though when directly expressing on the plane of form are not symbols but objectifications of themselves. This latter condition is present after the movement of the Divine Plan and its Laws to fulfil itself; though symbols appear at the time of this movement to indicate to those who are taught in the without that something new and different has entered into the race. The choosing of the sickle by the communists is such a symbolical reflection of the fact

that the time of the harvest has come; and the extension of its influence throughout all nations also reflects that the harvest is world wide. A reflection is a shadow that is cast by the shadow, while a symbol is a shadow that is cast by the movement of a principle to objectify itself. So it is not to say that the communists connect with the operation of the Laws of the Plan but reflect from its objectification the spirit of the Plan. But since all reflections relate to the material plane, the use of the sickle by the communists is for destruction, without any capacity to build in conformity with the Plan of Life. The communists are destroyers, and the fruit of darkness and evil, or the children of the devil at the low points of unfoldment, and register destruction in violence and force. The destroyers at the high points work with the mentality of the mortal mind, and resort to trickery, subtlety, deception and dishonesty, in a self-righteousness that centers to temporary good; but which good is actuated from the evil premise of their consciousness, the evil embracing all not in the Light, however apparently in the light it may be; but the light that is apparent is darkness at its high points of development. Thus the destroyers have two poles of expression in the world, both using the sickle of destruction, though one side attempts to control the lower side so that destruction may not involve all things and overthrow the conditions of civilization at the end of mortality.

"For the harvest of the earth is ripe." The harvest of the earth is inwardly the humanity gained from the inhumanity, though when the humanity is Christed, it is the fruit of the Christ Seed, sown from the foundation of the world. It is to say that when the Divine Plan has fulfilled itself as Truth gained, that introduced from the Unknown to be Known is ready to be harvested, and another action of the Unknown moves to make itself known. It is as though the gaining of the Unknown constitutes a problem to be solved, and when the solution is gained, another problem is entered to be solved. The earth pertains to the formed plane of consciousness, hence is inclusive of the body, though relating to the formed expression of the qualities of the spirit, soul, mind and body. The harvest is ripe when the seed sown has produced its fruit. If harvest did not occur at this point retrogression would set in, as respecting the progression of the race, and it would fall into chaos and hell; but the Divine Laws provide for the reaping of its own gains and the further sowing of the Seed of the harvest for a fuller unfoldment of its Plan and of the race. The harvest is attended with the principle of translation, whereby mortality is changed to the potential capacity of immortality, though this involves the reduction of mortality to elements of nothingness and the formation from this naught of the impression of the Divine Plan later to be unfolded. Thus this mortality does not become immortal, but all must be changed or transposed. The reduction of matter to its elements and energies, is the means by which the Qualities of the Spirit may carry themselves forward and thus manifest themselves in the times of their harvest, according to the Divine Will and Purpose.

16. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

It is to say that when the outer domain of consciousness is ready, this readiness being in a consciousness conformed to Christ, the Truth, the inner correspondent of this domain can act to accomplish the purpose of God and the fulfillment of the Divine Plan for that time. The reaping of all consciousness of mortality in one ego, so that it is subjected and reconciled to Truth, or Christ, is the opportunity of God to prove up mortality in all and to bring all forces to accounting. Thus it is through One that salvation enters into the race, though this One includes all, being Christ, to which all of the earth or formed plane is

subjected. It is through bringing all forces of spirit, soul, mind and body to conformity to Christ, the Truth, that the standard is set up to which all states of consciousness must be conformed. In God-Mind there is only one spirit, one mind, one soul, one body, therefore the forces of one ego in these departments of consciousness, conformed to the Truth, is the necessity of the subjection of these departments of consciousness in all. One ego gained in Christ, the Truth, has passed through all phases of racial development, hence includes in itself all forces in subjection; though in the Law of Universality, all gained in the One must be disseminated to the all, that all may in their time and order of unfoldment be subjected to Christ, the Truth. In this operation, which comes at the end of mortality, the Judgment occurs, whereby each is rendered unto according to his works or state of development, as well as receive the standard to which all is to measure. For the judgment of one is the judgment of all, and the entering of the demand in the Divine Law that all conform to a prescribed Standard that is approved of God, else the Universal Law could not move to perform the works of Christ and to close a cycle of unfoldment.

17. And another angel came out from the temple which is in heaven, he also having a sharp sickle.

There are two poles of the operation of forces, positive and negative, on the plane of the earth or formed state of consciousness in which is the temple. The temple is in heaven or within the spiritual domain of the consciousness, but the harvest to be reaped is in the earth or formed plane, hence the without and the within must be as one to permit an action of Divine Laws. The two angels, with the sharp sickle, represent the two poles of the movement of the Laws in the earth, for when the angels come out from the temple they come onto the visible or formed plane of expression where the harvest is to be reaped. In other words, there are always three in relation to the Divine Laws, the One and the two, these making up the proverbial trinity. The One is the innate Principle in the Unknown (cloud) and the two from the temple the two poles of the Law that operate to make what is in the One enact itself. While every movement of Divine Intelligence causes an opposite movement to itself, this opposite movement is always through two poles of expression, the positive and the negative, or the male and the female. Yet, when this movement is from the temple of the spiritual domain of consciousness, there is no opposition in the outer domain for the Divine Laws move to fulfil the Plan of God; for in a consciousness in which Christ is identified, there is no will other than the will to do the Will of God, which is the Spirit of Divine Will itself. It is the primal Likeness or Unknown of God as Its Feminine Pole, and its two aspects of action that are referred to in this action of God to gather the fruit of Its Plan. These three angels are the three degrees of the Word in action.

18. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Another angle of the Divine Laws is represented, that which pertains to translation, for the angel that has the power over fire has the power to translate the forces of mortality to their equivalent spiritual essences, to which nature they must be to be acceptable for use in the operation of the Divine Plan. First, they must be reaped by the sickle, (which typifies the power to gather the harvest) to make all things count for the spiritual, for it is the gained spiritual result of all phases of mortal progression that permits the time of the harvest to come. Yet, with this is also the power to translate from the material to the spiritual premise, as well as the power to translate that gathered or reaped in the will of

the spiritual to its divine quality, as the Divine Will requires it. Fire is a fundamental Principle of the Creative Mind, and pertains to the Spirit Itself. Fire to Spirit, Water to Soul, Air to Mind and Earth to Body make up the four fundamental elements and departments of consciousness, respectively, of the Creative Plan. Fire being fundamental is the Power of God to utilize Naught to yield the impetus of Its own Plan to be unfolded, though this Naught is gathered through the Law of Translation at the ends of cycles of mortality. This is not the fire of hell, but the Fire of the Lord, the power of Being to be and to use all things for Its purpose.

"And he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." "I am the vine; ye are the branches." That the angel with the sharp sickle (though two angels, they are referred to as one angel because they are the two movements of the one angel or angle of the operation of the Divine Plan) is ordered to gather the clusters of the vine, indicates that the spiritually unfolding are first harvested. This is borne out in scripture that shows that the fiery trial comes first to those in the church, or who make up the consciousness of the Spirit. The fiery trial is the necessity of transition from mortality to immortality, with the tribulations incidental to the end of the cycle of mortality. Grapes spiritually signify the fruit of the vine, and being the source of wine, are associated with the blood or Love of God, of which Christ is the totality. Until the first fruits unto God and Christ are gathered, the fruit of mortality as to a reborn humanity is not gathered; though the text pertains to the spiritual action of the Divine Laws that must of necessity precede the final proving up of the race. For this reason, those who make up the Church, or the members of the Body of Christ, come under Judgment first, though this is more spiritual than material for they are in the dominance of the spiritual advancement. Yet, their completion and manifestation are one with the rebirth of the race, and the fulfilment of mortality for the race and the establishment of immortality.

That a sharp sickle is sent forth implies a movement of Divine Intelligence, that is sent from the throne of Truth, not as through the will of Man or Woman but as through the action of the Divine Will. This action of God as well as others result in spiritual experiences to one functioning Christ, which are in epitome the totality of what is to be done in a group; for unless the Divine Plan functions first in its own domain it would have no being; hence it must be in the domain of the spiritual in order to be in the domain of the earth or formed plane; and it must be on the formed plane of the earth that is the without of the heavens, in order to have actuality on the plane of the world, to which most of the race is centered. The going forth of the Word of Truth is as a sickle toward all that is not conformed to Truth, it being the two-edged sword that moves in every direction to keep the Tree of Life, as recorded in Genesis; though then it is referred to as a sword and not a sickle. The term sickle is used to indicate harvest and reaping, hence fulfilment of an action of God. This fulfilment comes at the end of mortality, though its Plan had its implantation from the first coming of Christ in the earth, into which domain it had not yet been made operative. Yet, it is at the end of mortality, through the second coming of Christ that the Plan is brought to fulfilment.

19. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God.

The speaking of the angel is the movement of the Intelligence of the Word, therefore when it moves to perform a certain function, that function is performed at once in Spirit. Time may be needed to see the outworking on the manifest plane of such a movement, but it does not enter into the operation of the Plan. Thus, when the angel is bidden to send forth the sharp sickle, the sickle is cast into the earth. That the sickle is cast into the earth or formed plane of consciousness does not mean the material world, but the consciousness that is back of that world, in which the harvest of progression is gathered. The vintage of the earth implies the nature of the fruit, the type of it, it referring to the fruit of the Spirit that is first gathered; but which gathering causes also such activity on the plane of the world as to bring an end to the material progression of the race. For the movement of heaven, earth, and the world is as one, through the coordination of these three in the consciousness of the one sitting on the cloud; or in the midst of the gathered substance of unfoldment.

"And cast it into the winepress, the great winepress, of the wrath of God." The winepress is where the grapes are pressed to yield their wine. The grapes signifying the fruit of the Spirit in those who have attained to something of the intelligence and love of the Divine Principles and Laws, it is to say that those having the fruit of the spirit are cast into the winepress of the wrath of God. In other words, when the Divine Laws move from their own domain in consciousness conformed to themselves, and their energies of Love carry out toward the earth or manifest plane, the opposite of Love arises as the wrath. This wrath is the Fire Principle in action to translate the elements of matter into their spiritual equivalents, or rather to free the spiritual energies from their embodiment in matter, as well as to reduce matter to its energies of nothingness for use in the fulfilment of the Plan of God.

The great winepress is the agitation of spirit and matter incidental to the necessity of both yielding the fruit of the Spirit. It is the mixture of the Qualities of the Spirit with the elements of matter, as well as incidental to the introduction of the Unknown into the Known by which the pure Fire Principle is kindled. This Fire is the wrath of God, the original Fire of purification and regeneration. The wrath and anger of mortals are reflections from this original Principle, but are exactly opposite in nature, unless they arise because of repulsion to injustices and dishonesty when they may be a human reflection of this Principle. The great winepress of God is active only at the direct action of God among men, and is the Root Cause of all agitation, hate, antagonism, and warring conflict that arise at the end of mortality to destroy the materialism they have built up so that the fruit of the Plan of God may be revealed. Yet, those actuated by anger, hate, and warring elements have no connection with God, but are as darkness moving in keeping with the movement of the Divine Light and Love. Yet, all things serve God in the fulfilment of Its Purpose, directly or indirectly. The direct service is in relation to the spiritual, the indirect in relation to the material.

20. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

That the winepress was trodden without the city, implies that it carried over to the plane of the world and was outside of the consciousness of Christ; though having its impetus from the movement of the Divine Love which Christ is, and which moves in service to God to fulfil the Divine Plan. To be trodden is to be put under the feet, which symbolically pertain to the wills of men and which characterize the nature of mortals. Blood also relates to the material plane,

when associated with the without. Yet, blood is the solidification of the energies of the Spirit on the plane of the body, and the idea suggests the formation of the Qualities of the Spirit, since the blood came from the winepress into which the grapes were pressed. In other words, the new form is coming forth from the winepress of the wrath of God, in which the formed elements and energies are undergoing translation. Wine is the spirit of life, while blood is the form of life on the plane of the earth. Since the winepress of the wrath of God is in consciousness, in which the action of the Divine Laws is taking place to fulfil the Plan of God, it is from the Christ Consciousness that the blood is formed, this being the spirit-energy of the immortal state of being. This energy also penetrates the consciousness of the race in the action of Universal Law, impregnating all who can receive it with the capacity to be either spiritually born or to be reborn; for the action of God produces the heavens and the earth, or the spiritual and the human fruit.

"Even unto the bridles of the horses, as far as a thousand and six hundred furlongs." Horses typify the life of the Spirit on the natural plane. Blood is the formed expression of the spirit of life on the natural plane. Bridles are means by which horses are governed, and relate to the mouths and heads of horses. The blood comes only unto the bridles, or to that which relates to the physical rulership of God, that as the blood is the carrier of the Spirit of Life. The winepress of the wrath of God, by which the wine or spiritual energy of Divine Qualities is made to take on the form of blood or life on the physical plane, is the whorl of forces of spirit and matter, set up at the time of the harvest; when the spiritual is transposed to the plane of form, and the material is transposed to the plane of spirit-energy of the nature of matter. This spirit-energy of matter is hell-energies, though when controlled by the Fire Principle of God is as wrath to the Love of God by which both heaven and earth, or the unformed and the formed planes of consciousness are changed.

The term, "a thousand and six hundred furlongs," applies to distance or space. Space is physical limitation of Omnipresence and is provided for at the same time that Time is outlined; the former showing the physical expansion allowed in the Plan of God to be worked out, and the latter the mental and soulful limitations set upon the inner consciousness and its unfoldment within a prescribed cycle of unfoldment. 1600 is one, six and two ciphers. One is the all, the beginning and the end, while six represents the movements through which all in the one passes to become completed and brought to harvest. The harvest on the outer plane of consciousness is two naughts, the heavens and the earth that pass away to make way for a new heaven and a new earth. Some translations speak of furlong as "stadia" meaning a running course, which in relation to the Divine Plan implies a certain revolution of the Divine Laws to fulfil the Divine Purpose and bring forth the fruit of the Plan. In this case, the running course represented by 1600, would be all in mortality brought to the subjection of Christ, the Truth.

Chapter XV:

And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, which are the last, for in them is finished the wrath of God.

It is great and marvelous that God can use the so-called inharmonies and discomforts, as signified by plagues, toward the fulfilment of His Plan. Yet, these are angels that have the seven plagues, hence they have their issuance from the heavenly or spiritual plane. These angels are the objectifications on the plane of matter of the seven principles of Being; for the seven principles are reversed in their nature when operative in darkness that is opposite to the Light. That they are angels implies that the darkness has come to the light, though the

light of the darkness is darkness when contrasted with the Light of the Divine Intelligence. Yet, every principle of God working out among men takes on the nature of darkness and becomes as a plague to men. Even the operative spiritual principles, in a consciousness conformed to them, bring suffering that plagues the consciousness, though this suffering being of the nature of the suffering of Christ. Suffering, which the plagues signify, breaks up the energies of matter and reduces them to a state of disorganization, which in the presence of the Great Organizer, Christ, can be formed into new expressions, compatible with the further unfoldment of God's Plan and of Man. The wrath of God does the work of breaking up the elements of darkness and matter or the formed plane, since this plane being opposite to Love can be reached only through that which is opposite to Love, that is, the wrath. There is a finishing of the wrath of God, but this is also the finish of the dissolution of mortality, and the revelation of the translated result, that is, immortality. God moves in sevens; hence the seven plagues, which are the last, are the seven actions of God on the plane of matter or darkness that conform to the actions of the seven angels on the plane of Light; though every action of God in the fulfillment of the Divine Plan precipitates its next action, until the Plan is finished. These seven angels, with the seven plagues, arise from the winepress of the wrath of God, as seven destructive powers, but a destruction that permits the establishment of that which issues from God as the New Order or Immortality.

2. And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God.

This is the spiritual perception that attends an action of God, for what is to be worked out on the manifest plane must always be fulfilled in Spirit before it has consciousness of being. Sea signifies the negation in which anything is formed, and that this is a sea of glass signifies that consciousness is able to receive the action of God in its substance. The sea of glass is the substance-essence that is without form but is as it were a transparency before God to be used by which a new form can be manifested. Figures of words are used to convey spiritual ideas and principles because consciousness cannot directly grasp the ideas and principles mentally and spiritually; though today we use few figures to convey knowledges of the things of the Spirit because consciousness has become impersonalized to receive them directly and to spiritually discern the things of the Spirit. That the sea of glass is mingled with fire signifies that the positive action of Divine Will, as the fire, is mingled or mixed with the negative negation of consciousness, gained in the substance of Truth, by which a new form of expression can be manifested. However, this can pertain only to those who relate to God and Its Plan and not to that relating to the beast or the Satanic elements.

"And then that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God." This is to say that the text pertains to the spiritual qualities of consciousness and not to the material, for the material have the image of the beast and the number of his name, that is, the multiplied expression of the nature of the beast as to so-called qualities. These qualities are those of darkness and evil, such as dishonesty, trickery, deceit, etc. for they make up the number of the name of the beast when brought to their final fruition. Thus the text pertains to the overcomers, for only they have become victorious over the beast and all the forces relating to darkness. These stand by the sea of glass or by the Negations of the Spirit that have been produced through the operation of its Plan and which Substance-essence is to be formed to give immortal manifestation to the first fruits of God and Christ. That these have harps of God signifies that they are in the

ecstasy of the Spirit, having entered into the soul qualities that give rise to the music of the spiritual plane. This music takes form as ecstasy in the consciousness by which the Love of God is functioned to the physical plane and senses. That is, one is conscious of this music by means of the senses, though it does not arise from the sensual plane or the plane of the senses.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages.

Moses signifies the Law, while the Lamb signifies the Spirit and the Life, the Truth. The Lamb is Christ while Moses is the giver of the Law and typifies that in the consciousness that arises when the Laws of God are in control; that which insists upon obedience to those Laws. This is a servant of God, and relates to the plane of the soul, to which song relates. It is the soul that has sinned and fallen short of the Law of God; therefore, it is the soul that is restored, with song, when regeneration and overcoming have been completed. Consciousness recognizes the works of God as marvelous and great, when opened to feel the Presence of God, as one is when the song is heard, or the ecstasy felt. Then it is that real thanksgiving is poured forth as indicated by the text. When the Presence of God is felt one knows that it is not through oneself but through the works of the Lord God. The Lord God is God in its Law and rulership in the consciousness. The Almighty is the All Might of the Laws of God, which rule in one who is victorious over the beast.

The beast is the nature of the flesh, and has its seat in the love of the flesh; therefore the overcoming of the beast is the overcoming of the mind and love of the flesh, by which one puts off the old man and his deeds and puts on the new creature that is created to be an image of His Eternity. Because the beast centers to the love of the flesh, the gaining of the Love of God opens within the soul to which the love of the flesh centers, the song of Moses and the Lamb; that is, of the Divine Laws and their outworked Spirit. This is the love that people seek in their human relationship and which men and women seek in their sexual intercourse, but which is never found by those still in allegiance to the beast of nature. This is the hard saying that caused many to go back and walk no more with Christ in the first coming; and is that which leads to the narrow way of Life which people miss finding because they love the broad way. Yet, each must run his course in the flesh to be born of the Spirit; yet, all intelligence gained as to the Plan and Purpose of God becomes a means to align consciousness to the Divine requirement by which it may be born of the Spirit, and entered into the Love of God, the mystical but actual song that sings itself in the organism as the Divine ecstasy that alone can satisfy the love nature of men and women, attained to a true and righteous state of being.

"Righteous and true are thy ways, thou King of the ages." When one has been opened to that which is righteous and true, through having no part of the consciousness centered to the beast of his nature, one can know that the works of God are righteous and true, no matter what they have involved or the suffering one may have endured in attaining devotion to the Spirit and Its Cause. A King is a Masculine ruling Power and since mortality has been directly under the domination of the Father Pole of the Word, it is proper to speak of God as a King; for it is immortality that comes under the jurisdiction of the Mother Pole of the Word, in which Divine Love rules with Wisdom. It is not until one can acknowledge God as righteous and true regardless of appearances, that one can know the secret of duality, good and evil, and be opened to know the Truth and to partake of the Tree of Life, by which one enters into genuine Love.

4. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

To fear the Lord is to stand in spiritual awe of the works of Divine Laws. The totality of Divine Laws is the Lord, the ruling power of God. Yet, the Lord has Qualities to be expressed, the totality of these making up the Name of the Lord. To glorify the Name or Qualities of the Lord is to witness the revelation of them, and to know that the rulership of God is at work to manifest or make visible the fruit of the Plan of God. Holy pertains to Oneness or Purity in its absolute sense; and since God alone is absolute, God alone is holy, God in action being the Lord. Nations pertain spiritually to the aggregation of the forces of consciousness, though naturally they are the aggregation of peoples into groups under a common government. To worship is to be in devotion of, hence God being Spirit, is worshipped by all the forces of consciousness in which plane the Plan of God must first be fulfilled before it can extend to all people and nations, outwardly.

"For thy righteous acts have been made manifest." The manifestation of the righteous acts of God is the fruit of the works of the Laws of God, or the Lord. This does not mean that the acts are visible to all people, for only the spiritually unfolding witness the things of God; even as the world of men and women witness the things of the world. Since God acts by means of Man, and the rulership or Lord is set up in a state of consciousness, in which all forces are assembled in devotion to the Laws of Being (God), the action of God implies the manifestation of the fruit of the Plan of God. This manifestation is in the capacity to witness the Principles and Laws of God at work to control the world and to bring about the fulfilment of mortality, at which time the Order of God is primarily revealed as Immortality. It is after Immortality is established that the fruit of the Laws of God (Lord) are manifested to people and then only in the degree that they unfold to receive this truth. Yet, if there be marked changes at the end of mortality, about which we cannot know because no precedence has been set in the race, it is yet to work out. Calamities and tribulations may attend the end of mortality, which are manifest to all people, and may be induced by the outworking Laws of God (Lord), yet these are only means to an end, and are not the fruits of the Divine Laws. These arise through the action of the Divine Laws in dealing with the forces of the world already worked out in mortality.

The righteous acts of the Lord are evident today in retribution and judgment that come upon the world to annul its mortality and to bring it under the subjection of God and Christ (Principles and Laws). Harmony is the Order of God's Laws unfolding, and these unfold to bring about the appointed goal, working with both darkness and light. If the goal is being attained, even though people suffer, the Harmony of God's Laws is unfolding, for not anything is important except the Plan and the Laws by which that Plan is unfolded. To know that God is holy and righteous is to offer devotion to these Laws and to be humbled by experiences that appear not to be harmonious, but which may be steps in the right direction, nevertheless. Only those who have no comprehension of the Plan of God and the Laws by which the Plan unfolds fail to fear God and glorify his name. These are the product of the inherent darkness, present in every planet from its foundation. These act as antagonizers to the Good Seed sown into the soil of consciousness through the authority of God and Its Laws, therefore those in the Light ever seek to master and to control the forces of darkness, not as for their own individual harmony, but that the Will of God may be done in the earth or formed plane as it is in heaven, the plane of Principles and Laws that have worked out or are working out; heaven being replenished from the Kingdom of God even as the earth is

replenished from the plane of heaven.

5. And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened:

To see is to comprehend spiritually, when pertaining to a vision of the Plan of the Spirit, as Revelation pertains. To comprehend spiritually is to discern the principles involved, though naturally when related to vision this is first a subconscious readiness that later permits consciousness to interpret the vision. This is to say that John did not necessarily understand the vision as set forth in Revelation, for its understanding is present only with its outworking, which is now and in the days that follow. It is as though Intelligence is expressing itself and using John as a record upon which to impress the various aspects of the vision, hence these declarations are in the order of Truth's unfoldment in consciousness. After certain things, especially pertaining to recognition of God's holiness, and devotion to that holiness, one is enabled to see further as to the outworking Plan, it being set forth in ideas which hide spiritual Principles and Laws, such as Revelation.

The tabernacle is that which houses the temple, the temple relating to the spirit and the tabernacle to the body of consciousness. Yet, back of the spirit of consciousness is the testimony in heaven to be opened, this being the evidence of God operative in the spiritual domains of consciousness and which open to make themselves known. The righteous acts of the Spirit are declared to be manifested and then begin to manifest, this being a Law of Divine Fiat, whereby everything is completed in Spirit before it is. Heaven is the spiritual domain that receives its Qualities from God, the Source of all Being; therefore it opens only when the time has come for the Laws of God (Lord) to act; this time being when consciousness is conformed to the inner requirements, though this outer conformity is that of God already introduced into consciousness gained and attained. Thus it can be said that all things are of, by and for the Lord, though the attainment of things required by the Divine Laws (Lord) is through conscious consciousness, and not as though it were worked out automatically. The text is not so mysterious when one sees that God moves and the heavens or spiritual domain of consciousness testifies to this, this causing the consciousness of man to respond by which the formed expression of the Qualities of Being may manifest itself.

6. And there came out from the temple the seven angels that had the seven plagues, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles,

The seven angels are the seven spirits of God that make up God as One. These necessarily move as the movement of God and signify to consciousness what the Divine Laws require, hence, in this instance, "have the seven plagues." These plagues represent the destructive power of the Lord or Divine Laws. Some good Christians, having an erroneous conception of God and accented somewhat by the fallacious interpretations placed upon the movement of God's Intelligence the last century, do not like to believe that God is destructive. They affirm, without thinking, "God is Good, God is Peace," etc. without seeing that if God moves in its destructive Powers that too is Good to fulfil the Plan of God and to bring about the fruits of the Spirit. The Lord which is God's action is constructive, preservative and destructive in nature, without which trinity we would have no progress, no preservation of those qualities that conform to the Plan, and no dissolution of matter that has served its purpose, and which continued would obstruct

the further outworking of the Plan of God.

This sign in heaven, referred to in the first verse of this chapter, is a "great and marvellous" one, "which are the last" actions of the seven angels, "for in them is finished the wrath of God," that is, the destruction of materiality (spiritually) that precedes the final calamities and tribulations that end mortality and usher in immortality. This tribulation is incidental to the transposing of matter or materiality and the formation of the Qualities of the Spirit so that a New Order of Life and Being may appear. The seven angels with the seven plagues were "arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles." This means that the Qualities (angels) were in a purified state and precious before the Divine Laws, and of a feminine nature as signified by the "breasts girt with golden girdles." Since the second coming of Christ, of whom Revelation is descriptive, is in the Feminine Pole of the Lord it is quite scientific that the nature of the Qualities expressing be on one pole, at least, of a feminine nature. Herein is stated that the seven plagues come from the feminine nature of the Qualities of Being. This is because Love is the fulfilling of the Law. The Law that Love fulfils is the Law of sin and necessity, hence Love deals with the destructive powers of the world but has the forces that make up these plagues subjected to Truth, as represented by "precious stone, pure and bright."

The seven plagues are the Powers of God in the energies of darkness, which opposed to God, cause opposition to arise which take the form of plagues. A plague is something that tries people and which forces them to master and overcome the disorder. Yet, from the Throne of God, the penetration of the forces of darkness by the Light of Truth causes the oppositional forces to arise, though under Divine control, these acting as plagues to disturb consciousness and to force it to master its own adverse energies of thought, feeling, word and deed. The seven angels that come out of the temple of the tabernacle are the testimony of heaven that opens to witness on the plane of consciousness the action of the Laws of the Spirit (Lord). This movement toward the darkness gives rise to the plagues in which is the wrath of God in its final expression, it having degrees of unfoldment throughout the operation of the Divine Plan. It is through this action of wrath that the love of the world that is opposed to the Love of God, in nature, is purified, and the Love of God is opened directly among men from the Throne of Christ, the Truth. This action occurred in January, 1937 at which time the wrath of the Word reached its height and penetrated the external domains leading to the tribulation that later followed; but which first led to the descent from the Throne of God of the gained Love and Wisdom of the first coming of Christ, (from the right hand of God the Father) as the Son of Man and the Sign attending its entrance into the manifest plane. But the tribulation that followed may seem more wrathful to men, looking from the without, than the inner wrath that reached its apex in the fall of 1936 and continued until the direct movement of Divine Love in January, 1937; which direct action pertained to the New Order of Immortality though also to the fulfilment of all promised in the law of sin and death or mortality.

7. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever.

One of the four living creatures is one of the faculties of consciousness, these being Spirit, Soul, Mind and Body, when related to consciousness, but which have Principles underlying which are the angels that govern their expressions. Hence, these Principles moving within the Plan of the Creative Mind

cause the seven angels or aspects of the Divine Mind to move, these seven movements of Divine Light from heaven becoming in relation to hell that is co-existent with heaven, seven bowls or forms of wrath. Every Principle that is heavenly has its hellish counterpart from the foundation of the world, due to the necessity of Light and darkness polarizing each other in the Plan of God that makes mortality and planets to function it as a first premise of Creation. The wrath of God is not anger though all that people feel in darkness, such as wrath, indignation, anger, hate and bitter passion are the multiplied forces from the original hellish elements that begin an evolution in matter to sustain and support the unfolding of the Plan of Divine Light. Yet, the wrath of God, when functioned in consciousness is emanated from Divine Love enthroned and is the repulsion toward all that is unlike the Plan of God and its Principles and Laws. This repulsion is cold as contrasted with the hate and repulsion of mortals which are hot with anger. The wrath of God is the movement of Hell in its pure element, gained by subjecting all opposed to Truth to the Truth; or all forces of darkness to the Divine Light or Intelligence, and for this reason it can move from the seven angels who have the seven bowls, and operate through the Spirit of consciousness conformed to the Divine Spirit or God.

The wrath rebukes all opposed to Principle for Principle's sake, and takes no concern about the error, but rests in the Truth. Mortals take concern about the errors and rest in them, their energies forming the basis of their materiality; yet, not until anyone discerns the Truth can the distinction between these two positions be discerned. Thus the wrath of God, functioned by one in consciousness of Christ, may appear to those who are still bound in hell as hellish elements and energies, but is the scourging power of Truth in action to redeem and to bring to naught that which does not belong to the Plan of God. Hence, the going forth of the seven plagues, though relating to destructive forces, is for a constructive purpose.

"Who liveth for ever and ever," pertaining to God is to say that all things, even the powers of destruction, are under the control of God who is working out a Plan of Being through the lives of people. Yet, until people enter into the Life of the Spirit through dying to the activities that make for death and to death (actions of the mortal mind, and the mortal mind) they have not Life but only a form of living that is itself opposed to the Plan of God, and which invites to itself all the opposing forces through being in an opposite position to God. Herein is the root of suffering and trouble and tribulation incidental to materiality's progression; yet, even these inharmonies are forcing people toward the light that will bring harmony to pass when consciousness is prepared, spirit and body, mind and soul, to receive it. Though when harmony is manifested it is to the racial group through the establishment of the Order of Immortality, though preceding this something of the harmony of God is consciously functioned, that that Harmony may have reality and being. The writer experienced two periods of this Harmony in the outworking of this Plan, but both of them marked the beginning and the end of the outworking of the Plan of the Spirit and were for It and not for herself; though, consciously functioning this harmony, received for the time being the benefit of it, it even carrying over to the bodily plane with marked results; for nothing is gained of heaven, the spiritual domain, that is not physically identified, since God makes the heavens and the earth, the spirit and its form of expression, through one action of Its Laws.

The first period of Harmony began in January, 1920 and extended to November, 1922, though it took a period of time from January, 1920 to establish itself and a period of time to dissipate itself. This was the time of individual con-

pleteness in Christ-Truth and the spiritual unfoldment of the Plan of the Universal, which began November 3, 1922. The second period of Harmony began January, 1937 and ended November, 1938, though there was a period of its attainment which would make it probably of a year's duration. The first period was pre-eminently spiritual but carrying over to the physical, and the last was pre-eminently physical and carrying over to the spiritual. The former marked the beginning of the End of mortality and the latter the end of that which was begun, though both related to the spiritual domain where the Plan of the Spirit is first completed. The first was followed by a breaking up of what was spiritually gained in service to the Universal (race and planet) and the last was followed by a breaking up of that physically gained in service to the Individuals who come through the Great Tribulation, which necessarily has to be endured spiritually before it could begin on the plane of the world. There may be other kinds of harmonies introduced by the natural well being, but they have not the mark of the Divine Laws that directly govern, hence these two periods are outstanding for the service performed in the Cause of God working out among men. Plenty of tribulation follows every action of the Spirit, without which there would be no dissolution of matter and no reformation of the energies of consciousness in new expressions of spirit and body, or heaven and earth.

8. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

All this is descriptive of an inner process of the action of Divine Laws where the Plan of God is completed before it is worked out on the visible plane of consciousness; though today, when spirit and body, the Within and the Without are made one with Christ, the distinction between the within and the without is not so marked; yet, both are within as far as the outworking Plan of mortality is concerned, for God controls both heaven and earth and completes Its Plan therein before the fruit of the work is brought forth among men. This is true individually and universally. Now the race is going through the necessity of having its material elements and energies dissolved that the fruit of mortality may be revealed and the New Order of Immortality be manifested. But this is manifested so as to serve the race, hence comes in on its plane as Scientific Government and Credit, which expression conformed to the Plan of Life will cause all egos to be individually conformed to the Plan, who are able to go forward into actual Immortality.

The smoke is a figure of the arising of the unformed forces and qualities through an action of God. For years the writer has seen this smoke upon awakening, when able to glimpse the unseen because not fully awakened to that which is seen. This is in appearance a smoke as that produced by fire, yet it is not that kind of a smoke, for it is in essence the fires of Hell as they originally exist in service to the Divine Plan to give form and tangibility to the Qualities of God and Heaven. This smoke, according to the text, is from the glory of God. The glory of God is that which belongs distinctly to the action of Being because it can be, for therein is the glory of God, to be expressing to be formed as being. The Power of God is one with the glory, it being the ability to enact itself and to fulfil its Plan. When these inner actions of God are taking place it is impossible to look within and contact the Spirit for it is moving toward the without and in its own power and might; so there were years in the outworking of this Plan when the writer could not look within, without excruciating pains arising in the head or brain to force her attention outward. One cannot enter into the within when the Within has entered into the without, therefore "none was able to enter into the temple, till the seven plagues of the seven angels should be finished."

The operation of the angels with the seven plagues, indicating that the destructive powers issue from the heavenly domain (angels) is that which finishes not only the wrath of God, but the action of God in the unfoldment of its Plan; though immediately this end has come there is another action of the Divine Laws (Lord). For the Plan has at least seven turns in its progressive unfoldment, each appearing to repeat what has gone before, but adding to that which has gone before. When the plagues have completed their work, then one can enter into the temple, or contact the Inner action of God, though there is a work done by these angels within and that which is done in the without. The emptying of the bowls of wrath pertains to the activity of this action of the Divine Laws on the plane of the body, though this may be the body of the spiritual domain. The action of the Lord on the body of the spiritual domain precedes its action on the plane of the world, for all Principles must complete themselves on the plane of the Spirit, within and without, before they carry over to the outermost plane of the race. Thus the pouring out of this destruction precedes the destruction that operates to destroy mortality and to form immortality, known as the Great Tribulation. This Tribulation is Great on the spiritual domain in order to be great on the domain of matter.

Chapter XVI:

And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

The pouring out of the wrath of God into the earth or formed plane is reflected toward the plane of the world that is outside of the heavens and the earth, as that which produces the outer tribulation; hence, the dividing line between these domains is not as distinct as the texts seem to convey, for the movement of the Laws of God in heaven is their movement in the earth, and this is also attended with the plan of their movement in the world, though a period of time intervenes between the completion of the inner domains and the action on the outer domain of the world.

A "great voice" types a movement of the Divine Intelligence that conveys its speaking as the movement of the Word Itself. The Word means to speak. The speaking of the Word is the Great Voice making known the things of God. It is to say that the pouring out of the bowls of wrath is controlled by the inner Intelligence, which as the great voice gives the command that the bowls of wrath be poured. The voice issues from the heavenly domain or intelligence which the temple is. The seven angels as the aspects of the Spirit or God carry forward the work of bringing that which is within to the outer plane for formation. This is evidenced by the story of the "Seven Days" Creation of Genesis, which represent the movement of the seven rays of Divine Light or Intelligence that issue from the One Spirit or from God.

"Go ye, and pour out the seven bowls of the wrath of God into the earth." To go is to become active on the plane of the body. The earth types the body or formed plane; hence the inner Intelligence directs the activities of its own Laws on the plane of form. The wrath of God, while being the pure elements of Hell that counterpart Heaven has an added element that moves with the new-born Love of God toward the plane of matter or form; hence is always added to in every movement of God, meaning that a greater power of destruction would issue at the second coming of Christ, when body is to be redeemed, than at the first coming. Then, too, the Principle of Divine Love as the Feminine Pole of Christ is active to fulfil the law of sin and death. And the introduction of Divine Love into the plane of matter is counterparted by the arising of all destructive forces not yet subjected in people, this arising being the antichrist that moves because Christ has moved to-

ward the plane of the body. Antichrist is the wrath of the world that is stored up because the wrath of God has moved toward the world in repulsion to it as being opposite to the Plan of God. This is the great wrath of God that is stored up in the seven bowls that is the finish of the work of the wrath and the finish of matter; for this can occur only at the end of mortality when the time has come for the world to be subjected to God and Christ.

2. And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men that had the mark of the beast, and that worshipped his image.

It is to say that the first movement of the wrath of God is toward those forces of consciousness most involved in devotion to the world and its material things (forces). These receive the first action of Divine Repulsion because they are the most involved in matter, having already received that identification as the mark of the beast in the outworking of the Divine Plan. It is not to say that these are afflicted with a "noisome and grievous sore" in an outer manner, though the ultimate reflection of the action of these Laws has not yet taken place among men; but that the sore is noisome implies it is a force of consciousness to be borne, and that it is grievous verifies this, though the condition can be physical as well as mental. It represents rather the evils that arise in those states of consciousness who bear allegiance to the plane of Satan in opposition to God and His Plan. Men signify material knowledges even as women signify material feelings. Hence, those in the material knowledges of the world and in their love, would receive the "noisome and grievous sore." This is probably signified by the slang expression, "That makes me sore," which is not a fleshly wound but a mental agitation, as slang is the perverted expression of the Word's activity among those agitated hellishly by It.

3. And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea.

The sea typifies the unformed forces of the soul and of the subconscious plane. This is the unformed in contradistinction to the formed, represented by the earth in the former text. Yet, this is not the unformed of the Spirit but of the consciousness of the race which is made up of all that has been that is not, and all that is to be and is not, the former issuing from the world and the latter from the unfolding spirit of consciousness. "Blood as of a dead man" is inactive and shows the cessation of materiality that arises when the soul that made all things alive has died, as well as the soul of all that was to be (sea). This is the transition that takes place on the unformed plane by which a new formed expression may be, though the formed plane must be agitated (as by a noisome and grievous sore) to permit this transition. A living soul is that which is animated and alive in the forces of mortality, since these relate to receiving the wrath, to which all mortality relates; for the heavenly qualities do not receive the wrath but only the material. To die is to come to cessation. All material things must come to cessation as to their animating spark of life before transition can occur, the forces of matter being usable by the Spirit only when in a state of naught or nothingness.

4. And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood.

The "rivers and the fountains of the waters" pertain to the spiritual energies that underly mind and which make for consciousness. The rivers are four

in number before they become the departments of consciousness that are four in number, hence the rivers and waters of consciousness are the emanating energies of the Spirit that primarily make up consciousness in which intelligence begins to unfold. This is the point where conscious life begins, and is typified as blood. Blood is the beginning of the formation of consciousness, as attended by the formation of a child within a woman and even attending the cell-seed which fertilized in a woman marks the beginning of the formation of a consciousness of being (ego).

5. And I heard the angel of the waters saying, Righteous art thou, who art and who wast, thou Holy One, because thou didst thus judge; 6 for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy.

Primarily, all these things pertain to forces of consciousness and not to people. Yet, because people are the formation of forces of consciousness the texts also relate to them, but not as so-called persons, but as state of consciousness. The angel of the waters relates to God hence to the underlying spiritual domain, for it is from this domain that consciousness recognizes the holiness of God and the majesty of Him who art and wast, and whose judgment is just and righteous. To judge is to balance to Principles, when related to the judgment of the Divine Laws, hence is always righteous in this relation.

"For they poured out the blood of saints and prophets, and blood hast thou given them to drink; they are worthy." The saints are those who have the love of the Spirit with its intelligence unfolded in the consciousness, while the prophets are those who foretell the things of the Spirit to be worked out, being more subconsciously premised to receive the impressions of the Spirit that are to be made known. The blood that has been given as a drink is the blood of Christ. This is the emanating energy of the Love of God that has its action as Christ, and which received begets the new creature in Christ. Those are worthy who can partake of the emanating energies of the Spirit though it may take the bowl of wrath from a certain angel or movement of the Spirit to cause all existing qualities of the Spirit to arise in the consciousness at the action of Christ. For man is the totality of all that he has been, both materially and spiritually, hence the stirring up of the material forces is also the stirring up of the hidden spiritual qualities. Thus the swinging over in this text to the spiritual because a bowl of wrath has been poured out.

7. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.

The altar typifies the seat of devotion within the consciousness, hence pertains to the spirit that connects with the things of God and can recognize that the Lord is the All-Mighty and true and righteous. That the Lord is a judge makes the judgments true and righteous, for the Lord is the perfect action of God in Its own perfect Law. The altar relates to the spirit of devotion hence to the love advancement of the consciousness, though wisdom is always one with love in their unfoldment. The Lord God is God in action in Its own Laws (Lord), while the Almighty is the All Power or Omnipotence of Being. In reality it is the Word judging Itself in consciousness in which it is active, hence declaring its own righteousness and trueness as being present since these must be to permit the Laws of God to act.

8. And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire.

The fourth angel relates to the fire principle typified by the sun. This relates in consciousness to the love, though when reversed in matter, to the passions of sense. The sun signifies the Love that is one with the Intelligence, hence is the source of both light and heat. Heat pertains to the love principle and light to the wisdom principle of consciousness. The text signifies the going outwardly of the inward qualities developed as the impurities of the purities, or the hells of the heavens, though in control of spiritual principles as typified by the angels, hence it is the love elements of the consciousness that are stirred up and in which the heat of passion is quickened. Fire is a primal principle of the Creative Mind, and relates to the spirit of consciousness but this has its inception in the Love potency of Being by which man is made. The next text shows that the love and fire that are stimulated by this action come from the nature of the unredeemed and not from the redeemed qualities.

9. And men were scorched with great heat; and they blasphemed the name of God who hath the power over these plagues; and they repented not to give him glory.

That these repented not to give God glory implies that the text relates to those forces that are not in devotion to God and His-Her Truth, hence pertain to the material nature of the consciousness. It is the material forces that blaspheme the name or Qualities of God who has power even over the destructive forces in Its own operation of Divine Laws. The heat that is great is the passional element of the material nature that is stirred up because Divine Love has moved toward the outer domain to fulfil the law of sin and these being devoted to sin and its activities repent not, nor do they accept the changes that come into the world. These attempt to hold their own against God, even blaspheming that which is bringing about changes necessary toward the welfare of the outworking Plan. While these elements are in all mortals, those in the overcoming of the material forces are in the Love of the Lord and in some degree of the unfolding Intelligence of the Plan of Life. It is possible that those having something of the love and intelligence (knowledge) of the things of the Spirit blaspheme the action of God that brings inharmonies to light that a greater harmony may be promoted, but this is usually halted by the innate devotion to the Spirit, hence is not as a fire that scorched men with great heat. Thus this figure applies to those not in the love and wisdom of the Spirit, but who resent and repulse and hate that action of God by which they are made to reap the fruit of their self-promoted hells, all this pertaining to the end of mortality.

10. And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, 11 and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

The throne of the beast is the seat of the hellish elements that arise in the consciousness of mortals. The beast is another name for Satan or the bestial nature that is incorporated through the necessity of progressing in sin to develop consciousness of life and being, though these are not gained except as sin and its activities are overcome. The kingdom of Satan is as existent as the kingdom of Christ, the former being in hell and the latter in heaven. That the throne of the kingdom of hell could be touched and the kingdom darkened implies that the seat of hell is reached and its forces are stirred up as the destructive elements that make for tribulation and sorrow at mortality's close. Thus the figure of "they gnawed their tongues for pain" indicates the physical suffering that is one with the movement of the forces of hell that is one with this action

of the angel that hath the fifth bowl of the wrath of God.

"And they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works." To blaspheme is to repulse and condemn in a malicious spirit, as that of the Satanic nature of mortals attributing to God that which arises from themselves. This is because of tribulations, typed by the pains and sores, that may be justifiably operative in them to bring about their repentance. However, if the spirit of mortals is too engrossed in matter, they repent not and so suffer to the end the fulfilment of the law of sin and death. This is to fail to be saved or to be passed over to the next step of progression, hence is to die in the sins of mortality and be aroused again in form of living in them in another mortal era that carries forward all unripened fruit of one planet in the next mortal planet that follows. To repent is to turn around, to move in a direction opposite to that promoted in mortality and sin; hence is to move from the darkness to the light, from the evil to the good, from the material to the spiritual. The works always pertain to progression, what has been accomplished through the development of the forces of the spirit, soul, mind and body.

12. And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising.

Euphrates means fructifying and pertains to the multiplication of forces and energies that move from the within outward or toward the body. It is objectified, as a river, as the stream of water known as the sexual energies of the mortal body. It is the fourth branch of the river that went out of Eden westward, or toward the formed plane of being. This is the river that undergoes a change to permit a change in the nature of the race from the mortal to the immortal. While this change is first inward, it is evidenced in the without as a new nature in man when immortality is formed. The drying up of the waters of the river Euphrates is the drying up first of the energies of material love and is evidenced on the without as the death of the love of the race toward many things common to mortality, even to the desire to live further in mortality; but this is for the purpose of making ready for the "kings that come from the sunrising." That is, for the new born ruling powers (kings) that come with the New Day, or sunrising. This New Day is immortality with its new born intelligence, or masculine ruling powers that Divine Love promotes in transforming the race from the mortal to the immortal premise.

New waters spring forth with the coming of Christ, these being the energies of the Principle of Divine Love, this necessitating the dying down of the water elements of mortality. That is, the dying down of the love elements, though this is automatically attended with the springing up of a greater love, especially among the spiritually advancing. There is a period of time, prior to this dying down of mortal love, when mortal love becomes exceedingly alive, this being the quickening of the animal soul for its death since it must be alive in order to yield something when it dies down. This has been witnessed the last decade in the race's unfoldment. All changes in the love nature inwardly result in a changed outer condition of the body, therefore since the race is born through the Love Principle we can expect a new expression of its love potencies in immortality. It is in the male that the river Euphrates becomes seminal water in which is the potency of mortal forms, hence it is in the males that this marked transition will take place, women being more directly energized through the Woman Christ Function of Divine Love that closes mortality. Men will be changed thru

the tribulations of the world at the end of mortality, as well as through the direct action of the Woman Principle operative through the reborn women who pass to the plane of mortality. It is quite possible that the reborn male will not propagate through the energized seminal water but through emanation such as has attended the female even in mortality, since she is not endowed with the water element in which the Love potency moves to give conscious identity to a kind of a form of being. This means that men will not have seminal water but love potency in immortality, though this statement is based more upon revelation than proof of its fact, it not yet being proven. But since immortality is a nature exactly opposite to mortality, it is evident that some distinct change will occur to give birth to immortals in the course of the race's unfoldment in immortality. But before this can occur all that is depicted in the next texts of this chapter will have worked out in the race, the tribulation working as an agent to transform the nature of people through moving upon their souls, spirits, minds and bodies.

13. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: 14 for they are spirits of demons working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.

The drying up of the river Euphrates, through the action of the sixth angel, that poured out its bowl of wrath upon this river, gives rise to the three aspects of Satan, the totality of demons, that go forth to assemble all forces of mortality for the final triumph of God over materiality in the war of Armageddon. This is to say that at the point where the sixth movement of God as an angel or angle of the Divine Laws operates, hell is opened among men, which is the totality of the wrath of the world liberated for the destruction of mortality. It is at this point that the Spirit of God as Christ ascends to fulfil the works of God, and that of the operation of the Divine Laws descends to complete the outer domain of the works outlined through the operation of the Plan from within. Thus the three aspects of Satan are called the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet. The mouth signifies the point where the intelligences express--but in this case the fallacies that are opposite to the Intelligence move to complete their work of destruction. The dragon types the false spirit, the beast the false soul and the false prophet the mentality developed in mortality, all of which are unclean spirits, "as it were frogs." Frogs relate to waters or to the negations when measured in terms relating to consciousness, hence typify the spirits of demons working signs.

The spirits of demons (three) go forth at the same time that the Spirit of Christ goes forth to prove up the world and to declare the fruit of the Plan. The Spirit of Christ as two poles relate to Wisdom and to Love, but the three frogs, as it were, relate to the rest of the five senses on the plane of matter, that pertain to the phenomena of the world. "These go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." The kings of the whole world are the ruling powers. While these rulings powers are the forces developed in materiality, these identify in states of consciousness that will be found in authority on the plane of government. This is the point where the worldly powers have their height of expression, though this embraces finance, politics and industry. The forces of the whole world are gathered or centralized for the destruction of mortality, for having build it up they are used to break it down that its energies may be usable in the formation of the spiritual order that follows. The war of the great day of God, the Almighty, pertains to the dissolution of matter and the formation of the spiritual

domain that follows as immortality. This is the great day of God, the Almighty, because it is the time designated for Its fruits to be revealed, and Its Will to be done in the earth as it is in heaven. The war in the world today is the outer result of the going forth of these "spirits of the demons" in the fall of 1937 to assemble the "devils" for their final conflict of material forces to bring mortality and themselves to an end! How long it takes for the end of the operation to work out, no one knows, not even the Son but only the Father--meaning only the Laws as they fulfil themselves.

15. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame).

A thief comes to steal and to take what does not belong to him, though in the karmic law, he may sometimes take that which does belong to him. Who can say? But the coming of Christ as a thief is as a thief comes, secretly and silently, without advance notice, though this is no doubt directed toward the world and not toward those having spiritual understanding of the processes working out. It is directed toward those assembled for the war of the great day of God. Because Christ comes as a thief does not mean that Christ is a thief; for he takes only his own, gathering the lost sheep of the House of Israel from the mass of humanity. To watch, whereby one is blessed, is to be on the alert to receive the action of God, through Christ, when the time has come for Christ to prove up the world and to subject it to God. The garments are the qualities of character with which one is endowed, but those that are kept conform to the demands of the Spirit. If one is watchful and receives the blessing of God, he can keep his garments and not walk naked and be ashamed. That is, not be moving in progression (walking) as one not clothed with the things of the Spirit and so ashamed at the time of fulfillment. It is through watching by which one is receptive to the action of the Spirit, when it is Universally active, that one receives all blessings possible. This is the time of the judgment and of the reward.

16. And they gathered them together into the place which is called in Hebrew, Har-Mageddon.

Hebrew means "the one who had passed over the Euphrates, westward" and comes from the root Eber who is the one that passed over the Euphrates westward, or that aspect of the Divine Spirit that passed to the plane of the body to work out the fruit of mortality, and from which Christ is derived. Hebrew denotes that current of Divine Quality that brings forth Christ, both in the first and the second coming of Christ. Hebrew in no sense refers to the Jews but to consciousness in whom the Divine Light is identified from the foundation of the world and from which current that Light is raised in Life and Truth; hence refers to Christ. If the Jews think they are Hebrews, it is only in the sense that they think they are Israel, that is, in a false sense.

Har-Mageddon is changed to Armageddon in the further unfoldment of language. Armageddon means Hill of Megiddo which means crowded. That which is crowded is mortality, made up of the multiplication of forces of matter that are legion. Armageddon is the seat of the war of the great day of God, and pertains to the dissolution of matter through the laws of destruction that characterize the current of sin and matter. The three spirits of demons gather these material forces for their final overthrow. While these spirits of demons have their earthly habitations in racial leaders who command the forces, it is not to say that these people are the demons, for they are racial in spirit with all mortality connecting with them. Thus all are admonished to walk in a spirit of watchfulness that their own garments may be cleansed according to the Divine requirements, by

which each is passed to immortality.

17. And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done! 18 and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty.

The seventh is the ultimate, the final, it representing the movement of the last aspect of the Divine Principles. These Principles, working in the earth or formed plane, are in their destructive forces due to the translation that must occur at the end of mortality. The air types the plane of mind, hence the seventh angel that hath the bowl of wrath penetrates the plane of mind with its forces of destruction. The angels, as factors of Principles, do the work of fulfilling the mortality and of gathering the wheat and the tares for proper use toward establishing the New Order, or Immortality. The great voice that came out of the temple, or heavenly plane of consciousness, is the emanating intelligence of the Word that as the Divine Light is moving to work out the Plan; for God being Spirit, works by means of Mind when it is centered to Divine Intelligence or united Wisdom and Love as Truth. The throne is within the temple, and is the seat of the action of God, though the temple is made up of the aggregated intelligences that conform to the Wisdom and Love of the Spirit or God.

The great voice declared "It is done," signifying that all is completed in Divine Intelligence before its form is brought forth on the visible plane. Thus the Plan works out spiritually and completes itself before its worldly counterpart, which is opposite to the Divine Intelligence, works out. This opposition is chaos, confusion, darkness and hellishness of forces that make up antichrist and which bring about the overthrow of mortality, materially, after the end has been brought about through a fulfilment of the spiritual Laws. The end of the operation of the Plan, spiritually, is the beginning of the end outwardly. Hence, immediately the fulfilment is declared in the words, "It is done," forces move from the interior to the exterior to complete the work of translation. The earthquake types the quaking or quivering of matter that dissolves its energies and elements, preparatory to their translation into equivalent spiritual qualities, or their complete annihilation.

"Lightnings" pertain to fire and to light, or to heat and light, that is, to love and to intelligence, when spiritually interpreted. "Voices" pertain to emanating energies of intelligence, and "thunders" to sound that is the first principle of motion. Hence, lightnings relate to spirit, voices to soul, and thunders to body, the three poles of consciousness that issue from the Creative Plan, whose unfoldment gives to mind or conscious intelligence. The earthquake would be the breaking up of spirit, soul and body of mortal consciousness incidental to the movement of all promoted within the Plan of the Spirit, heavenly, toward the earth or formed plane. Since this is the quaking that would end mortality, it is the greatest earthquake that has occurred upon the earth since men were present; for it would be that by which the whole formed plane, promoted in mortality, would be translated to immortality or its possibility; for immortality directly works out from the operation of the Plan of the Spirit but it has no form or tangibility without the use of the elements of matter which must be reduced to nothingness or naught to permit their re-formation and re-creation. Spiritually, the quaking of the body through the entrance of the Powers of the united Wisdom and Love were such as to manifest the body of Light and the body of white in the person of the writer, who consciously witnessed these manifestations in November,

1922 at the opening of the Universal Plan of Divine Laws, which was the time of their individual completion. However, this marked the beginning of the end of mortality, rather than the end of that which was begun, to which the text probably pertains and which would be a universal experience. In fact, it might even be a literal experience, but this would only objectify what had occurred behind the scenes on the plane of the spiritual. Yet, before the outer can be fulfilled the inner action of Divine Laws must be done.

19. And the great city was divided into three parts, and the cities of the nations fell; and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.

The Great City is Christ Consciousness, the New Jerusalem, though the counterpartal opposite of this Great City is Babylon, hence the action of God in the New Jerusalem is polarized by an action in Babylon. The three parts into which the Great City was divided represent the three departments of consciousness as spirit, soul and body, or the three degrees of the Word as the celestial, spiritual and natural. Cities are aggregations of forces of consciousness, coordinated to a given government in the Laws of God, for these are within the consciousness, primarily. Nations house the cities, and are the outermost aggregations of forces of consciousness, developed on the plane of the natural. Their cities would be as spiritual centers in the midst of the natural state of consciousness, while the Great City would center to Christ with Babylon being the corresponding, though opposite, center of darkness or hell that is developed at-one with the development of heaven.

Babylon means confusion, coming from the root Babel. This is the totality of darkness, developed in the lack of knowledge and love of God throughout the mortal course, hence it is the totality of matter. Babylon has progressed with the unfoldment of the Divine Light, being the fruit of the darkness that is one with the light, though of an opposite nature. Babylon issues from hell and darkness hence ends in their elements, but it is not until the end of mortality when the Divine Light is gained by mastering the forces of darkness that Babylon is remembered in the sight (intelligence) of God. Prior to this time Babylon has been unfolded in the laws of necessity but without Divine sanction or blessing. But when the darkness is subjected to the light, the hellish forces are subjected to the heavenly; the forces of Babylon are brought under the subjection of the Divine Intelligence, and there receives the "cup of the wine of the fierceness of his wrath."

The wrath of God is the original fire Principle of purity and spirit, but when operative toward matter is the ultimate repulsion of the Divine Principles toward all that is unprincipled and material. Wine signifies energy of life and love with which the fire of the Spirit unites producing the fierceness of the wrath of God. Since God works by means of Man, consciousness in the Truth must function this wrath or repulsion. This is functioned in what is called the "war in heaven" meaning a conflict on the plane of the spiritual qualities and principles induced through the opposition of the material forces being pitted against the spiritual. This pitting is both a spiritual and a physical experience. The greater the attack of error or matter the greater is the repulsion of the Truth toward all that is unprincipled, this accounting for the fierce attack of the wrath of God against the hellish elements that are fierce in their own nature. The wrath of God uses its own Love by which to function, so that all in the nature unlike the Love of God receive the wrath, this applying to forces of consciousness as well as toward people in whom there is a predominance of evil and error.

20. And every island fled away, and the mountains were not found.

The text is figurative, for one cannot conceive of islands running away, nor of mountains as literal heaps of earth and stone disappearing on account of the action of Divine Principles, though the latter could result as an indirect action on the natural plane induced by a movement of spiritual laws. Yet, if one of the figures is literal the other one is too, and since islands cannot run away, we have to consider both as figurative rather than literal. An island is a body of land surrounded by water and spiritually signifies an aggregation of qualities not completely worked out from the negation of consciousness, for which water stands, when spiritually interpreted. Mountains signify high points of advancement in relation to spirit and mind, hence the whole text implies that consciousness is broken up, due to the wrath of God being introduced into mortal elements, so that what was before spiritually formed is no more. This is the whole purpose of the Plan of God, to form the spiritual qualities and then disseminate them for the purpose of destroying and breaking up the elements and energies of matter whose natural life and animation of love serve toward giving new form and expression to the result of the intermingled forces of spirit and matter.

21. And great hail, every stone about the weight of a talent, cometh down out of heaven upon men; and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

Hail is congealed water, circular in form, and is incidental to atmospheric disturbances wherein heat precipitates moisture, and the vapor arising is frozen. A talent is an ancient weight or money unit, and indicated abundance. Heaven is the realm of consciously gained spiritual intelligence, and the hail cometh down out of heaven upon men, signifying it is not hail in a literal sense but in a spiritual sense. The spiritual sense would be wrapped up in the fact that the fierceness of the wrath or fire principle would precipitate energies that would be in nature cold at their projection into consciousness, since it is the consciousness unfolding in projected spiritual energies that gives them life and warmth. But the hail is represented as being as a plague or that which disturbs and annoys the physical domain of the consciousness, for it is only when the physical is disturbed that repulsion toward the Author of All arises. This repulsion is shown to be a blaspheming of God on account of the greatness of the plague of the hail.

Mortals, not understanding the operation of the spiritual laws (that primarily, through their movement to complete the Divine Plan, bring a travail to the race) blaspheme God for their suffering, though the suffering may be a chastening by which consciousness is translated from mortality to immortality; as it is at the fulfilment of the laws and principles of this Revelation. This plague is one with the Great Tribulation that ends mortality. That the hail is measured in terms of a money unit is also significant that much of the tribulation that comes upon the race has its root in the monetary unit or measurement of value. Mortals value everything above the lives of people, and measure the control of them by the control of money. All nations come to their material fulfilment through the disorders that relate to their monetary consciousness; though it is its lack of conformity to standards of justice and honesty that promotes the many lacks incidental to the end of mortality, which lacks invite a corresponding action of what the lack signifies in relation to the Divine Plan. Every lack on the mortal plane invites a lack from the plane of the spiritual that governs; and all that does not conform to the Divine Plan is accounted as lack. This gives insight into why the Great Tribulation is operative to end mortality and to permit the formation of immortality from the operation of the Laws of the Spirit.

Chapter XVII:

And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters;

The angel that hath one of the seven bowls is the precipitation from the operation of the Laws that govern the movement of the Divine Plan, of the wrath that is destructive to mortality to translate it for use in forming immortality. That the angel invites one to "Come hither" implies that what is to work out is not discernible on the outer plane but must be seen from a higher domain. Judgment is in the action of the Divine Laws to judge and weigh all that does not conform to the requirements of the Divine Plan. A "great harlot" is an aggregation of forces of adulteration and impurity, though representing the totality of the forces of mortality aggregated for translation and use in forming immortality. For the reduction of matter to its energies of darkness is their use by the Divine Light to give form and tangibility to the Qualities of the Plan, even as the darkness was used to give a kind of a progression to the Qualities of Light from the foundation of the world.

That the great harlot sitteth upon "many waters" shows that these forces are at rest, as they must come to negation to be utilized by the Laws of the Spirit. Waters signify negations. These are developed in the soul nature of the flesh or in mortality. When the time has come for the kingdom of the world to come under the authority of God and Christ, the aggregated forces of mortality must be dealt with, though they have come to cessation as to their activities. By cessation is not meant in an outer sense but in an inner, for we may view today the realms of religion, government, politics, finance, industry, yet these are not able to be active as before nor to produce material effects as formerly. They have come to cessation as to their spirit because the spirit of them as the forces of good and evil has been subjected to the Spirit of God, as Christ, the Truth, and these realms have been subjected to a higher authority. Even mortality appears to be, yet its spirit of activity is dying and the ability of mortals to gain results as heretofore is correspondingly lessened. There cannot be complete cessation on the outer plane except through chaos; but when the Law of the Lord enters its Plan to run down that which is opposite to that Plan, it introduces the Spirit of immortality into the race and builds it up so that it is ready to come forth with its fruits at the time that mortality comes to complete cessation. If there must be a kind of a chaos at the point of the sounding of the "last trump" it is the kind of chaos that existed at the foundation of the world as Naught to give form and tangibility to the new world to be, the world of immortality; for the whole procedure is in the authority of God and Christ, and the Plan carries forward to establish its results, using both the forces of Light and of darkness to produce the desired fruit.

2. With whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

Wine signifies life, but when related to the great harlot, the aggregated forces of mortality or materiality, pertains to the life of the flesh. The life of the flesh is the life of the animal nature, and we only need to look over the world today (A. D. 1942 I AM 20) to see how the ruling powers (kings) of the earth or formed material plane have been made drunken with the wine of her fornication; that is, with the life and elements of the fleshly nature, that puffs up the mortal mind and soul with self-righteousness and wickedness; for all impurities are running riot, many of them under the guise of humanitarian forms of government that destroy all privileges of individuals as to the masses and endows a few with

sense of super power. They that dwell in the earth pertain to those forces that issue from the formed plane, and since these are developed by the senses without any understanding or their lack of relation to the Divine Plan and its ideas, people in whom they are aggregated assume that they are running the world, even attempting to usurp the Power of God. To be made drunken is to be made selfish and scheming in pursuit of power; to center to self-right and authority, to political power and financial supremacy. Since the earth is the formed plane of existence and this form has to do with the supremacy of material forces, those who dwell in the earth are the leading materialists who must of necessity have the authority of the material world at its ends. These are found principally on the thrones of political and financial power, though they also invade the realms of education, religion, industry and other activities that relate to the fulfilment of mortality. The kings of the earth as the ruling powers and authorities make union with the impurities at the end of mortality, thinking the aggregated fornication of this realm to be something super, and so perform the works of Satan at its highest point at the close of mortality.

3. And he carried me away in the Spirit into a wilderness; and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

To be carried away in the Spirit is to see beyond the realm of the material to the Plan of the Divine Laws, or to spiritually discern an operation of those Laws. The wilderness types the confusion occasioned by the mixture of the forces of light and darkness, good and evil, at the movement of the Divine Laws to fulfil the Plan of God. Woman signifies the Soul consciousness of the race when related to the "scarlet-colored beast," though in relation to the Divine Plan she is the Principle of Divine Love, with which is Wisdom; the Bride with whom is the Bridegroom. The scarlet-colored beast represents the aggregated forces of materialism that have been subjected to Truth, but which remain, nevertheless, in their own elements of mortality. The scarlet-colored beast is full of names or qualities of blasphemy, having "seven heads and ten horns." Heads signify authority through intelligence or knowledge, while horns signify powers of forces expressed by means of will. Seven heads would be the fullness of intelligence developed on the plane of the senses, while ten horns would be the fullness of power expressed on the plane of the material, though both of these states of force are subjected to the Soul consciousness.

That the woman was sitting upon the scarlet-colored beast implies that she is at rest, meaning that the soul is completed on the plane of the natural and in control of the forces of the material plane, these forces making up the scarlet-colored beast. The Woman in her heavenly aspect is the Word Principle of Christ, the Feminine Pole of the Word, though in her descended position she is the Soul of natural consciousness gained through controlling the forces of materialism, both as to their intelligences and as to their will. Blasphemy is that which profanes the Truth, and the whole mortal world is made up of forces of blasphemy, though these are the qualities or forces of materialism that are subjected to the Soul nature. The natural Soul is the character of the consciousness of Man or Woman on the plane of the mortal, though Soul is gained when mind has dominated the plane of the material. Thus the natural world is in a position to be used in service to the Divine Plan when the time has come for its fulfilment. The descending Qualities of the Word mingle with the Soul in control of materialism, the position of the Soul in an overcomer permitting the descent of the Qualities of the Word into the hells of mortality, without which there would be no penetration of the mortal plane with the immortal qualities.

4. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication,

This is descriptive of the Soul consciousness that was identified when the Love of God, given for the life of the race, became self-consciousness on the plane of the material. Thus at the end of mortality the Soul has gathered to itself its own fornications or impurities, though these are in control, though there remain the totality of errors to be dealt with in the authority of Truth's operation to establish the New Order or Immortality. Purple signifies power of the spirit, or the church, while scarlet signifies the power of the world, red being associated with the will of the flesh. Gold signifies the substantiality of being gained, while precious stones and pearls represent the adornment of consciousness gained through making itself substantial in relation to the inner Principles and Laws of Being. Thus the text portrays the fact that the Soul is united with the power of the Spirit or Church (purple) though also having the control of the will of the flesh (scarlet); as well as having gained the substantiality of being (gold) with its adornments of intelligence and love (precious stone and pearls).

"Having in her hand a golden cup full of abominations, even the unclean things of her fornication." The hand signifies the power of Love to give and to receive, hence pertains to the power of love. The "golden cup" signifies a substantial vessel or consciousness though it is "full of abominations." Every ego who has gained the knowledge of the Truth by mastering the material forces of the nature, has the power of love to hold the golden cup that is full of abominations. The abominations are the forces developed in mortality, in essence, that are gained through overcoming the world, the flesh and the devil, "even the unclean things of her fornication," that is, of the mixture of the Soul or consciousness with the forces of materialism throughout the evolution of matter. Students who have gained Truth in any degree have the untruth in essence (reduced to naught or nothingness) in them, this constituting the hells that are used by the authority of Christ to form the real state of being. It is not until mortality is offset thru this procedure that consciousness is entirely freed from the duality of light and darkness, good and evil. However, where all the degrees of Truth are gained as to identify the Word, or authority of God among men, there is the fullness of this principle. This is the attainment to which the text refers.

Since heaven and hell have their source from Being they have their ultimate in consciousness attained to being; but both are in their primitive state at this point, the heaven being the qualities of the Truth gained in living and the hell the forces of untruth gained through their being mastered by the Truth. Thus a consciousness gained in Christ has the power of heaven and of earth, as well as that of hell, and in the ultimate end of mortality that of the sea and that under the sea, as well as that which is above the heavens, according to this Revelation. Therefore these abominations and fornications are the impurities developed in the world of mortality in control to Truth, and usable in service to the Plan of God at its fulfilment, which is also the end of the world or mortality.

5. And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

Forehead signifies a seat of intelligence, in fact is that in which many qualities are registered, such as measurement, balance, judgment, will and understanding. Name is Quality, though when less than the Divine Qualities signifies forces of character or characteristics developed in the mortal course. The Mys-

tery is in the relation of Light and darkness, good and evil, purity and fornication. When Woman is seen as the Soul Principle, her relation to the race or mortal evolution is that of a harlot; but her relation as an overcomer, which can only be positioned at the end of mortality, is that of the Bride, the Lamb's Wife. However, while this had not yet identified, at the time of the Revelation, it is the position of Woman in her relation to the world that is seen and described herein. She has become the aggregation of the forces of mortality, because all forces are generated into her and through her into the world. Babylon has its roots in confusion and confusion at its height is chaos. Hence, the totality of the forces of mortality gained by Soul consciousness is Babylon. This is Babylon the Great that has been the mother of the harlots and of the abominations of the earth. That is, the forces of chaos have not issued from Cosmos or Divine Intelligence but have been developed from the mixture of the forces of heaven and hell from the foundation of the world, though this mystery is not known until the end of mortality.

Throughout mortality egos struggle with the belief in two powers, and few have yet attained to a genuine understanding of God as the One Source and Power and the relation of this One Source to the darkness of the world and its evolved mortality, for this is known only when the Truth is absolutely gained. This is the mystery referred to in the text; that Babylon the Great is the mother of the forces of mixture and impurities developed throughout mortality, but that they have their issuance from the Soul bound to the law of sin and death or matter. This woman is exactly opposite in nature to the Woman Christ Principle, yet is the mortal complement of every ego gained in Truth, for to gain the Truth is to gain the untruth also. Then it is to understand the mystery of Babylon, the Great Harlot.

Harlots relate to forces of consciousness controlled by the laws of the senses, in which there is no knowledge and love of God. All are harlots as prodigals in the evolution of matter until returned to the Father's house as a beloved son or daughter. The abominations of the earth pertain to all forces formed in materiality, for these are contrary to the nature of the Divine Spirit and Its Plan. Yet, the energies of the Qualities of Light are progressed by means of the forces of darkness, hence these abominations and impurities need to be in order that Being may finally assert itself and fashion the real State of Man and of Woman. It is the totality of forces of untruth or impurity upon which the name Babylon is written, and these make up the devil that is the father of devils from the beginning, though at the end of mortality the forces are assembled in their feminine nature and associated with woman or the Soul nature of the race. Mortals have attempted to relate sin to women, even original sin in the temptations of Eve, but in a very crude and ignorant manner; for woman, as Soul, is the character of all mortals, males and females, and when not redeemed from the lusts and sins of mortality, all are harlots. It is only when the Truth has been gained through mastering the untruth that one as woman, can sit upon the scarlet-colored beast, and be in full mastery of the abominations of the earth or formed plane.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

Saints are those who carry forward the Plan of God from age to age, while the blood of saints is the energy of love and life that prompts their devotion to the Cause of God. The Soul of the race takes on the forces of love and life, developed in the race, but these forces are disordered, hence she is drunken with

the blood of the saints and the blood of the martyrs of Jesus. The Soul of the race becomes so alive that it seems to those who do not know the Truth to be the real life and love expressing among men. Yet, those animated by the Soul of mortality are themselves bound to the forces of lawlessness and ignorance, though thinking themselves smart and super-developed. Yet, the Soul must be developed to its height of materialism to become alive in death that it may be ready to die for the life and love of the Spirit. Many die for principle's sake, it is thought, on the planes of religion and government, but they die only that their souls may be progressed to their fullness.

"And when I saw her, I wondered with a great wonder." It is to say that consciousness wonders or queries about that which is not understood, and especially the source of darkness and hell and their use in relation to the Divine Plan, though the latter wonder would come only to the spiritually advancing. But each wonders in his path of unfoldment about the source of evil and its use, though this mystery cannot be known until it is known in Christ-Truth for the reason that consciousness must grow by means of sin and cannot know that by which it still must learn. It is only when we are finished with an experience that we know about it and learn the lesson. In the midst of the experience one is growing by means of its forces, hence cannot entirely understand the experience else there would be no growth.

7. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

The carrying of the Principle of Divine Love into the race is by means of consciousness gained in the Soul of itself, whereby all the forces of materiality are subjected to Truth. Hence, the carrying of the Truth into the world is by means of the untruth, for the world being in the untruth cannot receive the Truth; but consciousness in the Truth can be subjected to the untruth by means of the Truth, by which means Truth subjects itself to the untruth that the untruth may be subjected to the Truth. This is the mystery involved in this text except that it is written in the terms of the woman as the principle of Love and not in the masculine terms. The angel, or aspect of Divine Intelligence, knows the mystery and makes it known to consciousness. The Principle of Divine Love is carried into the race by means of the scarlet-colored beast which is the love of the flesh gained and subjected, in order that the love of the flesh of the race may be subjected to the Divine Love, but not without one gained in the Divine Love being subjected to the forces of the love of the world that the world through Christ Consciousness may be subjected to the Divine Love. Herein is the mystery of the text to one who can receive it.

Since the scarlet-colored beast embraces all intelligence and all aspects of will or power developed on the plane of the flesh, this beast carrying the woman or Soul consciousness that is carrying the Principle of Divine Love, is subjected in its entirety to the authority of Truth and Divine Love. It is to say that if consciousness, gained in Truth and Divine Love, could be taken out of the world, instead of being taken into the world of forces, there would be no action of God and Christ projected into the race; but by projecting the overcomer into the forces of the race the Qualities of Being are projected into the race that the forces of the race may be subjected to God and Christ. Thus the Cross of Christ is always operative to cross all of God and Christ gained by Man into the race, with the Qualities of Man gained, which always aggregate as the Soul or Woman gained, that all of the world and of the race may be subjected to the authority of

God and Christ. Yet, the forces of the world, typed by Judas, in the first coming and by the scarlet-colored beast in the second coming, are used to carry the Qualities of Being, gained as God, Christ and Man, into the race. God has no action in mortality except by means of the counterpartal forces of darkness and untruth, meaning that the Qualities of Being are not directly projected into the race—for the race being indirectly positioned in relation to God, God must work indirectly toward that which is indirectly positioned. The direct action of God is toward consciousness positioned in conformity to the Principles and Laws of the Divine Plan.

8. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.

It is to say that the aggregated forces of mortality, as the beast, existed, but were brought to cessation by Truth; but at this point Truth moves to cause that which is in the abyss (seat of hell in consciousness where forces of untruth are in essence) to come forth and become active, that they may be reduced to nothingness or perdition; for the movement of the forces of hell is for their regeneration by which a new base of natural evolution is set in the planet to which it relates. The beast is always typical of the animal forces of nature that have been developed by self-consciousness, but which are divided from the self when the soul is gained in the Love of the Lord, as is the case when the Woman Principle is present. Hence, the animal nature that was and is not, because reduced to nothingness in Truth, moves with the movement of Christ, the Truth, coming up out of the abyss in order to be brought to cessation or annihilation.

Perdition means to waste. It is that which goes into nothingness to become the residue of hell that is used with heaven to form new planets and races. They that dwell on the earth or are related to the outer formalities of living who have no consciousness of Truth, because the Record of the Word has not been unfolded in them, will wonder about these activities of the beast in relation to the activities of Christ but they will not understand. For believing that Truth gained is the death of untruth already, they do not discern that untruth must be quickened to die in the Lord—for since its essence is gained in overcoming, it has died in the self, but not in the Lord. Except the Lord brings hell and death to naught they are yet capable of asserting their powers and influences, but when slain in the Lord they are brought to annihilation. The Book of Life is the record of the Word in which the Qualities of Being are to be unfolded in states of consciousness inherently related to the Plan from the foundation of the world, or the formation of the planet. This is not as though people are chosen to unfold the Plan of God but that when they unfold qualities that relate to the Plan they become its servants by which the Plan is finally fulfilled, though this may be ages working out before states of consciousness properly inhere in the Plan of God for its outworking.

9. Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth; 10 and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while.

The text really pertains to the outworking of the Divine Plan though it does reflect itself to the outer plane, where some interpret it in terms of nat-

ionalism, in which there may be some reflected facts but which still belong to the plane of delusion. Mountains signify heights of intelligence when related to consciousness, and pertaining to the ruling powers or kings implies the wisdom of the world, which in its ultimate is the understanding of matter or darkness. Herein is wisdom through the Mind of the Spirit that alone has wisdom. The seven Principles of the Word become on the plane of the world seven aspects of intelligence, all of them inverted to the Truth, or reversed, yet being the height of natural intelligence. The seven mountains or intelligences are seven kings or ruling powers of consciousness that are set up to counterpart the seven Principles of Being gained in the consciousness of Christ, to which these texts centralize, as to Jesus in the first coming, but as to the seat or throne of the Word in the second coming. Consciousness, completed on the natural plane, sits or rests upon these intelligences (mountains; kings) until the action of God that produces another positive action to use the negation gained and controlled to Its Powers.

"The five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while." The five pertain to the five senses that have been the means of developing the intelligences of self-consciousness or mortality. These are fallen, that is, are no more in rulership over the consciousness, the one is as the Intelligence that has superseded the senses, which is a mixture of the mental and the spiritual, though both of a higher intelligence than the mind of the flesh; but the other that is yet to come is that current of Intelligence that moves with the movement of Christ-Truth to make known the fullness of Truth as respecting the Plan of God and the outworking of mortality. When this one comes, as a ruling power, that is, a king, he must continue a little while, for all things, both spiritual and material, must be interpreted in terms of Truth before the end of mortality can come, for which this is a preparation. All this is working out today and for that reason is understood. Prior to the movement of the Word in 1922 to close mortality and to usher in immortality, an intelligence that transcended that developed on the plane of the five senses was present; but since that movement a higher intelligence has developed itself where all things are seen in relation to Truth or its lack of relation, this being the one ruling power that must come and continue a little while.

11. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition.

This is to say that the power of intelligence developed on the natural plane (plane of the beast) after the movement of the Divine Plan, comes of the seven principles of Being in operation, but is an eighth, in that it is a new expression by which immortality is identified. Yet, the highly evolved intelligence in relation to mortality does not carry over to the New Order of immortality, but goes into perdition or waste as the residue of hell gathered from this mortality to form the next one. This is because mortality ends when immortality is set up, hence this king cannot carry forward to the New Order but goes back to the Chaos or Void to become an element of advanced intelligence to bring the next mortal order in another mortal planet to a greater height of mortality than this planet and race attained; for darkness progresses as well as light, or hell as well as heaven. The action of the seven qualities of being produces a new one that is an eighth, but this eighth is not the One of the New beginning, but the height of materialism. It is as though a new kind of mortality asserts itself at the end of mortality, which is the result of the seven principles completed, plus what the natural consciousness reflects of the action of the One that is Christ-Truth; this giving rise to a super-mortality that poses as the New, the Real, but which is only the height of chaos and materialism. This shows itself in new systems of

government, religion, politics, industry, finance, matters relating to the social order of the race, all of them active today as antichrist or the height of materialism, at the time that Christ is active to reveal the Truth and to place everything in its proper place to conform to the Divine Plan. This eighth that goeth into perdition or waste is the acme of hell and lies, ignorance and darkness, and not the truth, for it is the untruth in its fully developed aspects. This is not to say that the truth that issues from Christ is numbered with this beast, but it issues from the spiritual plane and not from the highly evolved plane of the natural. However, the Truth is as one while the elements of the beast are many.

12. And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour.

The ten horns as powers of will are ten kings, but they are without kingdoms over which to rule, for they are as the aspects of the Unknown moving in the Known, who have received authority as kings or ruling powers, but which are still aligned with the animal nature or beast for one hour. The one hour signifies a time in which anything is completed in Divine Law, for one is the character of God and Its Plan. This is to say that while the Plan of God is being completed in relation to mortality, it is setting up its aspects of powers relating to the next step of racial unfoldment, but these must work with the beast or elements of animality until their kingdoms are set up in the New Order; or until the old order is completed. This is descriptive of spiritual powers at work to complete the Plan and to lay the foundation for the next step of the Plan's unfoldment. It is quite possible that this idea would reflect itself among men as ten nations in which a rulership is set up, that are not now present, as it is sometimes interpreted, but these deductions are reflected from the Truth and while interesting to mortal sense, are never existent in Truth that is the same yesterday, today and forever.

13. These have one mind, and they give their power and authority unto the beast.

This is to say that these ten horns or powers that are ruling in authority but which have no direct kingdoms of consciousness over which to rule, give their power and authority unto the beast; meaning that the higher powers unfolding to produce a New Order or Immortality make connection with the powers that are, thus forcing a completion of mortality in a higher spirit and at the same time using the forces of darkness to establish new-born forces of Light, which is one with the Divine Plan as it issued from the foundation of the world. To have one mind is to center to one Intelligence, which one is always issuing from the Spirit, but which one has no power of expression in mortality except by means of its forces.

14. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful.

To war is to agitate and to in anyway produce discord and inharmony. The Lamb is Christ Truth, the virginal and innocent Qualities of the Spirit that are unfolding with Christ's coming. It is to say that the forces, both material and newly evolving ones that make up the world of the New Order, war or agitate the Qualities of the Spirit, this agitation being for the sake of causing the Qualities of Truth to be formed. Their formation is in the overcoming by the Lamb,

who is Lord of lords, and King of kings. That is, the authority of Truth controls all things, even those things that have the power to agitate the Truth, though this agitation is for the purpose of causing Truth to be formed and become a state of being. The conflict between the highly evolved forces of materiality and the Truth is in the fiercest kind of a war, though it is a mental one for spiritual purposes and not arising from the material plane but through the operation of the Divine Laws in service to the outworking Plan. A Lord is a ruling power in Divine authority, when related to the Lamb or Christ-Truth; and likewise is King.

"And they also shall overcome that are with him, called and chosen and faithful." This is to say that when the overcoming is taking place in the authority of the Divine Laws, whereby the highly evolved material forces of the world are subjected to Truth, a like overcoming is taking place in those who inhere in Christ-Truth and are faithful to the Cause of the Spirit. These have been called to sustain and to support the unfolding Plan of the Spirit and are chosen to receive the fruits of the works of the Spirit, for it must have its receptacles of consciousness in which to deposit its worked results as it masters the forces of the world. These make up the first-fruits unto God and Christ or the virginal group who are revealed as the children of God. These are faithful to the outworking Plan because the aspects of the Plan are in them, and the fruit of the action of the Spirit accrues to them, for the activity is also in them that is at Christ-Center. It is not that overcoming is done without the thought or will of students, but that by adhering in the Truth and offering faithfulness to the outworking Plan, the fruit of the victory of one is established in all, this being the gift of God through Jesus Christ that accrues to all who can receive it, "who are called and chosen and faithful." Therefore there is a greater gain that individual overcoming presents, for the overcoming of Christ of all that is in the world aggregates to all who are in Christ the fruit of the overcoming.

15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

All forces developing are in people who make up the multitudes related or not related to the outworking Plan; though their lack of relation is indirect while their relation is direct, each receiving according to its position. The multitudes make up nations and nations have languages which have tongues. Each language represents the nature of the unfoldment of the intelligence and the relation of it to the Word Itself, either direct or indirect. While the waters are the negations these are gathered in people where the forces of mortality come to cessation. These negations are the acme of impurities developed in mortality, even tho they appear to be knowledges, and these make up the harlot. The harlot is opposite in nature to the Principle of Divine Love, which as Woman, becomes the Bride of Christ as the throne of the second coming.

16. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire.

This is descriptive of the destruction of matter through the two poles of its operation. To hate is to repulse, which on the plane of materiality is resistance. It is necessary that one pole of materiality be pitted against the other that each may be destroyed, the destruction being pictured in the eating of the flesh of the harlot, and her being burned utterly with fire. Fire is a figure of wrath and hate and resistance when associated with the plane of the material, which is that of the beast. The introduction of the higher powers that descend from the Spirit, and the action of the beast, operate to stir up the forces of matter for

their dissolution. The harlot is not a person, for God is Spirit and the Plan of the Spirit relates to the forces, though the forces accumulated, both good and evil, are by means of Man or Woman. The harlot as the totality of the impurities is gathered by Christ, as the untruth that is gathered with the gaining of Truth, but this is not to say that one in the Christ Consciousness is a harlot, for one so positioned is the totality of the purity of God with the impurity in control. The impurity has its seat in the consciousness of the race, in those bound by the mind and the love of the flesh, hence the harlot in relation to the Divine Plan is universal in nature, though having its seat of control in the consciousness of Christ where untruth is subjected to Truth. Thus the woman as the representation of Christ's second coming appears to be closely associated with the harlot, but only in rendering the Divine services, for She is the Bride, the acme of Purity and Truth, such as not before worked out among men. But the beast she rides, or the beast that carries her is the harlotry of forces, these acting as a carrier of the Christ Qualities of Truth to the untruth, and of the forces of untruth to the Truth, the whorl of forces being centered to Christ Consciousness. In the operation of these forces in the first coming of Christ, it was written that "he that was without sin was made to be sin for the life of the race."

To hate is to repulse and to repulse is to be opposite to, hence the beast and its horns of power hate the harlot, indicating the conflict between the two poles of darkness or evil whereby the house divided against itself is destroyed. But that the harlot or totality of matter is associated with the woman principle or Principle of Divine Love, makes the Woman the recipient of the hate of the evil forces as well as the harlot; though in relation to the harlot, she is made desolate and naked, and burned utterly with fire, while with the woman the forces of evil and hell serve the Divine Cause. It was in the first flush of this conflict that the body of white appeared, it being produced by the Fire from heaven against which the fire of hell was pitted. Flesh represents the formed expression and in relation to the harlot is the forces of matter that are burned in dissolution so that their energies may be used to give form to the real state of being. This real state is the real white body which is the garment of the Divine Love, as God created man, in contradistinction to the flesh of mortality that is formed through the love of the flesh.

17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished.

"Their" pertains to the servants of God, especially the witnesses of the Word's action, to whom the chief work of serving the Divine Plan is delegated. Hearts pertain to spirits with which the soul is at-one, while mind pertains to the intelligences. In other words, the intelligence and the feeling are united as one, so that the works of God may be accomplished, for whatever the Divine Plan requires that the Divine Laws work out in those in whom they have set themselves for the fulfilment of the Plan. Their may also pertain to the intelligences that make up the Plan of God as Truth, though this is as if the intelligences controlled by the Word are made to give rise to their own action according to the Divine requirement by which they can accomplish the desire of the Plan of God. Their kingdom would be that of Truth with which is Divine Love, hence both as hearts and minds would be used to serve the outworking Plan of God. The giving of the kingdom of Truth to the beast is the necessary descent of the Divine Qualities of Truth to penetrate matter until the works of God should be accomplished by which through the use of the energies of dissolved matter a new state of spirit and mind, soul and body could appear as the new heavens and the new earth.

The words of God are the Intelligences of the Spirit. These accomplish the Plan of God. They contain their own mode of action according to the Law of Truth inherent in them, for they are as seeds sown into the consciousness of the race to bring forth their fruit. Thus the kingdom of heaven is likened to Seeds and the sowing of the Seeds as the coming of Christ. Seeds contain their innate laws by which their fruits are reproduced, thus the Intelligences of God or the words of the Word are given over to the beast until they can accomplish what God has designed. This is the service of God toward that which is not godly and which is portrayed by the harlot and the scarlet-colored beast. Thus the sins of the world, subjected to Christ, become the carrier of Christ by which Christ is given for the life of the race, this operating through the Law of Divine Love. "God so loved the world that he gave his only begotten son that whosoever believeth on him should have eternal life." This law of Giving as the operation of the Law of Divine Love is one with the coming of Christ, hence the Cross of Christ accompanies the crown of Christ gained, for the Truth is crossed into the untruth that both may serve the Cause of God toward producing the fruits of spirit and of matter; of good and of evil, of light and of darkness.

18. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

The Great City is the New Jerusalem of which the "great city which reigneth over the kings of the earth" is a symbolical representation. Yet, the symbol becomes when the reality appears the means by which the reality is carried over to the unreality and the unreality is broken up. The kings of the earth are the ruling powers, the authorities of forces developed on the plane of form. While the earth, in a spiritual sense, is the form of the qualities of heaven or Spirit, the word is used to indicate the formed world when discerned in a natural sense. Thus the earth as the authorities of the formed plane have over them the authority of God that moves with the crossing of Christ into the race, so that all things in the formed plane serve toward working out the Divine Plan; though that which is worldly serves in a worldly way, while that which is the form or expression of the spiritual development serves in a spiritual way. That which is mental serves in a mental way, the earth being the formed expression of forces of spirit, soul, mind and body, when seen in its relation to heavens. The "woman whom thou sawest is the great city" or harlot that governs the expression of the formed plane of mortality, for all is subjected to materialism that has its roots in the love of the flesh which is the nature of the harlot. Yet, back of this is the authority of the Woman, as the Great City, when the time has come for the kingdom of the world to be subjected to the authority of God and Christ.

Chapter XVIII:

After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory.

"After these things," implies a distinct order of operations by which the Plan of God is fulfilled, or "the words of God are accomplished." An angel is referred to in the masculine because it represents a positive action. All action is positive, for where there is no action there is negation. Hence, powers that move from the inner planes of the Spirit, as intelligences, are angels and spoken of as though they were masculine in nature. According to a revelation, angels have masculine or feminine natures, as qualities, but are not persons, though all qualities are endowed with their own forms of expression, which can, under certain circumstances or conditions, take form in vision, dreams, revelations, etc., being used to convey in picture form the movement of the Intelligences of the Word. In other

words, the Divine Intelligences or Qualities of the Word are as real on their planes as ideas and thoughts of mortal minds are real on their planes of expression. Both make pictures of themselves, though when the former make pictures they are called spiritual visions or revelations but when the latter make pictures they are called the world and the things of materialism. Every idea or force contains its own form of expression, though not all take on material or physical form. Hence there are degrees of angels, those that connect with the earth taking on form or bodily character in their activities, though in reality all form of expression is in the action that issues from the force or the idea. Spiritual intelligences increase and multiply and give rise to their sequential outworking, the whole book of Revelation being a picture of such activities that issue from the primal action of God, through Christ, to prove up mortality and produce the fruits of the Divine Plan as they have matured with the aid of matter or mortality.

Thus another angel or Intelligence moves from the spiritual domain (heaven) to serve the Divine Plan and its outworking, having great authority or power to control all things, according to its position and operation in the Divine Plan. "And the earth was lightened with his glory." That is, the formed plane received the light and power of the presence of this Intelligence that moved to further the outworking Plan of God. Glory is associated with the power and presence of God, as nothing on the outer plane can describe that felt at the movement of God, though in recent years there has been an attempt to "glorify" the American woman in a symbolical reflection of Her glorification in the Law of the Lord; though universally She is the United States, the Feminine Spirit of national groups, which compared with other nations is negative; though this is her receptivity to the outworking Plan of God.

2. And he cried with a mighty voice, saying, Fallen, fallen is Babylon, the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.

This angel is the one that declares what has been accomplished through the former actions of the Divine Laws, thus shows forth the glory and power of God. The "mighty voice" is the movement of the Divine Intelligence to declare its Truth. Babylon the great city of the harlot, the name applied to the totality of impurities and untruth, in opposition to the name, the New Jerusalem, applied to the totality of Truth, falls because she is subjected to Truth in the crossing of the Truth into her domain, as heretofore described. The Intelligence of the Spirit witnesses the spiritual action, which is not always the outer result, tho this applies to her outer dissolution that is about to work out, but the spiritual fact of the outer fact is declared ahead of the outer fulfilment. Babylon gathers to herself all that is unclean even as New Jerusalem draws to herself all that is clean and pure. Hence, Babylon becomes a habitation of demons and a hold of every unclean spirit, and a hold of every unclean and hateful bird. Bird is used to indicate mental activities as in the first chapter of Genesis. Everything of mortality is first a spirit, a force that is opposed to the Intelligences of the Word or emanating Qualities of Being. Demons are the developing forces of darkness that issue from hell that is co-eternal with heaven and present at the foundation of planets as the worked soil of mortality of a planet, carried back as dung or fertilization for another's beginning. A "hold" is a centralizing of forces of a like nature. That is unclean that is impure and that is impure that does not conform to the Principles and Laws of Being. Hence, the name of the forces of mortality is Legion as to their devilish natures. To fall is to be cast down, demolished, dissolved, broken up for use in the Plan of Divine Laws.

3. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

"Wine" signifies energies of life, but the life of the flesh is the passions of the senses that are developed through the love of the flesh exercised in materialism. The wrath of Babylon is stirred up through the entrance of the Purity of Truth or Heaven, the forces of innate hell moving with the movement of the qualities of Heaven. Thus the movement of Christ as the totality of the Heavenly qualities causes the forces of Babylon to move, though hers are the forces of fornication or impurities. "Nations" relate to aggregation of forces within the consciousness though outwardly they house the aggregated states of consciousness. That which causes the inner "nations" to be broken up also causes the outer nations to be broken, hence the effect of the movement of the Divine Laws is felt on the plane of the world, which moves in the forces of hell and fornication according to the ways of men. The ultimate of this movement of heat and passion is war, with its attendant forces of death, destruction, dissolution, chaos.

The second part of the text is written in the past tense, while the first part is written in the present. Thus an action of God to complete itself is portrayed, for when any Divine Force moves it accomplishes its purpose in omnipresence and not in Time, hence can speak of the work as already accomplished and what has been as not being. "And the kings of the earth committed fornication with her," indicates that the ruling powers of the formed plane of living mixed with the impurities and in them, thus promoting materialism. The "merchants" indicate the powers that exchange or buy and sell, hence in the exchange of forces, developed on the formed plane (earth) the riches of the world are set up, containing in themselves the "power of her wantonness" or the power of her impurities. Thus the wealth of the world, when aggregated to those who rule, becomes the power of the world to destroy Babylon, though this wealth has issued from Babylon's unfoldment. This is another way of saying, "Error destroys itself," though in reality it is the impetus of the Truth that causes Error to move in such a way as to bring itself to dissolution. The power of the formed plane is in the power of money, or material wealth, though money is only a sign of that power; for the power is in the forces of materialism (Babylon) developed in the minds of mortals who have their love and spirit and devotion in matter or materialism. Thus nations destroy themselves through the power of money and the powers of materialism that accrue to the material leaders, though all are involved in the breaking up of mortality and matter, according to the spirit of their development.

4. And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: 5 for her sins have reached even unto heaven, and God hath remembered her iniquities.

This is a picture of that movement of the Plan whereby it starts to gather its own at the time it is assembling that which is opposed to itself for dissolution. These two actions go along together and represent the good and the evil, the light and the darkness, in action to serve the outworking Plan of Life. The principle is individually operative as well as universally operative. The voice of another angel is the opposite pole of the One Voice, for the Voice of the Word always moves in two poles of itself, though these two are one to accomplish the purpose of the One. The voice says, "Come forth, my people, out of her." To come forth is to come out from that in which they are involved, hence this is the invitation for people, or states of consciousness, to disconnect from the forces of

materialism when the time has come for them to be dissolved and broken up. Yet, those who are really disconnected have already assumed that position; but the text shows their being gathered to the Lord's own Center at the end of mortality. My people pertain to all who have the spirit of God, either in its spiritual or its human expressions, for there are always two poles of forces in mortality to be dealt with. "That ye have no fellowship with her sins," is to have nothing of materialism with which one is in love, or devoted to, for love is the great attractive force that draws all, according to the spirit of its development. Fellowship is kinship built upon sense of unity and material love, when related to Babylon. Babylon is made up of sins, in their totality. Sin is that which lacks conforming to the Plan of God, hence is the untruths and impurities developed in ignorance of the Wisdom and Love of God.

"And that ye receive not of her plagues;" All the inharmonies that present themselves to mortality are the result of sin and its forces of development. These inharmonies take various forms to plague and harass the people. When mortality is ending these plagues may take peculiar and different form, giving rise to disease with which people cannot cope and accidents that are wholly unexpected and unconceived by mortal mind. Thus wickedness is the height of sin, giving rise to war, poison gas, the "flu" epidemic of World War I that was purposely spread through the use of germs by wicked men, and many other concoctions of wickedness that arise from the carnal minds and souls of evil states of consciousness that are themselves the fruit of sin's development. Each ego is under the Law of necessity according to the character of his or her spirit of development; hence, does not need to partake of the plagues that issue from Babylon if not partaking of their spirit. We have had a century of unfoldment, based upon coming out of Babylon and putting on a new and different spirit of mind, soul and act, so that a group would be prepared to represent the Cause of the Spirit at the end of mortality.

"For her sins have reached even unto heaven, and God hath remembered her iniquities." The sins of Babylon reach even unto heaven or the plane of the spiritual because consciousness, through the unfoldment of Truth, is able to understand error and evil, hell and death; this bringing the untruth and impurities to the domain of the Spirit or God. When consciousness can remember its Creator and know the Truth, the Plan of God from the beginning of mortality making itself known, then the untruth is known as well as the Truth, this bringing Babylon to the remembrance of God. Thus when the sins of Babylon are assembled before God, God can deal with them and bring them to dissolution, using them, however, to give form and tangibility to a New Order, or a new Spirit and a new Body (Heaven and Earth, respectively), even as from the foundation of mortality it used the elements of darkness and hell to give rise to the knowledge of Its Plan and to work out the Principles and Laws of the Plan. If the elements of hell and darkness gave rise to the mortal world, the control of their forces to Christ, the Truth, at the end of mortality will give rise to immortality, an era in which the wisdom and love of God are developed as Light and Love, Life and Truth.

6. Render unto her even as she rendered, and double unto her the double according to her works; in the cup which she mingled, mingle unto her double.

To "render unto her even as she rendered" is for Babylon to reap as she has sown; but instead of reaping on one pole of her expression, at the end of mortality she reaps on both poles, hence reaps double; for the end of mortality is the fulfilment of the dual law, hence the action of God involves the use of both the positive and the negative forces to accomplish the Divine Purpose. In reality every positive has a negative and every negative a positive, within its own realm hence, there is a four-square reckoning and result at the end of mortality. Thus

the wording, "double unto her the double according to her works." If the double is doubled we have four, or negative-positive and positive-negative, this embracing the heavens and the earth, the within and the without. "Works" signify the development of forces, as each works out in light or in darkness, producing its result which is called according to the nature of the forces. The Law of Karma sets in to render unto Babylon even as she has rendered; as well as the Divine Law to double unto her the double according to her works, for at the end of mortality new heavens and a new earth are formed, this necessitating dealing with the visible and the invisible forces of consciousness,

"In the cup which she mingled, mingle unto her double." Mingled signifies mixed, hence Babylon, the mixture of forces developed in lack of Wisdom and Love of God, or in sin, is a distinct mingling. Babylon, the ultimate of hell and darkness increases and multiplies in her forces in opposition to the fiat of the Divine Plan that mingles the Light with the darkness, and ultimately Christ with the world. Hence, the cup which Babylon mingled is not the Cup of Christ, associated with the Passover Supper. The Passover Supper relates to the crossing of the Qualities of Christ with the world, while the Cup associated with it is the Holy Grail, the Womanhood of the race that is appointed of God to function the Qualities and to finally give birth to Christ. Hence, the Mystic Cup is associated with the Womb of Woman, but this is the Mothering Quality of Being that brings forth the Son or positive action of Christ. The cup of Babylon is that of fornication and hell and impurity, developed in the law of sin and death that has characterized mortality. Babylon receives the double of her mixture, but this is in her own law of polarity, while God renders unto her the double of her double, indicating that materiality reaps in accordance with the Law of God, and in accordance with the law of sin. For this reason some things that occur can be related to outworking Principles and Laws, but other things to the law of sin and death that governs so long as mortality exists.

7. How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning; for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning.

Babylon as a name for materialism glorifies herself at the end of mortality and waxeth wanton, proud of her material accomplishments. Yet, all not reposing in the fundamental Principles and Laws of Being, however good as a means of growth, partake of her spirit. The attempt to glorify materiality has been very active the last half century, especially the last two decades, when materiality reaches its height of development, but this is only the indication of her torment and mourning; for the more developed materiality becomes the greater is her reaping of torment and woe. Materiality becomes such a ruler of people at the end of mortality that materialists think she is supreme, hence, "she saith in her heart, I sit a queen, and am no widow." Yet, the rulership of the world is in Christ and not in Babylon. The Feminine Ruler as Queen is the Woman Christ Principle as Divine Love, and not the love of the world as Babylon. A widow is one who has lost her husband, hence Babylon, developed by the forces of the world is not as a widow until the end of mortality has come, when the Husbandman of the world, as Christ, takes over the realm of development to render to it according as its works. The forces of Babylon are at their gayest at the end of mortality and people have an opportunity to enjoy the fruits of mortality, this acting as a test to their intelligence and love. They may think that with plenty of the world's goods, or of Babylon's fruits, they will not see mourning, but all this is offset when the Divine Laws start working out the Plan of God and use the dissolved energies of matter (Babylon) to give form and tangibility to the immortality. Immortality is the human result, established through the Laws of Divine Light, while mortality is

the inhuman result of the development of the forces of darkness in the law of sin and death.

Babylon sees mourning in the Great Tribulation that attends her dissolution. Then it is that she loses her husband, the forces of materiality developed in mortals, and no longer sits a queen. We can today see her dissolution. All her powers are becoming impotent, especially the power of money to accomplish what it formerly did. It now takes thousands of dollars to do what a few formerly could do, because the forces of materiality are scattered and disrupted. Chaos is her character and confusion attends her works in the last days. These are present as graft and greed, political trickery and deceit, national rivalry and jealousy, revenge and hate, and all the other forces of wickedness that are active in the world today; though the totality of these forces is war, the great scavenger that breaks people mentally, spiritually, physically and soulfully because they will not learn through thinking and they will not feel through loving. The accounting of Babylon before the Throne of Truth (Christ) is the accounting of each ego who thus gives an account before the Judgment Throne of what he has done in the flesh, whether it be good or evil; for the position of each is determined by the character of the forces that make up the consciousness.

8. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her.

One day is one action of Light, of Intelligence, when measured in spiritual terms. This one day is in the final polarization of Light and darkness, an attainment made through an operation of Divine Laws. It is equivalent to Paul's "last trump" sounding, a certain action of polarity that permits the Divine Laws to fulfil themselves. The plagues of Babylon take such form as beset and try the consciousness of mortals. They may be mental or materially physical, or of the soul. They may be retributive or transforming, according to the need of those who are exercised thereby. They may also be literal and take form as national calamities and disturbances. They may take the form of storms or other upheavals of nature. They include death and mourning, for death brings to cessation the forces of matter, and breaks them up for re-formation or disintegration, while mourning attends the changes that must close mortality and usher in immortality.

"And she shall be utterly burned with fire." To be burned with fire is to "burn up Babylon" though Babylon burns herself up. Mortals, when confronted with material inharmonies of certain nature say, "That burns me up." This is typical of the burning up of Babylon, for it is not a literal burning up of the world, as to people and building, but the burning up of the forces of materialism that by their very doubling and fulfilment bring forth the fruit of themselves. Fire of Babylon is that of hell and not of the Fire of Divine Love, though the fire of hell can only move to destroy Babylon because the Fire of Divine Love has moved in harmony with the Divine Plan. Famine is lack though associated with lack of food, but food may be that which feeds the soul and the spirit and the mind, as well as that which feeds the body. It may be literal and not apply to the lack of food to eat, though this seems more literal because its effects can be more readily seen. Fire is a means by which anything is reduced to ashes, these typifying the essences or elements that originally formed the thing; thus the burning of Babylon is the reduction to nothingness of the forces of hell that produced her; but this element of hell is usable in the hands (Powers) of God, through Christ to give form and tangibility to the real state of being as Immortality. To be utterly burned is to be completely and fully burned, which is to be dissolved; but this is a breaking up of the forces of mortality, not a burning up of the visible plane of things.

"For strong is the Lord God who judged her." The Lord is the Laws of Being that rule as God when consciousness conforms to the Principles and Laws of Being; or in other words, when the Principles and Laws can be, Being is. This is God identified. God identified is Christ, but Christ is embodied in consciousness, which consciousness was called Jesus in the first coming, but which in the second coming receives the New Name of God and Christ. This New Name is the Mother Qualities of Being identified, while the first coming identified the Father Qualities. Babylon is judged as strongly as the Lord God that judged her is strong, and since the Lord God is the strength of God in action, Babylon is completely judged. This judgment could not occur until the end of mortality. Judgment is the comparison of all things to the Plan that was set forth from the foundation of the world; hence the Judgment comes at the end of the world when all things are completed as the unfoldment of Light and of darkness, of good and of evil. To judge is to weigh and balance and compare, but there must be a Standard to which anything is judged. In the Divine Law this Standard is Truth, hence the attainment of Truth in any consciousness is the judgment of all states of consciousness; and since all states of consciousness center to the State, the State is also judged, this being the judgment of nations that is one with the judgment of Babylon.

9. And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come.

This is to say that the materialists who rule the world materially and have their forces mixed in matter, without insight into Truth and without even humanity of character, will be most conscious of the fall of Babylon and will be the ones to most weep over her destruction. To the materialists, the powers of materiality are the supreme powers, hence they look upon Babylon as the strong city or aggregation of material forces. Yet "in one hour is thy judgment come" this reducing the one day or action of Divine Intelligence to a smaller center or unit of time, indicating it does not take much so-called time to destroy Babylon, once the Lord has set Its Hand or Power to bring her to dissolution. The destruction of materiality brings woe to the materialists, though they stand afar off for fear of her torment. Fear is a characteristic of mortal consciousness when conditions are not understood, though an innate fear is present in everyone as a protective measure arising from negation; but those who fear the torment of Babylon are those able to discern the loss of her by fire. Especially do the rulers of the nations weep and wail over the loss of Babylon, for they have run the world by the use of her forces. The "smoke of her burning" is that which is visible of the fire, the effects produced through the destruction of matter. The fall of Babylon is one with the rising of Christ from the plane of darkness and sin into which Christ is crossed in the action of the Divine Laws, at the coming of Christ; hence is an ultimate destruction that makes way for the fruit of Christ, though the using of the elements of matter to form the New Order is provided for in the Divine Laws that primarily used them to form the material world.

The fall of Babylon is noticeable in the breaking up of the forces of the world. While this is gradual to a certain point, there is a final dissolution that is one with the ascent of Christ. Thus the things that make up the world of mortality as religion, politics, government, finance, industry, the social order that includes the forces of love of the flesh, as well as the love of the world, break up, forcing a New Order. This New Order comes through the authority of Christ, though materialists, puffed up in the vanity of the mortal mind, enter into rivalry with each other in establishing it; but this only hastens the destruction of what they seek to build up, for they are without authority to estab-

lish immortality. All that they do that they think is good is only the evil at the height of its development, hence poured onto the flame aids in dissolving the highly evolved forces of matter as well as bringing the lower forces to naught. This is the condition that confronts the world today (A D. 1942 I AM 20), with nations pitted against each other for supremacy, all centering to selfishness and greed as the basis of action, however much they attempt to delude others in thinking they serve a high and noble cause. It is true that those of higher material nature bordering onto the possibility of the human, seek to hold the advanced progression on one hand, though they also attempt to build up schemes of their own that have no premise in Truth, showing they seek Power and Authority of the beast and not of God. Yet, the good must be pitted against the evil of the world, at the end of mortality, since it is the connecting link between the highest advancement and the next step of unfoldment to be inaugurated by the authority of the Divine Laws.

11. And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; 12 merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyne wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; 13 and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots and slaves; and souls of men.

The merchants are those who buy and sell or exchange goods. The naming of the various goods included in merchandise is to indicate that all planes of consciousness are covered, for the first group pertains to the spirit, the second to the mind, and the third to the soul, and the fourth to the body; while the "souls of men" is a merchandise that mortality itself deals with, and the things of mortality, in the hands of merchants, also deal with. Each one of these forms of merchandise would be found to be distinct in character, though it is of no great value to enumerate them. But gold is the substance gained within while silver is that gained on the without of the within, while precious stone would be the substantiality of consciousness worked out, and pearls that with which one adorns the consciousness. Fine linen would be the adornment of the body from a spiritual standpoint, and purple the sign of power. Silk relates to inner qualities, while scarlet to the covering developed by means of sin or materiality.

Woods pertain to trees and trees to centralized forces of mind, though mind develops other vessels or containers of its unfolding forces, likened unto ivory, and precious woods, and of brass and iron and marble. When the text refers to spices, and names them, it is showing the forces of the soul developed on the plane of matter, though these include wines, and oil, fine flour and wheat. The plane of the body is signified by cattle and sheep and horses and chariots and slaves. For what is changed to change the nature of the race is the departments of consciousness, viz., spirit, soul, mind and body. Conditions and events, woeful in nature, are necessary to produce these changes. When the time has come for mortality to end there is no longer any need to exchange or sell, for all that has been developed is accounted for in the judgment of Truth. The passing of mortality causes an inner weeping and mourning, as today people are grieved over a changing world; yet these are only outer changes necessary to produce inner ones. Those who have the Light of the Spirit and can see what is working out are happy that the time has come, and yet, there is that inwardly that grieves that it needs to be. It is a case of "drinking the cup" if it be the Divine Will, yet desiring that it should pass, for consciousness innately desires harmony, the predestined goal appointed for it to attain. The souls of men are freed, no longer bartered as merchandise, when mortality is ended.

14. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all.

The fall of Babylon is the breaking up of materiality and the soul of mortality, hence her separation from the fruits after which she lusted, and the dainty and sumptuous things enjoyed by mortality being annulled at the passing of mortality. This is not to say that finer and better things do not come to pass, but that they cannot come to pass until the old has passed away. The breaking up is first in the spirit. When the time has come for reality to be precious, and the goodness of God to be revealed among men as spiritual fruit, the fine and lovely things of the world are of no great value to those who seek after the reality. This text and the ones immediately preceding it pertain to the dying down of mortality, when there is no exchanging of forces (buying and selling), and while this change reflects itself on the plane of the world, there is no complete cessation of one order without the preparation of the next to begin; though there is a time of complete ending and the time of the beginning of the new, comparable to "the last trump sounding," but this is a time of adjustment and not necessarily of collapse, according to whether the transition is made in intelligence or in chaos.

Men pertain to the intelligences of the mortal mind, which pass as having something of knowing in them, though only relating to that developed on the plane of the senses. Therefore the things that men cannot find will have passed with the passing of the mortal minds. Since the mortal soul is one with the mortal mind, the things pertaining to the mortal soul also pass away as the soul passeth away. This transition is through the action of Divine Laws, though outer activities will picture this passing, and may appear to be regulating the destruction of "buying and selling" as today, when so many things are "frozen" in stock though ready for delivery, so that people can be deprived of outer luxuries and forced to spend money in defense of war. This figure could not be unless it reflected the operation of an inner principle at work, or else it arose purely from the dictatorial plane of self-conscious mortality (which is not the case, though this plane assumes the authority that ought to be vested in God, but this is for the destruction of this plane of selfish authority and the world it has built up). The intelligences of men arise as though they were the intelligences of Justice, Truth and Right, whereas developed on the plane of the mortal soul and mind they can only assemble as Babylon before the Throne of God, the Truth already identified and controlling in the overthrow of the world. God works by means of Man, and men reflect the works that are opposite to the works of God, or to Truth; hence, excel in handling untruth and marshalling its forces for destruction; hence, they deal in destructive and limited ways, though probably feeling they are actuated by the "good," but the good of mortality is as obnoxious before Divine Laws as the evil, for it is the height of selfishness and materiality at its highest point of development.

15. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; 16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! 17 for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off,

Merchants are those who exchange, who buy and sell, but in reality pertain to the exchange of forces of consciousness that is cut off at the end of mortality when each is left to stand or to fall on his own state of development. All

are made rich by Babylon and all are in fear of her falling, in the sense that all are conscious of her passing, in the relation that each bears to her. Especially when the fall is pictured as the breaking up of nations and their activities, do people enter into the fear and the weeping and the mourning, occasioned by the outer destruction. The "great city" is the aggregated forces of materialism that come to their dissolution at the end of mortality, the breaking up of formed matter and its reduction to the invisible energies that formed it, being essential toward the formation of the New City, the Jerusalem that cometh down out of heaven to establish the New Order or Immortality. The city is referred to in the feminine, for she is the aggregated result of the soul's development, the soul of the race being its feminine aspect in contradistinction to the mind of the race being masculine in nature. "Fine linen, and purple and scarlet, gold and precious stone and pearl," describe the adornments of the soul of the race. A certain pious intelligence (linen) with power (purple) and bloody gain (scarlet), endowed with a kind of substantiality (gold) and solidarity (precious stone) and so-called culture (pearl) make up the traits of Babylon, the great city, but they are all reflections and counterfeits, there being no reality in mortality.

"For in one hour so great riches is made desolate," This one hour represents the final time of transition, the one always standing for the Spirit and that which underlies all, for in one there is purity or negation, the reduction to naught of what has been or the potential essence of that which is to be. The one hour is comparable to the "last trump" or time of transition, as a considerable process, as we have witnessed, precedes this one hour, in which materiality is prepared for dissolution, which is one with transition and translation. The desolation is always in the change from the known to the unknown, though when outer it is attended with suffering and tribulation; though when inner changes attend it is not so noticeable. In reality, it is what is behind the scenes of living, in what people think and feel that Babylon's character is identified and her doom prepared accordingly. People are taught to put their best foot forward and to keep an outer calm, even though inwardly they may be fearful and full of sorrow, or full of hell and abominations. Thus Babylon is judged by what is behind the scenes as much as what is on the outer domain.

"And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off," implies that the sea is very important in relation to the passing of Babylon. The sea types the negative, the subconsciousness, that which is behind the active scene of expression. A shipmaster would be typed by the ego, the self, in relation to all who sail the seas of mortality, though these not masters of themselves may also be sailing a ship whither, and those who deal with waters or negations, as mariners, and who rely upon their own soul efforts by which they gain their good; all these are in torment at the passing of mortality. For the passing of Babylon, the totality of mortality, is the passing of the mortal elements, both negative and positive, that make up the material world.

18, And cried out as they looked upon the smoke of her burning, saying, What city is like the great city?

This pertains to those who relate to the sea, who are in the negations of forces at the end of mortality. They know nothing but Babylon and her mortal elements, therefore cannot comprehend anything greater than what she has produced as the material world. The "smoke of her burning" is a figure used in the scripture, and in recent revelations, to indicate memory of materiality and the burning by fire or translation of forces by wrath that comes at the end of mortality.

The great city of Babylon is to those in the negations of mortality, not yet having attained to conscious self-consciousness, the greatest city of all—greater than Jerusalem, the consciousness of Christ, for they must of necessity attain this city of self-consciousness before they can gain the spiritual center of their beings, as Jerusalem.

19. And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate.

Casting dust on their heads is a figure of "casting ashes" when grief stricken, as referred to in the old testament, though dust is figurative/the essence of the beginnings, as well as the elements of ends of cycles. Heads signify intelligence or its seat of expression, therefore it is in the figure to say that the intelligences have a new beginning with the movement of the dust of another Creation that is one with the breaking up of an old one and its reduction to dust or creative energy. However, this dust is that which counterparts the creative energy, hence is the element of matter that is of the nature of the intelligences of mortals who have come to the end of their progression. Weeping and mourning and crying characterize changes that are not understood, though they may also attend the necessary transition of matter to spirit even though the change is understood, for they represent the great negations into which people are thrown. The two "woes" represent the two poles, the positive and negative of mortality, both of which are brought to dissolution.

"Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour she is made desolate." All that had their ships in the sea pertains to all whose states of consciousness are unfolding in the negations of mortality, not yet having come to a conscious awareness of themselves as states of self-consciousness, to which all must attain to complete the natural and be made ready for the spiritual. All are made rich, that is, increased in qualities and elements of mortal progression, through having to develop themselves in the law of necessity to which materiality is subjected; though Babylon is the totality of costliness, being the aggregation of all elements developed by the spirit, soul, mind and body of mortals. Yet, in one hour all is brought to dissolution, for the desolation is in her passing. Yet, in actuality, this is not so horrifying as these texts make it sound, for they were attended when written, with consciousness not fully comprehending the outworking Plan, hence, could not see the compensation that the Spirit would produce by the time mortality would be ready to come to an end. The whole process is balanced Law of God, dealing with light and darkness, with each force being placed where it belongs to further unfold consciousness, the race, and the Plan of God. What is there to fear? and of what shall one be afraid? All things work together for good to them who love the Lord, or the unfolding Laws of God, and all are sustained and supported in this transition according to their need, which is according to their state of development, and by which they receive the greatest good—even though on the surface the good does not seem to be apparent, or seems to be evil!

20. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

Heaven is the realm of spiritual ideas realized. The saints are the unfolding qualities of consciousness that conform to the heavenly ideals and principles. The apostles are the carriers and promoters of spiritual knowledges by which people are enlightened in the realities of life and living, while the prophets foretell, through vision or illumination, what is to come to pass, in relation

to outworking Principles and Laws of the Spirit. Whatever has been realized by unfolding consciousness of the Principles and Laws of God becomes a judgment against Babylon that assembles as the Truth at the end of mortality, hence, those who have carried forward the things of the Spirit are admonished to rejoice that "God hath judged your judgment on her," that is, upon Babylon. The totality of spiritual unfoldment aggregates as the possibility of the Truth, though the Truth is a Gift of God that comes when consciousness can receive it, which when it comes stands in judgment against everything not conformed to it; though the unfoldment of spirituality that precedes the identification of Truth has prepared the way for the coming of the Lord, as Truth, or the operation of the Divine Laws in the Will of God. Thus, those who have their spirits in mortality and weep and mourn over her passing are counterparted and offset by those who can rejoice at the passing of mortality and the revelation of the New Order, introduced through the Will of God, as Jesus Christ, the united humanity and divinity of consciousness. This rejoicing is premised to spiritual understanding rather than to the outer domain, where even the saints may suffer the passing, and not be entirely rejoiced over it. Even Christ suffers the transition of the Divine Qualities and their passover to the race that the race may be made to suffer its transition into the premise of spirituality or immortality, but in this is rejoicing nevertheless when the Plan is understood and is operating (as it is always understood when it is operating, since knowing and being are one).

21. And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all.

An angel in action represents an action of a heavenly quality or principle that is working out the Plan of God. After all is declared as being in the Plan of God, as the former texts, there is an action from the heavenly or spiritual domain that accomplishes the work, and yet implies it is yet to be actually done on the plane of the manifest; for the heavenly precedes the action on the bodily plane that follows. Thus every action that occurs among men to accomplish the things of God must have been preceded by a spiritual action that is to the Divine Plan its reality, of which the outer is only a symbolical reflection; tho at the end of mortality, when the Powers of God have carried over to the visible domain, as they have after the introduction of Christ into that domain, the outer action is the direct result of the inner one, hence is an objectification of the Principle and not its reflection. It is throughout mortality that Principles reflect themselves, making shadows of themselves that appear to be real, as the making of man by laws of material birth and love, etc.

The strong angel is one that has power in relation to the body, to which action pertains. The stone is not a millstone, but as it were a great millstone, so great is it, that is cast into the sea, with the Word of Intelligence declaring that the destruction of Babylon would be as though a great millstone were cast into the sea. When the great city or forces of Babylon aggregated, has been cast down, she will be found no more; meaning that when mortality is destroyed in this world as to her forces, she will be no more, having ceased to be at the establishment of immortality. For this reason, the establishment of immortality involves the reduction to nothingness of the elements of mortality, as when an ego identifies the reality of a spiritual idea the unreality is as though it were not; though there is added to the passing of mortality that action of God whereby she is remembered no more, and all things are made new, a New Spirit in a New Body, with a new environment in which to unfold the New Plan of God that relates to immortality; though this New Plan has been present throughout mortality as the spiritual Ideals to be attained and the gained principles and knowledge of the at-

tainment, this gain causing the fall of Babylon. That she is found no more at all is to say that the forces that made up materiality pass away at the establishment of immortality, hence cannot exist in the New Order of Life. Certain outer activities by which the human welfare is promoted, such as the exchange of services that now operate as the buying and selling of mortality and Babylon, will persist, but they will be of a different spirit and so take on a different form of expression.

22. And the voice of harpers and minstrels and fluteplayers and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee;

Harpers and minstrels and fluteplayers and trumpeters all pertain to sound and tone, as expressed by music, these representing the plane of the soul, and when related to Babylon, the plane of the animal soul. Because these are to be heard no more in Babylon or in the spirit of materiality they run their limit of hilarity in the form of jazz in the closing years of mortality; as well as express in various forms of dancing that release the animal spirit of the mortal soul. This is not to say that music will not be in immortality, but the characteristic of music as it has operated in materiality will be changed because the nature of the race will be changed. God is Spirit and Its changes relate to the spirit, this giving rise to a new expression of form on the bodily plane, these two being the New Heavens and the new Earth that are identified as the old heavens and the old earth pass away. These pass with the passing of mortality.

"And no craftsman, of whatsoever craft, shall be found any more at all in thee." Craftsmen pertain to workers but especially in the arts and skills that relate to invention and imagination, or to the finer industries that come from the plane of mental progression in contrast with agriculture that is promoted from the plane of nature. This plane is characterized by the mill that grinds the fruit of the land, mentioned in the next phrase of the text, "and the voice of the mill shall be heard no more at all in thee." The text is descriptive of the necessary running down of mortality without which there would be no changed spirit in immortality. Voice is energy of sound, that primarily issues from the Word Itself. Thus the voice of the mill is the energy of industry that relates to grinding of grains or to agriculture, and cannot be literal since a mill does not have a voice, tho it does have the sound of running which is to it a voice. Sound is the energy of Light, the Intelligence, and the first principle of form or bodily expression; tho before it becomes physical on the outer plane it is actual on the plane of spirit-form as the energy of the spirit that produced it. Sound is the ear of consciousness, while light is the eye, and since the second coming of Christ pertains to the ear, the Feminine Principle, it makes adjustments on the plane of form or the body. All that has been developed in mortality must be reduced to naught before its translation to the plane of immortality, hence the suggestion of the running down of the voice or energy of matter so that it will be heard no more. This reflects itself on the outer plane as cessation of activities, though since the spirit and its form or the New Order of Immortality enters to cause the running down of mortality, a new expression is coming in as the old expression dies down; but that new form is from the Spirit and not from the material plane where the darkness reflects a new that is of the satanic forces and not of Christ.

23. And the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.

The "light of a lamp" signifies the shining of intelligence in consciousness, for this must pass away to permit mortality to pass. Since the Plan of the Spirit is worked out in Truth, it is only in the consciousness of Truth that these things need to pass to permit their running down on the entire plane of mortality. Yet, the running down in the authority of the Divine Laws of the forces that make for mortality will cause definite changes on the outer planes of living, and the running down of many activities; but this is not to say that there could be a complete cessation of activities, for this would be the reduction of everything to the void, wherein is naught, instead of a translation to a new expression. But the spirit of forces that produced mortality must run down to permit the running down of mortality. When all forces of mortality can be discerned in spiritual light and understanding and the Truth is enthroned, it is to say that all the intelligences of the mortal plane are blotted out, and the "light of a lamp" is no longer shining in it.

"And the voice of the bridegroom and of the bride shall be heard no more at all in thee," signifies that the energy of love, operative between the male and the female poles of consciousness is no longer of the nature of mortality; in fact, may come to cessation altogether. This is the necessary change on the plane of the inner body by which the outer body is changed. The running down of the sexual current is essential to a change in the nature of people, and this text pertains to that change. The former text pertains to the outer consciousness and this one to the inner, hence the figures deal with spirit, soul, and body, respectively, in this text, and in the former one to soul, mind and body, respectively. Again, the transition from mortality to immortality is so subtle and inner that it is difficult to say whether it is attended with marked outer changes, but rather the changes may occur within and produce a different form of expression before the outer plane is changed. That all must be completed spiritually before the outer result works out is a scientific law, and one that is now operative, since 1922, to change the outer world. Yet, we cannot say that the outer changes now taking place are the final ones, but rather are the beginning of their end on the outer plane, because their end has been completed on the inner plane, spiritually.

"For thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived." Sorcery is an operation of power derived from evil spirits. The evil spirits of mortality have been all that has been thought, felt, said and done that did not partake of the nature and intention of the Divine Plan, hence the whole mortal course has been a deceptive one, though a necessary one, when contrasted with the destiny of the Divine Plan. The merchants are those who buy and sell, but this is not confined to the plane of trade, for it relates to all exchanges of forces, whereby one is exchanged for another, as when Jesus admonished the rich young ruler to sell what he hath, give to the poor, then follow Christ, in order to obtain treasure in heaven. That is, he was admonished to exchange all that he had promoted materially for the spiritual qualities (treasure in heaven). The earth is the formed plane, and the princes the ruling powers that sprang up with the exchanging of forces on the plane of the material or mortality. Thus, everything in mortality came under the deceptive power of matter and the combination of its evil forces. It has only been the last century that this deception has been discovered and steps taken to offset it, enthroning the things of the Spirit in supremacy instead, by which Truth could finally come to rule and manifest itself as the second coming of Christ. It is at this manifestation that the kingdom of Babylon is subjected to the Lord, or Divine Laws, and all its forces made to yield to the formation of the New Order as Immortality. Babylon is assembled for her destruction as the highly evolved forces of mortality, on the planes of mind, soul and body, a highly evolved materiality brought to a finish inviting the action

of the Laws of Truth to effect its overthrow and translation.

The deception of the nations is very evident today, for attaining highly evolved material might and power they seek to map out the Plan of Life for all, as though any nation had such authority, for that authority belongs alone to Truth. National leaders only attempt to assert allegiance to the highest evolved, but even that, developed in mortality, must be changed in spirit to permit a genuine expression. National rivalry, with its financial and trade rivalries, cause leaders to rise against each other, which is to cause nations to rise against each other, this being the means by which their deception of power brings them to the overthrow of their materiality, by means of destruction. Those who have the light of these activities must know that each is in a law compatible with the Light gained, therefore is unmovable and untouched by the activities of racial destruction. This is not to say that the spiritually advanced can be kept from the tribulation of the world, for to be so positioned would be to keep the tribulation from being touched by the spiritual; but it is to say that their involvement is in a different spirit and productive of a constructive and beneficial result, without the necessary chastening that those in ignorance must invite.

24. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

This is to say that Babylon has been the slayer of the prophets and the saints, as well as of all who have been slain upon the earth, for her struggle for might and power has caused the destruction and tribulation that has come upon the race. Thus, when she is exposed for dissolution, the judgment of all the righteous and advancing is visited upon her, for as she has neted so shall she be neted unto. The blood of prophets and of saints is the spirit of their advancement, for these foretell the things of God and are instrumental in working them out. It has been a case throughout mortality of "Truth forever on the scaffold, Wrong forever on the throne," and it is this injustice that is justly dealt with in the Laws of God at mortality's close. Considering the great conflict between Right and Wrong, and the supremacy of Wrong on the outer plane, one cannot comprehend the intensity of tribulation that must of necessity be visited upon the promoters of wrong and injustice at the close of mortality. The tribulation may be great but we can be certain it is merited in exact law else it could not come to pass. But because of the necessity of the Plot to promote the adherents of the Plan, much sin is offset and remembered no more, though the conflict is such as to afford people opportunity to determine whether they have their love in the good or in the evil, thereby judging themselves before the Divine Laws that are judging all through the Great Tribulation that ends mortality.

Chapter XIX:

After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God;

That which is as a great voice coming from a multitude in heaven signifies the movement of the Word in the expression of its own glorification, for it alone can glorify itself. This may take form as spiritual ecstasy as though heavenly qualities are moving, when consciously present, for the heavens are within consciousness, even as the earth, and the movements of God can be witnessed, though they take form as glory and ecstasy on the pure plane of spirit, translating themselves to inspiration and spiritual ideas on the plane of the Mind of the Spirit. Thus the saying is the energy of glory translating itself into intelligence, but which take the form of praise and rejoicing. Salvation is freedom,

but is wrought through an action of God. It projects itself on the plane of the body as the freedom expressed in government, that is intelligently defined because the Intelligence of Divine Mind has revealed it within the consciousness in glory and power. All that comes from the Spirit is a gift of God, for man of himself only prepares himself to receive what the Divine Laws bring to pass. Hence, "Salvation and glory and power belong to our God," and come as a gift from God, and yet are not for man but for the Lord even when in operation. For that reason the qualities of the Spirit are not a continual presence in the outworking Plan of God for their presence marks the action of God toward the accomplishment of Its own Will and Purpose, and while experienced by consciousness, they belong to our God and not to the one experiencing them, for before God there is only God. Man does not exist apart from God hence is not taken into consideration by God; for when Man receives anything from God, it is because at that moment or time he or she has become as God, expressing God in Its powers and qualities.

2. For true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.

The judgments of God are true and righteous because they operate in exact Law. "With what measure ye mete, it shall be meted unto you again," is exact law, though the law provides for its own multiplication in a heaped-up, pressed-down and running-over result. God does not judge as people judge, for God is Principles and Laws in totality, and consciousness conformed to them is in harmony, and not conformed is under judgment. Mortality, the "great harlot" that corrupted the earth with her fornications, being opposite in spirit to Christ, the Truth, receives that which is opposite in the law of judgment; therefore receives that which is destructive, yet this very destructiveness is the means by which Babylon destroys herself and makes way for the New Order of Immortality. Thus that opposite to God in Its Plan, and positioned as the Plot, aids in permitting the Plan to fulfil itself, though receiving the judgment of God in being measured unto according as it has measured.

Fornication is mixture of forces, primarily relating to the male and female poles of consciousness, whose separation from each other and from God caused mortality to exist. Thus, the sins of the world have been traced to sexuality by those not understanding the Plan of God. This is not to say that sex as it exists in mortality should not be, because it is an error; but that because it does not conform to the Divine Love and Purpose it is the seat of woe and tribulation; yet, the necessity for its expression existed in the fact that separated from God the male and the female poles of consciousness produced after the manner of their separation (as well as their fornication or impure unions) that which is separate, that is, mortality, the great harlot. It can be scientifically said that the law of sin and death has its strength in sexual love, therefore Divine Love when it is gained fulfils all law (of sin and death) uniting again the potential male and female poles of consciousness with each other and with God. Thus the era of immortality is set up in the authority of Divine Love, with all that has been produced in sexual love (Babylon) brought to cessation through judgment.

"And he hath avenged the blood of his servants at her hand." This is to say that God hath avenged the spirit (blood) of those who have carried forward the Cause of God among men through the power (hand) of Babylon, utilizing the dissolving forces of materiality to give tangibility to the spiritual plan of life and being. It is only at the end of mortality that the fruit of the spiritual can be revealed, it having been swallowed up by mortality through its course of unfold-

ment. It sounds like a fierce avenging though it is a necessity in the Law of progression, without which the fruit of the Spirit would never be revealed. Yet, the outer activities of Babylon whereby the servants of the Cause of God have been swallowed up have been attended with suffering and tribulation that are as important before the Divine Laws as the suffering of the world of mortality at its dissolution.

3. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever.

Hallelujah represents a rejoicing and praising of God, common to the spiritual plane. "And her smoke goeth up for ever and ever" seems to be a choice phrase in relation to the passing of anything mortal that has been conquered in the Divine Laws. This was written in recent revelations pertaining to the passing of mortality. Smoke pertains to energies and essences utilized in forming the realities of Being, whereby certain fundamental necessities of the Divine Laws are established for continual functioning. In relation to Babylon and her dissolution, it would indicate that once a worked premise of hell is obtained in this planet, the Divine Laws would always have a fire of dissolution burning by which to transpose elements without the necessity of tribulation, such as closes mortality; hence "her smoke goeth up for ever and ever" as an aid to the unfolding Plan of God, for once established in Divine authority it is established forever.

4. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.

This is to say that the Twelve Centers of consciousness in their male and female polarity, (twenty-four ruling powers) together with the four departments of consciousness, spirit, soul, mind and body, are affected by this operation of the Divine Laws. To fall down and worship is to be humbled or subjected to that which is worshipped. To sit on the throne is to rest in power, no longer attaining but being, hence God sitteth upon the throne of consciousness, wherein all these things occur primarily, to which all states of consciousness are in devotion and worship. Amen signifies finish, end, as well as a declaration of Let it be, that is, let what has been declared to be come forth. Added praise, signified by Hallelujah is going up toward God from consciousness subjected to the outworking Plan of God.

5. And a voice came forth from the throne saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great.

The throne of God is within the kingdom of God, which in consciousness is Christ, the Truth, the Being of God, in identification. The servants are primarily the forces of consciousness attuned to the Principles and Laws of Being, though these take outer form as those who love the Cause of God and serve in its promotion. Voice is the energy of the Word which is as inspiration and known intelligence, whereby one knows the things of God through the Spirit of God that is in him, that is through Christ, the Spirit of God identified. The speaking or saying is the formed expression of the energy or voice, giving form in words as the first evidence of body or form. Consciousness is admonished to give praise to our God, all states whether great or small. This is experienced through an innate desire to praise God arising in the presence of some action of God. To fear God is to be in awe-ful devotion to His Presence and Power.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the

Lord our God, the Almighty, reigneth.

The voice is summed up as that of the great multitude, waters and mighty thunders, all heretofore referred to, to show the totality of the movement of the Word which embraces the Lord, our God, the Almighty in its scope of praise and rulership. This is the fourth movement of praise and Hallelujah that has issued from the movement of the Lord, showing the four-fold consciousness completely subjected, as well as the entire plane of the universe which is also measured by four, as signified by directions.

7. Let us rejoice and be exceeding glad, and let us give the glory unto him; for the marriage of the Lamb is come, and his wife hath made herself ready.

This is the universal marriage, not the individual, for it comes after Babylon has been cast down (in the Plan of the Divine Laws, the outer working out in keeping with the inner Plan). The wife of the Lamb is the consciousness of the race, universally, though individually it is the consciousness of one conformed to the Principles and Laws of Being. It is through the outworking Plan of God from the individual throne of the Bride that the universal marriage can occur. The universal marriage is the penetration of the race consciousness (in reality the consciousness of the Word, universally, which is behind the consciousness of the race), with the Love of God, this taking place in January, 1937 (I AM Fifteen) at which time the War of the Lord for the final overthrow of mortality is identified. This was attended in its season of action with the Sign of the Son of Man, indicating the projection of that ascended to the throne of the Father from the first coming toward the outer domain to join that of the Mother worked out in the second coming, the union of these two poles, the Female and the Male of the Word, as Christ, then taking up the work of completing the external overthrow of mortality and establishing immortality.

It is God who works out this Plan, though consciousness conforming to Its design and purpose does what is required to permit the fulfilment of the Plan, much of its expression being consciously performed; for it is the race that is positioned subconsciously to the outworking Plan. Therefore the admonition from the Great Voice or Energy of the Word to "rejoice and be exceeding glad, and let us give the glory unto him." Man of himself does nothing when the time has come for the Father within to do the works, though one has done much to conform to the requirements of the Plan prior to this time. "The Father worketh hitherto, and I work; now I of myself do nothing, the Father within, he doeth the works." This is to say a Plan exists in the Divine Laws that are working it out in consciousness, with the consciousness working to conform to the requirements of the Plan; but when this conformity is attained, the Laws of God work out the Plan, with consciousness being as naught in the Hands (Powers) of God, though this is a conscious naught and not an unconscious state.

Marriage is union, the crossing of the Male and the Female poles of consciousness in energies and elements by which a new one is made. In the universal marriage, the crossing of the Male at the first coming with the forces of the race gave rise to the Female in Christ as the second coming, from which throne the work of the second coming was carried out. When it had reached a certain inner completion, the gained Fruit of God from the first coming, and ascended to the throne of God the Father, came down to earth to join that worked out by the Female Pole of the Word in the second coming, this forming the "marriage of the Lamb with his wife who had made herself ready," as referred to in the text. The Bride as the primal principle becomes the wife when the fruit of the Principles is ready to be worked

out as the children of the inner kingdom and the order of immortality. While the Bride, from the primal union with the Word, becomes the wife, there is a distinct process whereby the individual gain is projected into the race to prepare the universal consciousness of the race for the action of the Word, by which mortality may be proved up and immortality be established. This time is the readiness of the wife, as universal consciousness, to which event the Word assembles its power and glory and praise in all degrees of its expression; for this is the great event, when all is brought under the authority of God and Christ through all in One having been subjected to the requirements of the Plan's outworking.

8. And it was given unto her that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints.

This is to say that the totality of all spiritually worked out to conform to the design and purpose of God is summed up in the attainment of Truth as the Throne of the Word, which is the Wife Principle of Being to bring forth the New Order as Immortality and the spiritual fruit as the children of God. Even as all that is worked out in mortality is present at its end, so all of God worked out during the cycle of mortality is climaxed as the "righteous acts of the saints" with which the wife of the Lamb is arrayed. The Lamb is Christ as the Male Pole of the Word, but the Wife universally is consciousness prepared to receive the action of God by which it can be manifested in keeping with the Plan; yet, before the universal consciousness can be, an individual must be attained in Christ and universalized (crossed in Qualities into the consciousness of the race), this being the sowing of the seed of the Word into the soil of the race to bring forth its fruit unto God and Christ. It is God that works out Its Plan, hence "it was given unto her" signifies the outworking Plan of God to produce what the Plan requires in order to complete itself. Yet, all this outworking is not by chance but by conformity of forces and qualities of spirit, soul, mind and body to Truth.

9. And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.

The Marriage supper of the Lamb is the Passover Supper. The Passover is in the passing over of that gained in Christ into all consciousness, that those who can conform to the requirements of the outworking Plan may be bidden to the marriage supper and so be blessed in that their time of finished mortality has come and their spiritual fruit can be revealed. When the Word writes it enacts what is perceived in spirit, hence it is to make actual the outworking Principles and Laws that govern the Plan. It is only to consciousness that assurance must be made that what is received of God is true, even as prophesies given through revelation of the Word must be asserted to the consciousness as being true, even though they are accepted as Truth.

To be bidden to the marriage supper of the Lamb is not by chance, but by scientific alignment of consciousness to the necessity of the Divine Plan by which it can work out its fruit. Only those who have the capacity of biunity, or union of the two poles of being, male and female, can be bidden, though being a kind of a first fruit unto God and Christ, when produced, a kind of a connection with the Spirit is required. This is not the connection of Truth, as in the case of absolute attainment of being, but a condition of soil in which the Word sows itself to produce the likeness of the first-born Male and Female states of consciousness, gained in Christ. The marriage supper of the Lamb is union with the qualities of Being, or Christ, whereby a like condition of being can be brought forth. The reflection of this marriage to the race is the introduction of an energy of Love into the sexual stream of the race by which a higher human state is

brought forth as immortals. The same action of Divine Love that gives birth to the children of God gives impetus to immortals, directly and indirectly; directly through the impregnation of those capable of true human expression in the race, and indirectly to their progeny later to be produced. The Word is the Seed and when sown into the race, at the crossing of Christ-Qualities into the race, lays the foundation of Love for the next cycle of racial progression and the nature of people to be brought forth.

10. And I fell down before his feet to worship him. And he saith unto me, See thou do it not; I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

The text portrays the fact that one functioning the Word of God and having the testimony of Jesus is not to be worshipped, since God alone is given all honor and glory for the outworking of Its Plan. This is necessary to keep consciousness centered to the Source of Its Being, God, by which it may directly receive, for by offering devotion of love to God consciousness may receive more of the Love of God. A certain natural honor and respect may be projected toward one functioning the Word, but this is not as though people are to worship people and set up leadership apart from God, Itself. Thus the tendency to "fall down before his feet to worship him," is rebuked, for one functioning the action of God is a fellow servant with others serving and loving the Cause who also hold something of what has worked out as being (Jesus), and who attest this by their devotion to the Truth. It is only on the inner plane of consciousness that one functioning the Word stands before God, approved and usable to function the Plan, but on the outer plane one stands with the fellow servants and brethren who hold the testimony of Jesus.

"Worship God" is to point all back to the Source of Being, as outlined in the Lord's prayer, for to God is all honor and glory and dominion and power forever, It working out Its Plan by means of consciousness, but man or woman having no power apart from the One Power in the unfoldment of the spiritual. What people may think they are working out is the Plan of God working out, hence they are not responsible for the spiritual results, but God is responsible. Thus God is the author and promoter of Its own Plan, working by means of consciousness in attunement with Its requirements, and yet having promoted the attunement.

"For the testimony of Jesus is the spirit of prophecy." The testimony is that which bears witness of, by manifesting qualities of being. Jesus is the human expression as Man of the spiritual qualities of Being that identify interiorly as Christ. Thus to testify to Jesus by being an expression of qualities of Being is the spirit of prophecy, for it is to foretell what the Spirit is working out. This is to say that no one could attain any qualities of Being (Jesus) on the physical plane without the spirit of prophecy arising to foretell what is later to work out for all, for that of Christ that works out in one works out for all, for it is for the Lord and the Lord is for all in the working out of the Plan of God. Being is a testimony to Jesus who is the Being of God made manifest, which is also the spirit of prophecy. There is prophecy or that which is called prophecy that rests upon astrology and human assumption that is not the testimony of Jesus because it is not of being, but only of the mental deductions. But wherever the testimony of Jesus is, there is prophecy, for there is Being foretelling itself.

11. And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war.

Heaven is the realm of principles and ideas of Truth realized, relating to the spiritual domain of consciousness, hence is not outer but inner. When the heaven opens it is to permit something of the Within to move toward the without. A horse signifies the physical nature of man that has been tamed or domesticated. It has been subjected to the domain of Principles and Laws of Being, and in that the horse is white, it signifies a state of purity gained. White is the cleanness of Spirit, the purity of consciousness gained. The "white horse" is a figure in physical terms of Mary, the pure ma-re or substance out of which everything is formed in the Lord or operation of the Divine Laws. "He that sat thereon" signifies consciousness in the rulership of the Lord or in subjection to the authority of Truth, so that all of it serves the Cause of God. This is to be Faithful and True, for it is to be conformed to the Divine Plan wherein all forces serve the Cause of its unfoldment.

"And in righteousness he doth judge and make war." He pertains to the action of the Divine Laws. This action is through the consciousness of Christ, the Truth, hence he is used to indicate Christ. Christ is that which sits upon consciousness that is purified in Truth and from this throne judges and makes war. To judge is to compare all things to Truth, and to make war is to enter into repulsion, with which is the action of the Divine wrath, toward all that does not conform to Truth. This is an action of righteousness because it is the acceptance or rejection of all things in relation to the Truth, by which all is proved at the end of mortality. The movement of the Divine Love is attended with its wrath toward all that is not of Its Love, and in this is the war of the Lord.

12. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself.

Eyes signify light or intelligence, though its movement as fire is the repulsion of the intelligence of Truth to untruth. Head is the seat of Divine Intelligence, and the grouping of qualities constitutes the many diadems that are upon his head, that is, upon the head of Truth or Christ. Name signifies qualities of being, and that it is written upon consciousness indicates it is attained, or worked out and gained. That this name is known to no one but the one functioning it is to say that people cannot read the qualities of God in another except in the degree of their own development; therefore, if not developed to Truth they cannot know the name of Truth that is upon another. Only one so attained can know. The name that is written upon consciousness attained in Truth at the second coming is the New Name of God, or the new Qualities of Being not before worked out at the first coming, hence are not known by others. Everyone attaining to the degrees of the Word, according to its unfoldment, receive the Name of the Word written, that indicates the nature of the Plan unfolding.

13. And he is arrayed in a garment sprinkled with blood; and his name is called The Word of God.

He signifies the positive action of the Word applied to Christ's expression among men, and has nothing to do with sex or gender. Garment is that with which consciousness is clothed, and that it is sprinkled with blood shows it has been gained through trial and stress of growth, incidental to mortality, as well as gained through suffering and tribulation. The blood of the race, that is, its current of life, generatively, is upon Christ, since the first coming, since the Qualities of the Word were disseminated, through violence, into the race. That his name is called the Word of God signifies it is Christ, but that it is called implies that behind the calling of the name is a name written that no one knows,

except the one that receiveth it. That is, a distinct action of God, in its Plan of Eternity is enacted at every movement of God among men, in a planet, this carrying a distinct Name that only consciousness so named can understand.

14. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure.

There are invisible armies as the writer can testify. She has felt them thundering over her bed at night, and rushing through her room. She has heard the sounds of their bugles and the thud of the hoofs of horses. She has felt in electrical energies the rush of something flying through the air (across the bed) and heard the snap of something that bristled with electrical energies and heat. The writer does not claim to know all about this, but only voices evidence what has been made visible to her ears and eyes and feelings. Sometimes something darts across her bed, as an airplane, zooming and crackling, often going right through her and tossing her energies about as so many atoms, but always with a burst of electricity. Sometimes the electrical energy shocks her whole body as though she were experimenting with trying to get a coin out of water, while attached to electrical gadgets, as youngsters did when electricity first came in. It was never a pleasant sensation and the writer never liked the feel of electricity, but these bursts of forces are often accompanied with ecstasies, hard to bear.

The writer has quoted the revelation before, to testify to the presence of the armies, but recalls it again because it fits the text: "Now the sun being newly risen (Dec. 1st A. D. 1922--29th Day Eon or I AM) they joined both together the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory; the other side making their rage leader of the battle. But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses with bridles of gold, and two of them led the Jews." This is a revelation that was given following the first battle of the Lord's war that began in 1922 on the inner planes of consciousness. It was at that time that the writer heard the sound of horses rushing through the room, the bugle calls, and many other evidences of an existing army of heaven that was attending the proving up of the earth and its mortality. Throughout the years, there has been some evidence of this army at work, though taking more the form of airplanes zooming and dashing in recent years, but usually dashing right through the writer, and often out of the window afterward. (In serving the Divine Cause, one does not try to analyze everything or anything, but lets it be according to the Divine Will that worketh its purpose unto the accomplishment of its fruits. What the writer does not do, let not the readers try).

White horses signify the pure qualities gained in the Substance of the Word, with the fine linen, white and pure, being the purified state of forces utilized in the service of the Lord toward the outworking Plan of God. The armies which are in heaven would necessarily be heavenly armies, taking such form and energies as would penetrate the earth or domain of consciousness with their forces. It is well to rest in the Truth that all things work together for good to them who love God, and thus draw near with a fuller love and consecration, leaving the responsibility to the Lord, who according to a revelation given since 1922 "knows the Great Game and what it is all about."

15. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty.

The sharp sword that proceedeth out of the mouth of Christ, the Truth, is not a literal sword, but the cutting power of the Word to divide asunder that which has been promoted in the good and evil of the tree of mortal knowledge. It is the power to snite the nations, or aggregations of states of consciousness in people, though this power is universalized by the introduction into nations of that Power of the sword of the Word that will cause them to break up and dissolve their materiality. All that is worked out in the spiritual Plan in a state of consciousness, conformed to the Principles and Laws of the Plan, is objectified in the universe or race consciousness and worked out in relation to all. One in whom this is working out cannot foresee the far reaching effects of conforming consciousness to Truth, for this universal effect is supervised by the Lord or Divine Laws and made to serve the unfolding Plan of God, which is for all from its centralization to One who is the totality of all twos polarized. All forces and energies of the race consciousness, as well as the race itself, are in twos, therefore the subjection of two to One, as Christ, is Christ's penetration of all with the Power of the One, which in its absoluteness is God, the Almighty.

"And he shall rule them with a rod of iron!" To rule is to control and govern, hence the Law of God set into operation causes all that poses as Law among men to become lawless and in this lawlessness racial leaders attempt to set up their plans of government for the people, which are abominations before God and the Divine Plan, however good they may be. When the time has come for the government, that rests upon the shoulders (responsibilities) of Christ, to be set up, the machinations of Satan that arise as new schemes of government are especially obnoxious, for then is the time that Truth should be known and served. Therefore, the judgment against Babylon is at its worst at the end of mortality because she is at her height of self-righteousness, arrogance, deception, intrigue, trickery and kindred forces of hell and chaos, upheld and promoted by all who do not know the Truth. The statement of this Truth is the going forth of the "sharp sword" from the mouth of the Word to snite the nations, when the text is seen in its literal outworking. The rod of iron is Truth in its absolute expression that will not be moved either direction to accommodate anything, for it is commanding all to its own authority, from the time of the establishment of immortality on; though necessarily entering into action to close mortality and to establish immortality.

"And he treadeth the winepress of the fierceness of the wrath of God, the Almighty." The fierceness of the wrath of God arises with the arising of the intensity of Truth, for repulsion in which is the wrath of God to all unlike Its Plan is always equal with Its Love or attraction, the two being one in Divine Law. Thus the Truth as it asserts itself, represented as Christ, the Word of God, walks or treads the winepress where the wrath arises because of the Truth going out; the wrath arises in repulsion to the world of mortality and not toward Christ, but Christ must function it to give it the authority of God to destroy the aggregations (nations) of materiality. Thus it is Christ who treadeth the winepress of the fierceness of the wrath of God, the Almighty, but since Christ is functioned by means of consciousness, it is consciousness functioning Christ-Truth that functions the wrath, and witnesses the forces of hell in service to the Plan of God. In this functioning is the understanding of the dual poles of progression, good and evil, as well as the reason for the purpose of hell and chaos. Many final and wonderful principles of Truth are gained through this functioning, the mystery of evil, hell, disease, death, all being wrapped up in this experience and made known, for until the Truth about all the powers of mortality is known, they could not be destroyed; though their final dissolution is through the Lord in the overthrow of mortality. The fierceness of the conflict between good and evil on the outer plane is premised to the fierceness of the wrath that arises because of the movement of Divine Love and Truth.

16. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

The garment is the consciousness with which one is clothed. In this case it is the garment of the Word identified, this being the clothing of Wisdom and Love as Truth. The thigh types the power of the earthly nature which is gained through subjecting the things of the world to the Truth. Since the things of the world center to sex, the seat of the visible world, the subjection of sex to the Truth or Christ is the world subjected and all that is in it. Thus Christ is the control of all powers, both heaven and earth, and thus is LORD of Lords and KING of Kings. That is, he is the controlling power over all the ruling powers of the world, these being indicated as lords and kings. However, these centers of worldly power are back of the things of the world, hence the seat of them controlled to Christ, the Truth, makes Christ the controlling Power over all things. This text is descriptive of the positive power of Truth, the Male Pole of the Word that is one with the Female Pole and moving with the movement of the Word or God to prove up the progression of the race.

17. And I saw an angel standing in the sun; and he cried with a loud voice saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God;

Birds signify qualities of consciousness that have been mentally unfolded, hence pertain to the conscious unfoldment of the Qualities of Being. An angel is an emanated energy of Divine Intelligence that conveys what the Word is working out, and which makes known Its Plan. That the angel is standing in the sun signifies that the angel is an emanation of Divine Intelligence, for which the sun stands. The moon signifies the emanating energies of Love when spiritually related, though it is also associated with the sexual love even as the sun is associated with the intelligence of highly evolved mortal minds. The "loud voice" is the emanating energy of the Intelligence conveyed. That the birds are in mid heaven would associated them with the gained intelligence of the things of the Spirit, for which heaven stands.

"Come and be gathered together unto the great supper of God." This is an invitation by which the qualities relating to the Spirit are centralized (gathered together) for service in what the Word is working out. The great supper of God is the Passover, the translation of forces developed into their equivalent spiritual qualities or essences. This supper is instituted through Christ's passover to the race. This is to say that what is centralized as Truth (united Wisdom and Love) is carried toward the race consciousness, with all the forces of that consciousness breaking up to be formed according to the next action of the Divine Plan. It is this translation at the end of mortality that causes Immortality to be identified, and the breaking up of mortality in the great tribulation; though the great supper of God is behind the scenes of the outer action, gathering to a given Christ center all that makes for transition to the New Order in the Ages, as Immortality, that follows this turnover or translation. The Divine Law has decreed that as Light moves darkness moves also, therefore the introduction of the Divine Light as the Intelligence of the Word, with which is Love, is the movement of the forces of the world for their subjection to the Lord for use in forming the order of immortality. The breaking up of mortality may be in ways of the world, but the translation of these forces is taking place on the invisible plane for the formation of the New Order as the heavenly and the earthly fruit. The heavenly fruit makes up the children of God, the virginal group, while the earthly is the reborn race that is capable of entering into the current of immortality.

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

Flesh is that which is formed in the world of unfolding forces of consciousness. It relates to the earthly or formed plane of consciousness, hence is associated with kings, captains, mighty men, horses and their riders, and all men. Men are the developing intelligences that carry forward the formation of the inner Qualities but which never reach to the Truth, but only to the plane of the world of form. However, these act as agents of progression and when they have reached a certain stage of development, the Law of the Word (Lord) takes over that which is progressed, transmuting it into equivalent spiritual essences or reducing it to nothingness. This action occurs as the Coming of Christ, directly, though certain aspects of this coming precede its actualization, giving us messengers of the Word that stood in particular changes in the world of forces. Jesus was the Sixth Messenger, and was preceded by Adam, Enoch, Noah, Moses and Elias, who in their order, represented the unfoldment of the Qualities of the Word and the action of the Law of God to balance the heaven and the earth, or the spiritual and the material. It is the seventh Messenger as Christ's second coming that uses the two as one, the spiritual and the material, to bring about the New Heavens and the New Earth in which righteousness may dwell.

To eat is to break up, assimilate and absorb and make one's own, so that what is eaten becomes of the nature of the eater. In this instance, the invitation goes out to all the heavenly or spiritual qualities to centralize for the supper of God that they may eat the flesh of all forces developed on the plane of the world or plane of form. The supper of God would be the eating of all forces developed on the plane of the race or consciousness by which they would be translated into their equivalent qualities. Kings represent the ruling powers of the world, but, spiritually, are not necessarily men who rule nations as kings, but are the heads of powers of the world that govern. Captains would pertain to military forces, mighty men to the highly evolved materialistic forces, horses to the carriers of forces from one plane to another, and their riders would be the forces that are carried from plane to plane. The flesh of all men, "both free and bond, and small and great" would be inclusive of all other forces developed on the plane of the world or mortality; hence all are translated and eaten so that they may become transposed to an equivalent spiritual value for use in forming what God has decreed to come to pass following the close of mortality.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

The beast is the seat of all material power and progression, and is another name for Satan, the lord of the powers of the world. The kings of the earth or ruling powers in mortality are centered to the beast or Satan, though these ruling heads have armies of forces relating to their own nature that are opposed to the authority of God and Christ that enters the world as Truth. Hence, the oppositional forces are gathered together to make war against him that sat on the white horse (referred to in Verse 11) and his army; that is, the spiritual qualities and powers that are gathered to Christ and centered to the outworking of the Plan of God. Thus the forces of the world are divided at the end of mortality as "sheep and goats" one on the right hand and the other one the left, representing the final gain of duality, one pitted against the other to force the translation and manifestation of the result of the translation.

The two poles of forces, represented as those gathered to the Rider of the White Horse, and those gathered to the beast or Satanic Center, are set forth in the world today as those relating to human qualities and those not relating. For the division, while established within through the operation of spiritual laws, is seen on the visible plane as those for and against that which stands for the unfoldment of the race that is compatible with the Plan of God. In this way people are judged (by judging themselves) as to their developed intelligence and love. Some may not know the reason for their repulsion to many things in the world but inherently they are positioned to subconsciously receive the fruit of the Spirit that makes for their rebirth, so take their stand against the activities in the world that oppose the outworking Plan of God. Since the Plan of God centers to Individuality and its initiative and liberty, by which each can grow without obstruction by worldly powers, this becomes a standard on the plane of the race by which people are judged. The trending of all developed nations today to some form of collectivism, whereby the individual liberty and initiative are obstructed or curtailed, is the necessary standing forth of satanic powers that seek to control and rule, even to taking over the gains of Christ, by which people judge themselves by their rejection or acceptance of ideas promoted by these "kings of the earth." These conditions are common to the race, hence are used by which the race determines its status of advancement, whether it seeks the authority of Satan or the authority of Christ in its affairs. However, one with Christ is all, and a few with Christ can outweigh the many aligned with the Satanic Powers, when viewed in relation to the Divine Laws.

20. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that received the mark of the beast and then that worshipped his image; they two were cast alive into the lake of fire that burneth with brimstone:

This is to say that the Satanic Center of forces is controlled to Christ, the Truth, together with the forces that would cause consciousness to worship the beast and the image of things that the beast brought forth. In other words, those who gather to the Satanic centers must be deceived in order to accomplish their work and finish their course; therefore the highly evolved mortal minds which are the abode of Satan perform works among the people at the end of mortality as though they were performing the works of Christ and serving the race, thus prophesying of things to be that appear to be better, but which are only temporary, to indicate the fruit of matter and error at the end of mortality. Only those who love the darkness and have the mark or character of the beast and worship the activities of error are deceived, for they lack intelligence and love to comprehend the real Plan working out, so throw their lot with the Plot and the Plotters who seek selfish gains for themselves and their appointed cliques of powers.

"They two were cast alive into the lake of fire that burneth with brimstone." There are always two poles of forces, in this case, the Satanic forces and what they foretell (prophet). Since both are false they both are cast alive into the lake of fire. The lake of fire is the figure of the centralization of all evil and dark forces for their dissolution and breaking up, burning signifying their reduction to the elements from which they sprang. Brimstone associates itself with hell in scripture, hence the dissolution of the forces of the world, through the taking of these two poles of evil, is the revelation of the primal forces of hell for use in forming the New Order, through Christ. The descent of the forces of Christ gave rise to the use of the forces of hell to form the material world; hence the ascent of the forces of hell to the throne of Christ (as Babylon who is remembered of God) at the end of mortality, is their use through Christ to form the immor-

tal order. That the two were cast alive into the lake of fire indicates the height of materiality at the end of mortality that has become alive in the false intelligence and love which characterize the powers of Satan. It is the aliveness of the material forces that are required to act as an agent of use in giving form and tangibility to the unfolding spiritual Qualities and Truth, hence the very necessary arising in power of the material forces at the end of mortality; for being the forces of death, death cannot die unless it be made alive; hence the aliveness of materialism is the aliveness of death, that cast into dissolution furnishes the energy of animation to give form and tangibility to the unformed qualities of the Spirit.

21. And the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh.

To be killed is to be broken up while in an alive state, as sudden violent death, by which the forces are permitted in their aliveness* to go into the Kosmos of the universe in which is the race mind, and by which each receives his or her own at the end of mortality. The Great Tribulation, centered to the killing or slaying of states of consciousness, is necessary to cause the formed forces of consciousness to break up in an alive state so that they may furnish the animating energy, cosmically or racially, to give rebirth to those who pass to the order of immortality through the laws of rebirth. Those who are spiritually born as the potential children of God also receive the refining and advancing energies of materiality relating to themselves, who as seeds were the parents of the race, hence receive their own by which they are completed as states of being and by which they can be born of the Spirit and stood forth as the virginal group.

Thus the formed forces of mortality, killed, or dissolved in a death while their forces are alive, furnish the energy by which the immortal order is formed. The Divine Laws deal with forces of consciousness which bear the name or character of personalities who are without any eternal standing before the Plan of God; for only that gained in Truth has eternal standing, though all gained as good and as evil has use in the operation of the Divine Laws to complete mortality and form immortality that is to follow. Hence, the rest of them that centered to Satan as the beast and the false prophet (the racial intelligence and the plan it formulates to deceive the people but also forces their decision as to whether they partake of good or evil; or of Christ or Satan) were killed with the sword that went out from him who sat upon the white horse, "even the sword that came forth out of his mouth." The sword that came out of his mouth is the Word of Truth, that discerning error and evils slays them through understanding them; that is, reduces them to naught through the power of the Spirit of Truth. The sword going out from him who sat upon the horse is the Power of Being that goes out when Being is attained, as it is when the Truth is gained in consciousness. Thus a great work of God is done through consciousness attaining to Being, so that To Live is Christ, when one lives in Truth; and the intelligence that goes forth as words of Truth is the sword that goes out from the mouth of him that is in control of the Feminine Nature as the Love of Being, which the white horse types or signifies.

"And all the birds were filled with their flesh," meaning that all the qualities of the Spirit developed on the plane of mind are partaking of the energies that result from the breaking up of the mortal forces; though in reality, they are receiving their own, since all that was formed was first an intelligence in mind. These intelligences aggregated as birds of heaven, receive their own when the time has come for the world to break up and the Order of Immortality to be

formed. The birds of heaven, referred to in the Creative Plan of Genesis, are the forming qualities of the Spirit that become the consciousness; though when really gained, they are the spiritual intelligences to which all outer things conform or center that relate when the outer things are dissolved and reduced to their energies, as they are when cast into the lake of fire. These ideas are figurative and often mystical because consciousness could not receive them in any other form at the time they were given. As an idea may hide a fact, outer things, visible to the eyes in the world, may hide an idea or aggregation of ideas, which in turn relate to central ideas, designated birds of heaven in this text. Hence, it is descriptive of the return of all things to center at the end of mortality, from which point a new spirit and a new form of expression are promoted.

Chapter XX:

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

This is the emanation of Intelligence that has the key to the abyss. The Abyss is hell while the key is that which controls its opening and closing. The great chain types that with which something is bound or chained. Hand signifies power of expression when actuated by Love. These angels are the emanating intelligences that move with the movement of the Word. They are the powers of Truth in action to work out the Plan of God.

2. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, 3 and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

This is the text that shows the cessation of the action of the Force of Darkness and Evil. The controlling factor of this Force is Satan, the Devil. These are names of the same Force, Satan, devil, dragon, serpent. This is the serpent of Genesis brought to its full progression, the seat of ignorance or lack. Lack of all nature has its inception in Lack of knowledge and love of God. This lack is primarily sin, and the progression of sin to its fulfilment is the serpent, the knowledge of good and evil that is not connected with the knowledge of Truth. To bind Satan is to keep this Force from further unfoldment, to bring to cessation-- as when anything is finished and dealt with it is no more. The abyss as hell is the abode of Satan, and his being cast into hell implies he has been out, though hell is the seat of the beginning of the unfoldment of Satan hence is the depository to which all of Satan is returned or brought to naught. To seal over the abyss, and to shut it, is to bring this necessity of progression to an end so that it cannot express.

The thousand years are not necessarily literal, but represent the time in which God completes Its Plan without the use of the forces of Darkness. It is the time in which the spirit, soul, and body are perfected and Mind is identified as the seat of Intelligence by which the real nature of man is unfolded. The nations, as aggregations of states of consciousness in individuals, and as aggregations of people in the race, are controlled by Satan, the Devil, during their material unfoldment, hence when the time has come for Satan to be sealed up, there is no chance for deception to flourish. After the thousand years have been passed, then Satan is loosed a little while. This time represents the period in which Immortality is worked out, in potentiality, ready for its actual identification, at which time Satan is loosed that the forces relating to Satan, though understood, may be taken out of consciousness to be known no more. During the thousand year

reign Christ is in complete authority to establish immortality, with the first fruits of God and Christ revealed through which immortality is worked out. All darkness is understood through the authority of Divine Intelligence, hence no deception exists from the realm of Satan, but at the end of the thousand year period complete Light will reign. The time of the end of the thousand years marks the second resurrection, in which all born into immortality are freed from the necessity of growth by darkness; though during this period of time darkness is understood through the Spirit of Truth that holds Satan in check so that people are not developed by means of the forces of darkness and evil. The loosing of Satan for a little time is that necessary by which to free the race and the kosmos of all forces of Satan and to establish actual immortality with consciousness unfolded directly in the Light from that time on. It is at the end of mortality that the mystery of Satan is known. When this mystery is known Satan cannot deceive any more, though he may be used as a Tester by which genuine immortality is actual established, after its potential outworking under the direct authority of God and Christ.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years.

The thousand year period is referred to as the time of the reign of Christ. This means, when applied to living, that the Authority of Truth is supreme and the influences of Satan are not necessary by which people are advanced, because the thrones or ruling centers of consciousness have been established, by which Christ, the Truth, can judge the race. The thrones are occupied by those in whom the love and wisdom of Truth are established, this establishment being one with the sealing up of Satan in the abyss; or the reduction of the Satanic forces to their elements of hell. Judgment is in the going forth of Truth by which all is measured to it, or made to be opposed to it.

"And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God." To be beheaded is to have the head cut off. The head is the seat of the intelligence, and those witnessing (testifying) Jesus have their heads cut off so that they register only the Divine Intelligence; as is figured by the cutting-off of the head of John the Baptist, typing the highly developed knowledges of the mind of man giving way to the Mind of Christ. The souls are the seats of self-consciousness. When self-consciousness is gained in Truth, the intelligences (heads) of those gaining the Truth are cut off that they may witness to Truth as Being (Jesus), and the Word of God. The Word of God is the action of the Divine Intelligence that makes known the being of its own qualities when consciousness permits their unfoldment. These are seen in relation to the outworking Plan of God, hence aggregated to the plane of the angels, or the plane of the spiritual.

"And such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand;" Those who do not worship the beast nor what the beast has produced (image), and who do not receive the mark of the intelligence of the Satanic forces (beast) nor the power of these forces (mark on the hand) are the spiritually unfolding who attain to the thrones of their own being. These thrones are the Qualities of Truth in authority through those in the love and wisdom of Truth. These live and reign with Christ a thousand years, for they are, as states of consciousness, the means by which Christ reigns. To reign is to rule, therefore the rulership of Christ is from those who are already rul-

ed by Christ, and who have received the mark of Christ on their forehead. Christ is the Qualities of Being identified, therefore those who are Christ's have these Qualities in action in the consciousness, unfolding the real state of being. This is the position of the virginal group after the sealing of Satan and the shutting of the Satanic force in the abyss (hell) where they are as naught during the reign of Christ during what is called the thousand years. Some believe that we are now living in the time when Christ is loosed for a little while, but they presume that the children of God were born at the first coming and make up what is called the Christian group; whereas the Father does not bring forth the children, but only becomes the progenitor of them, through the Mother Principle that is identified at the second coming of Christ, as the Wife of the Lamb, and through whom the children of God are identified and brought forth. Thus the end of the world is that incidental to the beginning of the thousand years' reign of Christ and not the ending, though a loosening of Satan is incidental to complete redemption of the race.

5. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection.

The first resurrection, by which a group is identified in the Life of Christ, comes at the end of the period in which the authority of Christ is exercised without the influences of Satan (Satan being shut up in the abyss and bound during this time). All are dead in trespasses and sins until raised into the Life of Christ, which is to attain the Love of God and be born of the Spirit in actual consciousness of Truth. The thrones of power are set up at the identification of the thousand years' reign of Christ, and those subjected to Christ, who have no mark of Satan upon them, are themselves worked out as the first fruit of the dead and the first resurrection. These are only potentially established in knowledge and love of Truth at the beginning of this direct reign of Christ, this coming with the operation of the forces that end mortality. Hence, this group is not alive in Christ at the beginning of the thousand years but are only brought to the death of sin, or spiritually premised so as to become alive. Hence, during their reign with Christ in the period called a thousand years they are the thrones of rulership of Christ by which they are resurrected in Life and Being. Hence they are actually identified at the time the race is established in immortality, the period in which the first fruit of God and Christ is raised as well as the raise prepared for immortality, being a potential immortality but not the actual. The heavenly plane is always a step ahead of the earthly, though in government of the earthly; hence the virginal group is putting on the beginning of eternal life when the race puts on actual immortality; and at the end of mortality, the virginal group is putting on its actual immortality while the race is putting on its potential immortality.

Christ is the first fruit, then those who are Christ's at his coming; but it is evident that if Christ at his second coming gathers his fruits, they are not completed fruits but only beginning to be unfolded under the direct authority of God and Christ. It is their becoming thrones of judgment for the actual outworking of the Plan of God that introduces the qualities of immortality into the race, and by which the race is forced to gain immortality, though the impetus and projection of Divine Qualities for both this inner group and the race's progression have issued from the Consciousness of Christ's Second Coming that produces the fruit of heaven and of earth. The virginal group receives now the impetus of the Truth to bring them forth as the heirs of God and joint-heirs with Christ, while the race is reduced to nothingness, materially, that it may begin its preparation for the immortality to be identified in it when the children of God are revealed as the first resurrection. The first resurrection has a spiritual beginning at the end of mortality, but it has an actual identification when the race is established in

immortality, this being the point when the actual New Heavens and the New Earth are set into operation; though both have their spiritual identification and potential position from the action of Christ's Second Coming that brings mortality to naught. But potential immortality is only a preparatory period, this being the time of Christ's reign to bring forth the fruits of the first resurrection and to prepare for the fruits of the second resurrection, when the race is actually identified in immortality through which period it works out capacity of eternal life and being.

6. Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years.

To reign is to rule. Christ's rulership is through those who are Christ's. These are identified at the beginning of potential immortality, though this is in Spirit rather than in form of being. This is to say that the virginal group, the fruit of the first resurrection is not completed at the end of mortality but at the end of the period of time that the writer designates potential immortality. Thus these who reign with Christ during this thousand year period are not touched by the second death that operates when Satan is loosed again to prove up the race, for they shall by that time be priests of God and of Christ, having the full garments of the Church on them, by which they are freed from the influences of death or darkness; or the forces of mind not completed in Truth.

Those who have part in the first resurrection are identified at the end of mortality, though this identification is in spirit and not in form of being. The second death that hath no power over these, is that action of Satan when he is freed from the abyss and allowed to prove up the race by which immortality is actually established. The spiritual operation is always first, and the form of its outworking is the fruit gained. The inner group attains the form of its being when the race attains to actual immortality, which it does as the second resurrection when Satan is turned loose for a little while. The part of the text, "But they shall be priests of God and of Christ and shall reign with him a thousand years" is future tense. There always comes to the writer's mind the doubling of the period called a "thousand years," as though it had two poles of expression and exists first to prepare the race for actual immortality in which the children of God as the virginal group are fully worked out as spiritual states of being; and then when actually worked out, a duplication of this thousand year period occurs with these egos who make up the Body of Christ being priests of God and of Christ, and reigning with Christ during the first thousand year period of actual immortality. This is quite scientific, considering the two poles, heaven and earth, to be worked out, but is without precedent in the Bible except by spiritual understanding, hence is stated as an idea that persists rather than a truth that is known, since a truth cannot be known until it works itself out. This would explain the apparent discrepancy of the Bible and the agitation over the first resurrection as to when it occurs, at the end of mortality or a thousand year period (whatever this period means as to actual time) following the end? about which students of the Bible agitate.

7. And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea.

When the writer refers to the end of mortality she refers always to that end established through the operation of the Divine Laws, but which is not the

end for the race but for those who attain to the capacity of actual immortality. The end of mortality is during the period of potential immortality, Satan being sealed against its influences penetrating the race because the authority of Christ is forcing the establishment of immortality. The race in the supremacy of good over evil, during potential immortality, is in the same position that the advancing egos have been the last century, in the supremacy of good over evil with opportunity to gain the Light of the spiritual; though when mortality is ended for the advancing, and immortality is beginning, the race is also freed from the influences of Satan, because he is bound until the time comes to prove their allegiance to the Truth or to the lie. While this is going on now, potentially, in the race, it is not going on finally, for this cannot occur until the end of the thousand year period in which Christ reigns. This thousand year period may be only a period of years, by no means consistent with the term 1000 years. This may be only 100 years as we measure time, or a lesser period, for it refers to the time required for consciousness to be conformed to what the Divine Laws need by which to complete a certain action and produce a certain result.

We have certainly had 100 years already in which consciousness has been proven as to its ability to lay hold of the Light and the Truth, with a group awakening in devotion to the Light in all forms of understanding. There are so many turns in the operation of the Divine Laws (seven turns) that it is not possible until the fruits are brought forth to say what turn is working out. It is because of these turns that some think what is to be is already, and make deductions that vary from the deductions of others. The writer is never permitted to deal much with outer facts except as principles working out relate them; nor with time as we measure events, in its relation to the outworking spiritual Laws; therefore unless the Principles themselves make it known, never states that events occurring at certain times mark the outworking of the Divine Plan. There is every reason to believe that the thousand year period begins spiritually long before it begins physically, and it may reduce itself to 100 years as we measure time, but this is stated as an idea and not as a fact, for it is not yet proven by the fruits of the Spirit. The only proven fruit is Christ's Coming and it is evident that those who are Christ's are being gathered because of this coming, according to the record of the scripture.

It is in the final proving up of the race that Satan is loosed from his prison and tries the nations or aggregated forces of the four corners of the earth. The four corners represent, individually, the four departments of consciousness, and in relation to the universal aspect of the race would pertain to the four directions. There is no reason to believe that the earth is square, as some religionists have done, because the Bible mentions the "four corners of the earth." Again we are confronted with a duplicate action of the Divine Laws, that by which mortality is ended to establish potential immortality, and that by which potential immortality is ended to establish actual immortality. Thus the condition of today could be either one, depending upon the time of its procedure in relation to the operation of the Divine Laws, and is often referred to in its finality though it may be in its primary operation. It is that action of the Divine Laws that establishes potential immortality that characterizes the end of mortality, and to which the writer refers as now working out. This is the time of the Great Tribulation; for when Satan is loosed for a little while, this is only a little flurry of the influences of Evil Forces, to force the final proving up of immortality and permit the race to go forward without further influence from the duality of the Law. The texts are descriptive of either action as to Principle, for in the duality of the Law's operation, the same Principles would be at work to accomplish similar results.

Gog means roof, and Magog means God's region. God's region would be the spiritual, and Gog, the roof, would be the height of advancement in the material, hence the conflict is between the spiritual and the material when Satan is turned loose at the end of potential immortality. These are gathered together for the war, for the conflict, by which the forces of both are transposed and the material is reduced to energies of hell by which the qualities of the spiritual are given form and tangibility, when controlled by Christ who is the Lord of all at the times of the outworking of the Laws of the Divine Plan. "The number of whom is as the sand of the sea" does not refer to people but to forces in the conflict of war by which the new heavens and the new earth are to be formed.

9. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down out of heaven and devoured them.

The breadth of the earth is the whole expression of mortal consciousness, it being the formed expression of the unformed qualities of heaven, when spiritually discerned. To compass is to surround. The camp of the saints would signify the consciousness in which the spiritually progressing are functioning at the time of this movement of the Divine Laws. The beloved city is New Jerusalem, the consciousness of Christ-Truth, the Central Throne of the action of God, to which the saints are centered. Hence, the camp of the saints and the beloved city are grouped together as being compassed by the forces that arise when Satan is loosed for a little while. "But the fire came down out of heaven and devoured them," implying that the forces of Satan are finally destroyed by the direct action of the Love of God, which is the fire that comes down out of heaven, the realm of the spiritual. This fire becomes the wrath in its movement toward that which is opposed to it. The Fire principle is originally the impetus of the Creative Mind to produce its own Creation, but in the process of becoming it takes form opposite to itself as hell, from which the fire of Satan issues. But it is the fire that comes from heaven, the Fire of the Spirit, that finally brings Satan to nothingness, even as it was this Fire that gave motion in matter to the movement of the energies of hell.

These texts sum up the actions of God necessary to establish immortality and to fulfil the Plan of God. It is consciousness that divides the Word aright and places it according to the outworking Plan, when it is through Truth able to do so. Thus the application of these principles to the present outworking of the Word is possible only through the Word making it known through some action of its Laws in consciousness. Until the first fruits of God and Christ are brought forth, there is no direct action of God to bring forth the redemption of the race, for its redemption comes through the reign of Christ set up in those who have Christ at his coming, though this causes changes to occur in the race by which it is also placed in a position to take its next step of advancement, according to the requirements of the Divine Laws. God creates the heavens and the earth through one action. This is to say that God deals with the spiritual and the material through one action of its Laws.

11. And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

This text is descriptive of the passing of the first heaven and the first earth preparatory toward the establishment of the New Heavens and the New earth. It is Christ that sits upon the great white throne, or exercises the ruling authority of God among men; though Christ has its function in a consciousness conformed

to its Principles and Laws. Thus God works by means of Christ in Man (Male-Female consciousness), Face signifies gained Intelligence, hence the face of him that sat upon the throne is the Divine Intelligence that Christ is, when identified in consciousness. The throne is the ruling authority of God through Christ in Man. That heaven and earth flee from this face is another way of saying that they flee from the Divine Intelligence, because the first heaven and the first earth do not conform to that Intelligence. Heaven pertains to the spiritual unfoldment that is outside of Truth, wherein consciousness is putting on the Light of Mind by which Truth eventually is gained, though it has its materialized aspects in the ideas, beliefs and opinions of God and Its Kingdom developed in the minds of those who think they are Christian but who do not know the Truth. Earth is formed from the ideas, beliefs and opinions entertained in the minds of people, hence is of the nature of their states of consciousness. Until consciousness is Christed there is no real heaven and earth expressing. Hence, the passing of the unreal.

12. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

The dead are those not knowing the Truth, that is, the Wisdom and the Love of God. Since Wisdom is the Male Pole of the Word and Love is the Female, these two as one make up the alive consciousness, that is, consciousness alive in Christ. This consciousness gained is the Book of Life, in which Truth is registered. It is from this book that all other books are judged. The books refer to the states of consciousness developed in the lack of the knowledge and love of God, and convey the idea of what consciousness has recorded or written in the processes of its unfoldment from cycle to cycle. The dead are both great and small, for all are dead until gained in Christ, the Truth,--even the most advanced and best ideas promoted by mortal minds being the acme of death; for the mind of the flesh is death. When the time has come for the final judgment books are opened, that is, consciousnesses are opened to be judged by that recorded in the Book of Life; for when this Book is opened the books are opened, the gaining of Truth by any one ego bringing to judgment all not gained in the Truth. The gaining of Truth by one ego is the opening of the Book of Life, in whom all in the books or consciousnesses of others is subjected to the Truth, this being the Judgment.

"And the dead were judged out of the things which were written in the books, according to their works." This is to say that each ego, according to his or her state of progression, has made a record of unfoldment that is judged by the Book of Life, when it is opened by the Laws of God; the opening of the Book of Life causing the books or records of others to be opened for judgment. Each, according to his works or development of consciousness is judged, and is thus made to give an account for what has been done in the flesh, whether it be good or evil. This judgment is spiritual and universal, though it is hardly as mortals have conceived it. It is as though a perfect apple is produced to which all other apples are judged, according to their gains, if all apples could be brought in contrast to the perfect apple. But Truth being omnipresent and inclusive of all, since it is gained through all forces of consciousness being subjected to it, has the power to judge all in all through judging all in one; thus by one righteousness enters the world or consciousness, and judgment comes through the Truth being gained. This is called in this text, the Book of Life, for Truth is the Life as well as the Way for all, there being only one Truth before the Divine Intelligence and Love. Thus one ego bringing all in his-her consciousness to judgment before the throne of Christ, the Truth, brings all to judgment; though this requires the giving of

Christ for the life of the race, in the Law of the Cross, which is called the projection of the Qualities of Christ into the race, whereby all in the race may be subjected to Christ through Christ's subjection to all. In this subjection is the crucifixion of Christ but also the redemption of Christ from the necessity of further serving the law of duality, a consciousness so positioned being forever freed from the necessity of birth or death because attained to eternal life, the real being when perfected in this Law of God.

13. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them; and they were judged every man according to their works.

The sea is the unformed forces of the subconscious plane of existence. It pertains to the soul or consciousness unfolding in the mind of the race, which is in death. The sea giving up its dead gives rise to emotions, passions and forces of feeling that have been hidden in the ages of racial development, but which come forth at the end of mortality for annihilation. For this reason, many good people (apparently) find themselves involved in soul forces that are not at-one with their progression, this giving rise to a higher kind of criminality at the end of mortality than before, when evil forces were especially registered by people on low planes of development. This has been evident in the race for many years, the fullness of these actions occurring with the Great Tribulation that ends mortality, though repeated in some form at the loosening of Satan for a little while at the time of the resurrection of the race into actual immortality.

"And death and Hades gave up the dead that were in them;" Death is a state of existence in which people live from the impressions of the senses, both as to thought and feeling, hence is written, The mind of the flesh is death. Hades is the "place of departed spirits." The word is equivalent to the word sheol, or unseen world. We call it the psychic world, the realm of spirit-forces that are not formed and which have been developed by people who have died. This is to say that as there is a realm of heaven in which the unformed qualities of the Spirit, as God, aggregate, so there is a realm of hell in which the unformed forces of the spirits of men and women aggregate, this realm being formed thru the dissolution of formed states by means of death. Hence, death and Hades are always coupled together and thought of as one, though there are people who like to think that people who have died are segregated to heavenly realms, as though, not having attained Life, which is Truth, while alive, they would be favored because they have died! "As a tree falleth so is it." People are no more alive nor dead when they break up into forces through what is called death, than they were when in a formed state, called life. Yet, Life is one with Truth, and all not gained in Truth are dead, according to the spiritual use of the word life and death. "Ye are dead in trespasses and sins," was said of mortals developing in lack of knowledge and love of God.

"And they were judged every man according to their works." Works signify states of development, by means of forces of spirit, soul, mind and body. Each is judged according to what he or she has developed, the development making a record, called books in these texts. Thus the old Christian idea that whatever each one did was written in a book, as though God were doing the writing and keeping a check on every one! probably came out of a false interpretation placed upon these texts. Yet, the idea was not in vain if it kept people pointed toward the good and the honorable, by which they could eventually draw close to God and know the Truth! There is a Kosmos or Record upon which each impresses what he or she is, and when the Truth is impressed upon this Record, universally, each is judged according to the works or states of development represented in the race.

14. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire.

The lake of fire is the residue of hell into which that which issued from hell is cast for its final reduction to oblivion, or complete cessation. But this does not occur until the second death, for so long as the Satanic forces must be used to prove up the race, they cannot be brought to cessation. And since the forces of Satan are loosed after they have been bound for a thousand years, there is a period of time in which the race is freed from the influences of Satan in order that they may be proven in devotion to Christ, whose rulership is set up and whose direct action enters the race to establish immortality. Thus, consciousness is not cast into the lake of fire; but death and Hades, when their use is finished, are cast into the lake of fire, or brought to their original elements of hell for complete annihilation. Yet, it follows that consciousness in the love of death and Hades must of necessity follow the same course, hence the next text that shows this connection and the destruction of all that is evil.

15. And if any was not found written in the book of life, he was cast into the lake of fire.

This refers primarily to forces for it is with forces that the Lord or Divine Laws deal and not with people, though people are what the nature of their forces are. If any force did not conform to the Book of Life it was cast into dissolution for annihilation, this making everyone struggle with the inherent forces of hell at the end of mortality by which each ego proves himself or herself the master of them or is mastered by them. This is a part of the Great Tribulation, though outer things stand out by which people are made to determine whether they love the good or the evil and so judge themselves; though this is more the racial trial than the individual one that is present especially with the more advancing, wherein they have to take mastery over the tendencies of evil that spring up within themselves. All that is not the Truth is considered evil before the Standard of the Divine Laws, hence the Judgment is from the Inner Standard and not as men and women judge in lack of knowledge and love of God.

It follows that if consciousness is at-one with evil and hell, the destruction of the forces of death and hell is the destruction of the consciousness. This is the return to perdition of forces not spiritualized and which remained in their mortal elements until the end of mortality. This is to be lost in contrast to being saved when people are passed over to immortality. The forces that are lost act as naught for the formation of another mortality in another planet, according to the Order of God's Creation of planets. Perdition means to waste, hence the waste of mortality is no longer of any value in a planet when mortality is taken out of it. Under the dual law that governs mortality there is that which ascends and that which descends; that which is saved and that which is lost, hence the provision is made in the Divine Laws to gather the residue of worked mortality in one planet to give animation and energy of formation to the mortal planet that follows.

Chapter XXI:

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

To see is to spiritually comprehend, for the Plan of the Spirit is first spiritual, even as we now see these ideas in their spiritual import before they have worked themselves out, though some have worked themselves out and others are in the process. A new heaven is a new state of the Spirit, by which a new spiri-

tual realm is set up in consciousness. A new spiritual realm as heaven provides for a new earth or the form of its expression, the earth being in the heaven as the form of anything is in the seed that produces it. Thus God creates the heaven as the ideal to be and the form is in the law within the heaven or ideal by which it is brought forth. Thus, brought to the plane of consciousness, every thought contains the form of itself as well as the law by which it is produced, and when held in mind, as the soil, brings forth after its kind, for good or ill. Thus to keep the mind stayed on the Spirit is to bring forth the fruit of the Spirit in an exact law. There is no other way by which one can spiritualize the consciousness and open himself or herself to the unfolding Laws of the Spirit which are within the ideas of the Spirit, which become to the consciousness the thoughts affirmed and believed in. The new heaven and the new earth precede their formation, and are formed through the passing of the old heaven and the old earth, but this is more than a spiritual procedure, though all that is spiritual is a physical actualization of the laws of the Spirit. But, it is to say that the new heaven and the new earth do not come forth as though God has decreed it, for they work out by means of Man, in whom the consciousness of the Truth is working out.

"For the first heaven and the first earth are passed away;" The passing of the first heaven is the passing of all formerly thought about the spiritual that is not the Truth. Hence, the long and hard task entered into the last century by a group of people to put away the mind of the flesh and its thoughts and to put on the Mind of the Spirit that is centered to ideas of the Spirit. This is not to say that all thought about the Spirit is Truth, but the effort was identified the last century and all working for the goal of Truth aided in its being gained. It was as though the time had come for the new heavens and the new earth to be formed, and consciousness moved upon by the impetus of the Spirit swung from centralization in matter and its effect to the Spirit as Cause, and sought to bring forth its effect. The first turn in this direction was called Christian Science, though its results are far from being scientific or Christian when measured to the standard of Truth. However, Christian Science acted as the present day John the Baptist that went before to make straight the way of the Lord, and prepared people to think and feel and act in a spirit different from that of the world; though it was also attended with the New Thought School which did as much to turn the consciousness from the material to the spiritual, though each performed its distinct function. Christian Science turned the consciousness from the without to the within, and centralized it, while the New Thought School turned consciousness from the within to the without to form the new earth, though both are figures of what Truth was to do by turning consciousness from the without to the within and then give the within gained to the without, in its own Laws, by which all in the race could be carried forward to the New Order.

The first heaven and the first earth must pass away first in spirit, in ideal, though it is Truth that makes real the new heaven and the new earth by superseding in consciousness all forces developed in mortality with its own revelation by which its ideals may be formed. It is a scientific truth that any idea back of any formed thing, (such as the idea back of love, marriage, religion, government, industry, finance, etc., which are the real things with which the Word works) conformed to Truth, is the subjection of the thing formed from the idea, so that a new expression may come forth. This illustrates the formation of a new heaven as the idea centered in Truth, and the new earth as the new form of expression that is forced to come forth because the old heavens and the old earth have passed away, when the idea and its form have been subjected to the authority of Truth. Thus a consciousness, subjected in all respects to Christ, the Truth, is the world, and all that is in it, subjected, leading when approval in the Laws of God is active, to the projection of the Truth gained into the race to raise up the

new heavens and the new earth among men; though the evidence of this is borne out first by the passing of the old heavens and the old earth, as they are now passing away. The old heavens or ideas of things and the old earth as the form of their expression could not be passing away except the new heavens and the new earth had already been formed through the authority of the Divine Laws.

2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride, adorned for her husband.

This is not descriptive of the projection of the Christ Qualities as the Second Coming of Christ into the race, though it also applies; but in its relation to the texts indicates the direct authority of God entering the race after the establishment of the first heaven and the first earth. The new Jerusalem is not the old Jerusalem, and stands for the consciousness of Christ in its Feminine Pole of the Word in contradistinction to the old Jerusalem being the Masculine Pole of the Word which was only spiritually identified and worked out on the heavenly plane, for the earthly formation is one with the revelation of the New Jerusalem. It is scientific that the form of what was to be was one with the first coming of Christ, but it took no earthly form for it is at the second coming that the heavens and the earth are united as one and the fruit of the two-as-one is brought forth as the children of God, the members of the Body of Christ. However, this is a spiritual identification first, to a group, with the Laws of God working out their formed expression in the time and order of the unfoldment of its Universal Laws.

The New Jerusalem, as the Bride Principle, ascends to the throne of God the Mother, even as Christ ascended to God the Father in the first coming, hence comes down when the absolute authority of God and Christ is set up among men, as it is when immortality is actually established. Before the New Jerusalem can come down from God, out of heaven, it must be formed. Its formation is in the processes of the second coming of Christ, with the second coming beginning with that projected in the first coming gained in consciousness; and from this point the New Jerusalem is formed as the Bride Principle. While the Bride Principle exists in spirit from the beginning of the second coming, it is not formed until the second coming is completed, spiritually, at which time the Bride Principle ascends to the throne of God, the Mother, there to abide until the establishment of immortality when the direct and visible reign of Christ is set up in the authority of the Feminine Pole of the Word, outwardly, even as it has been ruling from behind the scenes from the beginning of the second coming of Christ.

The adorning as a Bride for her husband is the centralization of Qualities of Being that are to be worked out during the order of immortality. The husband of the Bride is the Male Pole of the Word, which as Christ's first coming revealed the husbandman, the tiller of the soil of consciousness by which the fruit of the Spirit would be revealed. That the Bride Principle is referred to as a holy city signifies it is an aggregation of Qualities of Being in their pure state of being, hence represent the totality of Truth gained as respecting both the heavens or spiritual realm and the earth or the plane of formed expression. Thus it is the Bride that unites all two, making them at-one with each other, as well as making each at-one with the Creative Principle that stands back of it. Thus the Bride Principle as the Great Mother, brought to earth, gives birth to the New Order in the Ages, as Immortality, as well as the immortal race that is to live in the New Order. The completed Bride Principle is the Bridegroom merged with the Bride, the Father-Mother as One, with the authority of the Feminine Pole of the Word governing when the race is ready to live by the impetus of Love and be governed in a way that the real man and woman can be brought forth.

3. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God:

The "great voice" is the emanation of the Divine Intelligence that makes known its Plan. The "throne" is the seat of Divine rulership, which is in the consciousness of Christ gained. This is the throne from which the Will of God is done in the earth, as it is in heaven, or according to the principles of the Plan. The "tabernacle" that is to dwell with men is the establishment of the rulership of God, through Christ, in the consciousness of the virginal group, though the outline of the Plan precedes its outworking. Hence, the texts pertain to the Plan to be worked out, which is affirmed as though it is, because in Being it is already before it is formed. It is in the coming down of the New Jerusalem out of heaven, that the Plan is projected to accomplish the establishment of the tabernacle with men. A tabernacle is a place of worship, hence typifies the seat of devotion and worship in the consciousness of man. It is through the Bride Principle that the Divine Love is identified as a working principle in consciousness, this permitting the establishment of the tabernacle that is to dwell with men, and by which they become "his people" and God himself becomes their God.

Until consciousness is connected with the Divine Plan, male and female, the Plan of God could not work out. The coordination of the Male and Female Pole of Christ is the establishment of the tabernacle of God with men, with the projection to consciousness of the aspects of this Plan, whereby men and women can be coordinated in their male and female potencies and become the humanity God idealized to be manifested as the true earth. Naturally, an environment is established for this reborn man at the time he is formed, hence the breaking up of the world at the end of mortality to prepare a place of habitation for the true humanity, as well as prepare the true humanity, the same action of God producing what is to be and the place or habitation of its being. The tabernacle pertains to the body, and Body of the Word must be completed before the body of the race and planet can be completed, or prepared to partake of the nature of the real humanity and earth in which it is to abide. The Body of the Word is the Bride, the Mother Principle of God, though She is before all things and from Her all things are formed. But this is not outer form of being, which must of necessity partake of the mortal nature to permit the Nature of God to introduce itself into the race and the world to bring about their translation. The Body of the Word, as Bride, is the actualities of Being, the physical outworkings of spiritual qualities, the being and the knowing as one being the new heavens and the new earth that are one with the second coming of Christ.

To dwell is to abide, without going away, hence the second coming of Christ marks the entrance of the Spirit of God into consciousness to remain. This necessitates an environment in which the reborn man can unfold in keeping with the Plan of God and Life. This environment, universally, is racial consciousness that pertains to governments and national life, but individually it is the bodily expression of consciousness in conformity with inner unfolding Principles and Laws of Being. This bodily expression pertains to work, the main function of living by which man is made, and work pertains to the exercise of Credit by which one functions the Seven Rights under government, therefore, there is no coming of the kingdom of heaven to the earth, or the outworking principles to the plane of form or body, without the establishment of scientific Government and Credit. These are the visible signs to all of the people of the coming of the kingdom of heaven to the earth, though necessarily the race passes through the Great Tribulation at the end of mortality at the time the Spirit of God is establishing its Plan among

men. It is the introduction of the Spirit of the New Order and its Plan of unfoldment into the race, as the Bride Principle, that causes the old order to pass away, made up of the old heaven and the old earth; or the old spirit of expression and its form. When the tabernacle of God is set up among men, so that the Plan of Life can unfold, the whole race is continually impregnated with the qualities of Being worked out at the second coming of Christ, and established in working Principles and Laws. This goes on during potential immortality and prepares the way for the race's establishment in actual immortality, which is the time referred to as Christ's direct reign among men.

4. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away.

Naturally this text refers to consciousness gained in Christ, which is the Ideal upheld and the goal to be attained. This is an ultimate attainment for those who are in the tabernacle of God, and God is in it in them. Many false interpretations have been placed upon this text, even to the idea of a false heaven to which people go and in which they are freed from sorrow and pain. Since the kingdom of heaven is within man, as stated by Christ Consciousness in the first coming, it is an unfoldment in the Life of the Qualities of Being by which one attains the goal set from the foundation of the world, and outlined in this text: that of freedom from sin, sorrow and death. Sorrow and death are incidental to the law of sin called the law of necessity. The necessity is in the need of developing the faculties of consciousness, spirit, soul, mind and body so that they may be able to function the Principles and Laws of Being, by which the real being is manifested.

The first things pertain to mortality. These pass with the establishment of immortality. The soul undergoes a change, it being the seat of conscious consciousness. When sensation is not in matter, it having passed away, sorrow will be unknown. This is not to say that men and women will not feel, for they will feel intensely, but love will be so blended with wisdom, that their feeling will be re-creative and productive of the real nature. Sorrow, tears, pain, death, are the effect of lack of balance in the male and the female forces of consciousness. In the degree that the student handles any force in Truth or Divine Intelligence, the tendency of the emotions is controlled, and one meets in poise what otherwise one would meet in tears. The writer is reminded of the Word's speaking when she was so drowned in tears that she did little else but weep; not in a surface sort of way which of necessity was overcome years before she was opened to know the Truth, but in that deep sorrow that is one with the death of oneself in Christ, common to the Cross and that sense of being forsaken by God at the time all of God gained is passing over to the race. The Voice of the Spirit said, "I am not in your tears," over and over again. It was not until the tears had been overcome that the writer was entered into the actual physical operation in her organism of the Divine Love, which made it impossible for her to weep, be sorrowful or mourn, to have pain or register sense of death (which is common with the passover of the Spirit of Christ to the race) during that direct action of the Word as Divine Love. It is this overcoming that wipes these forces off the record of consciousness for the New Order. Christ is never in one's tears, nor sorrow, nor mourning, nor death, nor in anything that partakes of the nature of the law of sin and death. For this reason, the tendency of the New School of Religion to declare the presence of Christ as Life in the presence of death, of Love in the presence of hate, of Harmony in the presence of inharmony, is in keeping with the Law of Truth that declares as Being already that which should be, in keeping with the

Divine Laws.

5. And he that sitteth on the throne said, Behold, I make all things new, And he saith, Write, for these words are faithful and true.

He that sitteth on the throne is Christ, for Christ is back of the consciousness of Man gained, as God is back of Christ. Thus we have the three degrees of the Word, God, Christ and Man coordinated as the Word, though Man in Christ is the heavenly and the earthly domains of being of which God is the invisible and unformed Qualities of Being to be made manifest by means of Christ and Man. Thus, it is Christ that gives consciousness, conformed to Truth (Christ), to know what is to be worked out. All things pertain to the form of the spirit of the Qualities of Being, they being the outermost that is to partake of the spirit of the innermost. Things do not pertain to buildings and houses, though these will reflect what is advancing in the minds of men and women, so as to produce different types of architecture and periods of furniture, etc. Things pertain to the form which has its expression as thoughts and words and deeds of consciousness. From these the outer plane has its being, hence it partakes of the spirit of the inner advancement.

It is to say that when the Spirit of God, as Christ, declares, "Behold, I make all things new," it does not tear down a Wrigley Building and put up a new one. The destruction of the world is not the annihilation of all buildings, bridges, railroads and the like, though these will suffer the forces of destruction during the Great Tribulation as an evidence of the change taking place in the dissolution of the world. But the dissolution of the world is most marked by the changes in the thought, spirit, words and spirit of deeds that attend the people. The destruction of the world has been going on for a century, with the introduction of the New School of Religion, centered first to Christian Science, and through all that followed--though it is not until it takes material form as in these days (A. D. 1942 I AM 20) that the mass of people are aware of its overthrow. They must witness visible destruction of things to attest to the power and presence of a Power greater than men.

"And he said, Write, for these words are faithful and true." To write is to record, as the book of Revelation is recorded in the Bible, though its spiritual significance is in the actuality of truths written into the lives of men thru one who is able to live them. This is the record from which no one can take anything away or add anything, referred to in scripture, for man is the Living Book in which the Word writes the record of Itself. The words of the Christ Spirit are always faithful to the Divine Laws unfolding, and true, though they may appear to be imaginary and far-fetched. Even today, the many revelations the writer has received seem visionary (in some respects), but they gradually work out; though it is written in them that ages of progression will attest to their truth and justify the procedure taken by the Word to fulfil the Plan. Yet, when they work out literally they seem so much more real--but this is not the case spiritually, for when expressed from the Word they are already in process of working out, though it may take centuries to witness their result, even as we have waited for the result of the words recorded in Revelation. But once the record is written in consciousness, it will unfold and make itself known, this being the sign to people that the action of God is working out on the physical domain; for only by the being of the Principles and Laws can they be known. Hence the knowing of the Truth by one ego is the signal for the operation of the Divine Principles and Laws among all people; for God is never working in one without working through one in all and for all, God being both center and circumference.

6. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

The "They" can pertain to heaven and earth, or to Alpha and Omega, or to the two Poles of the Word by which the Divine Laws are fulfilled for mortality and its fruit brought forth. To come to pass is to occur, to work out in the present, as we would say, "The Great Tribulation has come to pass" when it is present. Alpha means the first, and Omega the last, or beginning and end. It is to say that the same action of God ends a cycle that begins one, so that the end of one cycle is the beginning of another. A cycle is a measurement in which the Plan of God has worked out for its fulfilment or its fruitage. Mortality is a cycle of evolution with a fulfilling involution by which the spiritual fruit is brought forth and a new cycle, that of immortality, is begun.

"I will give unto him that is athirst of the fountain of the water of life freely." To be athirst is to desire soulfully to partake of the fruit of the Spirit. It is to seek earnestly after the things of the Spirit so that one is devoted to the things of God. To desire to receive, when directed toward God and His Laws, is to receive, hence those who are athirst are given to drink of the water of life freely. The water of life flows from the fountain within the consciousness. The water of life is the principle of life that precedes its expression. This is symbolized in mortality as the seminal water from which a temporary state of being is propagated, when joined with the mothering principle of Woman in whom is the potential capacity of all that is to be. But the reality of the water of life is the Spirit of Life that is innately within the organism when the Laws of the Spirit are set into action. It is the actualizing within the consciousness of the fruit of the love of the Spirit and its wisdom, life being the emanating principle in body that love is in soul. Life is in the form of being, while love is in the spirit of being. When one receives of the Spirit one receives freely, God always giving bountifully toward one who is opened in His-Her Love.

7. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

Overcoming continues even in relation to the Plan of God working out; for through overcoming, the consciousness of Christ has been gained, with a corresponding overcoming by which that gained is projected toward the race; this being followed by an overcoming to lift up the Qualities of Christ again to the Throne of God, there to abide as God's gained Qualities of Being. Until this final overcoming is accomplished, consciousness is not identified as the Son, which is to enter into eternal life and being. The overcoming is through conforming faculties of consciousness to Principles and Laws of Being, though to do this is to inherit the gift of God contained in the Principles and Laws that are set into operation by the overcoming. Overcoming involves the process of ascending into heaven to bring Christ down, and descending into hell to bring Christ up. Thus there is an overcoming to ascend out of hell, and to ascend into heaven; and to descend out of heaven into hell, and to ascend out of hell into heaven, if it is measured from the beginning of one's putting on the spirituality necessary to receive Christ and the functioning of Christ. All that is brought into heaven after the descent of Christ is that which stands in the New Order, for Truth annuls all things, good and evil, hence the necessity of restoring to the plane of life through living, all that is to go forward to the next order that relates to the human welfare. One inherits the gifts of God which are the fullness of His-Her Qualities of Love, Life, Wisdom, Substance, Understanding, Will and Truth and their aspects of expression.

8. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

There are two poles of forces, those of the nature of good and those of the nature of evil. The text refers to those relating to evil, hence the forces that are fearful, unbelieving, abominable, murderers, fornicators, sorcerers, idolaters, liars. These are degrees of expression of evil, all relating to the law of sin and death. Those are fearful who have no knowledge or love of the things of the Spirit. The unbelieving have not developed knowledge of God or dependence in His Laws. The abominable are aspects of evil that are promoted through the love of sin, as well as murderers and fornicators. The sorcerers are deceivers while the idolaters are false worshippers of material things. Liars are those not knowing the true, the good, nor the Truth, though literally are those in the love of the false and untrue. There must be a love of the evil forces to identify consciousness with the evils. Where consciousness is connected with the evils but not in the love of them, there is evolution and growth and necessary overcoming, but these are not lost in sin. It is only where the sinful love the sin that they are a part of it and are dealt with by the Laws that must deal with sin at the setting up of its authority among men.

"Their part shall be ⁱⁿ the lake that burneth with fire and brimstone; which is the second death." The second death has two poles of expression, that relating to the overcomers who are not hurt by it, and to those who are not overcomers and who experience the second death. The first death is the death in mortality from the foundation of the world. The second death is the death in mortality from the end of the world. This second death is a carrying back to the naught for another progression in mortality for consciousness not aligned with the Laws of the Spirit when the time has come to prove up mortality. Yet, consciousness is judged by what it is, before the Divine Laws, and not by what people think they are, for people make up the consciousness of the race. The lake that burneth with fire and brimstone is another name for hell, though it is the active expression of hell that is found at the end of mortality. Hell is an essential premise of mortality and a means by which the qualities of heaven are formed, in essence. Therefore the carrying back to hell of the forces not eligible for redemption at the end of mortality is in service to the Creative Cause; and while a calamity to consciousness not graduating, to become involved in the hellish forces, it is not a calamity to the Divine Laws that need the element of hell by which to carry forward the outworking of their Plan.

People look upon these texts with fear and trembling because they put personal interpretations upon them, or personalize consciousness so as to see people carried back to hell as Dante has painted it. People are organization of forces that are disorganized at death or dissolution, hence forces carry to the center to which they relate, either to heaven or to hell, there to be utilized in the Laws of Life according to the Plan for again organizing and forming consciousness. People have no real or abiding identity outside of Christ, fortunately, hence can be broken up in forces and elements according to their nature and re-formed at birth. Thus, the carrying back to the lake of fire and brimstone of forces not carried to immortality is a natural law at work to make the forces of hell usable in forming another mortality in which people can carry forward the unfoldment of themselves and the Plan of God. Never having really been they have no consciousness of being lost, though before the Divine Laws all is lost that is not gained in the nature of their Plan. All in the mortal planet have lived once before, as each planet formed in mortality is made up of the residue of the former graduating planet, and

this gives rise to the sense of having experienced before what one is now experiencing, that presents itself to one at certain stages of growth. The second death is in having to come through a mortal path in a mortal planet the second time, the first death being essential to gaining conscious consciousness; while the second death is attended with certain intensification of forces of darkness because these have not been met and overcome before. For, in the course of the mortal evolution of a planet, all forces come to their former identity, plus what has been taken on during the second evolution, this making it more difficult to overcome, and enhancing the danger of being "eternally damned" or brought to cessation by being returned to oblivion. Yet, it is not people who are returned to oblivion but the forces that made them, for people are only names set upon organized states of consciousness that have no reality or being until attained in Christ, the Truth.

9. And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb.

One of the seven angels or angles of the Laws of the Spirit, who had one of the seven bowls laden with one of the seven plagues, is active at the end of the cycle of mortality, because active from the first. These seven angels represent the seven Spirits of God, in their degrees of expression, for the angels do the destructive work that is constructive toward ushering in the Order of Immortality. The angels gather the tares and deal with the destruction of all that is not of reality, for they relate to the Truth, and untruth is known only in the Truth. The speaking of an angel is the spiritual inspiration that gives one to know the things of the Spirit, and is not as though one heard words spoken in the ears.

"Come hither, I will show thee the bride, the wife of the Lamb." It is in the Bride Principle that the new heavens and the new earth repose, therefore as She works out, immortality is formed and mortality is unformed, universally; the universal following the pattern worked out already in an individual attained to the consciousness of Truth, with which is united Wisdom and Love as the Bride Principle of Christ. The Bride, being the wife of the Lamb, is that Principle that mothers the race into a new state of being, as well as brings forth the children of God as the virginal group. The Bride is the Principle of Divine Love, but this is not a phantom in the skies but a conscious activity of Divine Laws in the consciousness of one attuned to Christ, the Truth. The bride could not be shown by the angel until she is, yet a process of outworking in the Divine Laws from the second coming of Christ is necessary to bring her forth. It is paradoxical, as are all spiritual truths, that before Divine Love works out as the bride, she exists as Divine Love. It is as Truth, that is before all things, and yet is the ultimate end of all things. To come hither is to be lifted up to the spiritual plane of the angel to understand the things of the Spirit. Literal and material interpretations should not be placed upon spiritual truths, for if one knows their meaning in any actual way one does not need to think what it might mean, for the knowing and being are one; if the being is not present to sustain the knowing, the knowing is a knowledge of the Truth that relates more to the Spirit and its Principles and Laws than to their outworking.

10. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God,

To be carried away in the Spirit is to be lifted up spiritually so as to discern the things of the Spirit. This is a spiritual experience, though actual, but not literal and material; for the writer was carried away in the Spirit (when

standing in her kitchen) when she was shown Michael guarding the manchild, so that the experience was actual to the consciousness, but to the senses she did not go anywhere. The writer has had many such experiences, inclusive of the fourth dimensional, all actual but not material; all physical but not literal. There is a great discrimination to be made between the facts of the spiritual and the facts of the natural plane. An experience may be a spiritual fact without anything occurring on the plane of the natural that is visible to the eyes of sense.

A mountain signifies a high point of consciousness, when spiritually discerned, and used to convey spiritual truth. That the mountain is great and high implies it is a very powerful spiritual state that registers the bride. The bride is called the holy city, or new Jerusalem, for the angel is carrying one away to see the bride, the lamb's wife, which is now seen as the holy city, Jerusalem, coming down out of heaven from God. Jerusalem means place of peace, which is a central throne of consciousness in which Christ reigns. Peace is one with Truth, hence it is the throne of Truth within the Christed consciousness. Heaven is within consciousness and opened when Christ, the Truth, is gained, and God is in His heaven; thus there is seen the aggregated qualities of Christ as the holy city. A city is a coordinated group, a centralized function of forces, and a holy city is made up of qualities that are pure. Purity is one with Truth and Divine Love, and is a characteristic of Truth, but purity is the capacity to relate all things to Principles, even the impure; hence is to deal with the forces of sin through sanctification, that is, without being touched by them. That the holy city is coming down out of heaven from God indicates the descent of the Christ Qualities of Being gained in the Laws of God (Lord) for their final work of establishing immortality and the spiritual fruits as the virginal group.

11. Having the glory of God; her light was like unto a stone most precious, as it were a jasper stone, clear as crystal:

The holy city, Jerusalem, the bride, has the glory of God, for God has glorified Its own. Being the aggregated Wisdom and Love, the light that goes out is the Divine Intelligence that is likened unto a stone most precious, "as it were a jasper stone, clear as crystal." Jasper is a glistening gem, associated by the ancients with the "harvest period." That the light is clear as crystal (as a jasper) is that it is transparent, able to see through all things because it is the Light of Truth. Glory relates to Love, and Love is the pre-eminent characteristic of the Bride Principle.

People associate the second coming of Christ with the literal Jerusalem erroneously. It, historically, witnessed the activities of the first coming of Christ, but has nothing to do with the second coming. It is the new Jerusalem to which Christ refers as to the second coming, never to the old Jerusalem or ancient city of the Jews. The gathering of the Jews to the old Jerusalem at the second coming of Christ is to polarize their scattering at the first coming, but this is a reflection on the outer plane of the gathering of those who have the Spirit of Christ, as Israel, of which the Jews have been a material symbol. Those who have the Spirit of Christ make up Israel, who is neither Jews nor Gentiles, though gathered principally from the Gentiles who have put off the mind of the flesh. The Jews furnish 24,000 or the fruit of two tribes that make up Israel, while the Gentiles furnish the fruit of ten tribes, these making up Jerusalem in manifestation, for they are the children of the Wife of the Lamb, the Bride Principle, or the Principle of Divine Love in its fruition. The New Jerusalem is a spiritual aggregation of qualities that partake of the nature of Truth. These are disseminated, as was the bread from heaven at the first coming of Christ, so that all who

receive Her become the children of God; though these received their impregnation at the first coming of Christ. It is the Bride or mothering Principle of Christ that gives form or embodiment to the spiritualized qualities of being. The Bride Principle is the final act of God in mortality and the ultimate of all spiritual power and presence, though the immensity of Truth must be glimpsed for this to be appreciated, so modest is the second coming of Christ in its spiritual import, compared with the first coming with its objectification among men in phenomenal works.

12. Having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel.

The holy city, Jerusalem, the Bride Principle, having a wall "great and high," would signify that it included all things as to earth and to heaven; as to width and to height, or as to form and as to spirit. Gates are openings as emanating centers from which the Power of God flows, by means of Christ, toward the race; hence the twelve gates are the twelve centers of consciousness with seven principles of Intelligence, as angels, presiding over them. The names written thereon would be the character of the twelve Qualities of Being that issue from the Seven original Qualities through their multiplication on the plane of the body. Names mean character, and character implies qualities of Being gained, hence the Bride Principle is the Twelve Tribes as Qualities of Being gained, or the Twelve Centers of Consciousness opened, through which the Qualities of Being are projected toward the race, and the forces of the race are circulated through the centers of Truth for their reconstruction or annihilation.

The twelve angels are the spiritual qualities, the twelve gates are the Centers of influx and outflux of the Divine Qualities, the twelve names written thereon "which are the names of the twelve tribes of the children of Israel" represent the racial qualities developed from the Principle of Truth. Tribes are always racial, angels are always spiritual qualities. All that has been progressed and related to Christ is gathered to the Christ Consciousness, which in the second coming is the Bride Principle. The wife of the Lamb signifies the marriage or union of the second coming with the first, or vice versa, by which all is gathered to one to function the Plan of God. The direct action of God is always by means of one, the indirect by means of two. The two are composed of Male and Female inwardly, but man and woman outwardly. All else produced is from a multiplication of the One by means of the two, thus all can be drawn back to the one and controlled from it when that one has become Christ, the One of God to which is all of heaven and of earth.

13. On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates.

While the east is direction when related to the planet, when related to consciousness it is the spirit, the within. The west that is opposite to the east is the body. The north is the mind while the south is the soul, the four departments of consciousness making up the being of Man when developed in Truth. That these are balanced in the consciousness of Christ, the Bride, is signified by each having three gates or openings. Three signifies the original premise of the Creative Mind, known as the trinity, or the Spirit, Soul, and Body of the Word that primarily were projected in qualities to become the Mind of Christ. When this Mind is gained as the consciousness of Truth, it embraces all the gates or openings of consciousness. The four directions become on the plane of Nature the seasons,

viz., the Spirit as the east relating to spring; the Body as the west relating to winter; the Mind as the north relating to Autumn; and the Soul as the south relating to summer. The changes that occur in the nature of man also occur in the plane of Nature to which the seasons relate, therefore a change in Man or consciousness controls his environment. Likewise, the changes in the Mind of Man control his environment, governmentally and socially, so that all that is advanced within the consciousness indirectly expresses itself on the outer plane conforming the form of expression to the spirit, that the inner harmony may be expressed in the without. This same principle works out in connection with evil forces, for their development within will reflect itself on the plane of one's environment.

14. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

The twelve apostles of the Lamb represent the spiritual qualities, while the twelve tribes represent the advancement in the race of these qualities. The twelve foundations of the city or consciousness of Christ represent the twelve fundamental principles of Being established in Truth so as to form that Rock of Truth, the Stone of Being, upon which immortality is built. This is the stone the builders of mortality rejected or failed to embody in expression. A wall rests upon a foundation by which it stands firm; hence this substantial union of the spirit and the body, represented by the wall or partition, rests upon the Principles of Being worked out as foundations of consciousness upon which all things rest. The Lamb is a name for Christ, the divine innocent Qualities of Being aggregated for use, without sense of defeat or debasement, regardless of how they are used.

15. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof.

It is the angel that measures the holy city and its attainments that it be ready to function the Plan of the Word. The measure, as a golden reed, is a figure of that purity of measurement that is one with the action of the Divine Laws, that are exactly mathematical in their expression. The measurement applies to the centers of consciousness and the spirit-substance that makes up the wall of the city, which represent the without and the within, respectively. Gold signifies substance of purity, which is the nature of all that partakes of the plane of the spiritual, to which the angel relates who has the golden reed. It is the measuring by the angel that permits an action of God toward the manifest world, or plane of consciousness, for until the within measures to the Divine demands there is no outer action of the inner qualities.

16. And the city lieth four square, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal.

Four square pertains to a balancing of the four departments of consciousness as to their positive-negative forces. Each negative has a positive and each positive has a negative, so that instead of everything being made up of two, as we signify when looking from the without, it is made up of two and two or four. This means there is a negative-negative and a negative-positive pole on the inner plane, and a positive-positive and a positive-negative on the outer plane of consciousness, though we speak of the positive and the negative when relating to the relationship of the within and the without. Length signifies extension and pertains to the physical, when spiritually discerned, while the breadth pertains

to the spiritual. The height pertains to the reaching up to the consciousness of God, from which the spiritual and the physical issue. That the breadth and length and height of the holy city are equal implies that consciousness of Christ is balanced in all directions, and that the three degrees of the Word, Celestial (God), Spiritual (Christ), Natural (Man) are in balance, this being a condition common to the action of Christ. Until the physical outworking (length) of the city (Christ Consciousness) is equal to the spiritual (breadth) there is no action of God, for it is the physical actualization of the spiritual that permits the act of the Spirit in service to all.

"And he measured the city with the reed, twelve thousand furlongs." Twelve thousand signifies the three departments of consciousness, spirit, soul and body coordinated in the twelve principles or to the twelve centers of being. Thus the length which pertains to the physical domain of Christ consciousness is in proper position to permit the enactment of the Divine Laws to fulfil the Plan of God. These are figures of attainments, though the mathematical numbers show the actual attainment. Twelve is the ultimate of all numbers that begin with the increase of one, or it could be said that the ultimate of one is to gain the twelve on the plane of the physical; though the seven on the plane of the spiritual marks a spiritual completion at which point the other five qualities or degrees of consciousness begin to work out. These are measured by the reed or the Power of the Word. Because the consciousness had not attained to spiritual understanding, this revelation is given in mystical terms that signify spiritual truths, hence when interpreted are done according to their outworking in life, without so much regard to the mystical term used to convey the spiritual truth. It is the truth that is important, not the mystical term, though it is well to relate it to the outworking truth that its significance may be seen.

17. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel.

It is to say that when the consciousness of man has been gained, it is that of an angel; for an angel, as spiritual truths on the inner plane, becomes visible as outworked principles, as man. Therefore it can be said that a man is an angel. The hundred and forty and four cubits represent the twelve principles of being squared, or 12 times 12, the ultimate of all attainment, since this represents the completed within and the without. The wall thereof is the substantiality of the consciousness of Truth gained, for it is that dividing line that permits the Spirit of God to enact itself among men. This is the wall that acts as a partition between heaven and earth, or between God and Man, but when ready to be used in the Divine Laws, becomes the means by which the Plan of the Word is sustained in its functioning.

18. And the building of the wall thereof was jasper; and the city was pure gold, like unto pure glass.

Enough cannot be said in figure of the state of the Consciousness of Christ, when it is ready as the Function of the Word to accomplish the purpose of God. That the building of the wall was jasper signifies the glistening Light that characterizes the Body of Light that is the embodiment of the Word, and which was revealed in November, 1922, when the Plan of the Word moved to prove up mortality. That the city is pure gold signifies its substance-essence, gained thru realizations of Truth, but that this pure gold was like unto pure glass shows the transparency of substance as that by which all is included in the Light and the Light in it; or all things reconciled to the Word in service to its outworking Plan.

19. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

The twelve foundations are the principles in qualities upon which the consciousness of Christ rests. These twelve jewels are comparable to the jewels of the earth only as a figure to represent the qualities they represent. These twelve foundations are objectified as the twelve months of the year, each significant of a jewel of consciousness to be gained; though the race mind has interpreted the jewels of the month after their own mind instead of after the Mind of the Spirit. Jasper was the last stone mentioned in connection with the breastplate of the high priest of Israel but is first mentioned in the foundation of the holy city, both being symbolical of a quality of Being gained that makes up the consciousness of Christ, though the reality of Israel is not gained until the end of mortality, all references in the Old Testament being symbolical of what was later to be worked out in consciousness, where the real jewels appear.

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

The amethyst, the last jewel of the foundations of the holy city, was the third jewel of the breastplate of Israel, referred to in Ex, 28:19 and 29:12. These stones are not important except as representing qualities of consciousness gained in the Absolute Truth, yet these qualities are as interrelated as these jewels and as distinct, and as apparently unknown by the mass as are these jewels. As representations of qualities of consciousness gained in Truth, they signify the beauty of Wisdom and Love, the parental qualities of Christ consciousness, surrounded by the other ten qualities that work out to complete an ego in Christ. For the holy city that is described is in reality the aggregation of qualities of being gained in their pure relationship to the Word whose function they serve when combined as the Christ Consciousness. The consciousness of Man that functions the Consciousness of Christ must of necessity partake of these qualities in sufficient oneness to permit the Christ Function by which God and Its Plan is disseminated to all through One subjected to the authority of God and Christ.

21. And the twelve gates were twelve pearls; each one of the several gates was of one pearl; and the street of the city was pure gold, as it were transparent glass.

Gates are entrances through which the Qualities of Being, aggregated as the foundations of Christ Consciousness, are projected. These are represented by pearls that in turn represent purity. The story of the pearl is that it is formed through an irritation in the shell of the oyster that throws off a liquid to cover the irritating substance that eventually forms the pearl. This is a good figure of how the Qualities of Being are formed; for through the irritations of matter or materiality, the consciousness projects its harmonizing influences to control the irritations, until the spiritual becomes supreme and a quality of being is formed with which the Divine Qualities can conjoin in service to all, through the overcoming of one; though eventually forcing all to a like overcoming through introducing the result of the overcoming of one into all through the Law of the Cross. Each gate or entrance is a pearl or a pure aggregation of spiritual energies emanated from the Quality of Being or Foundation Stone. Pearls are associated with the gaining of spiritual qualities, the holy city or Christ Consciousness being the Pearl of Great Price that is to be attained.

"And the street of the city was pure gold, as it were transparent glass." This city is the one associated with heaven, the city with its street of gold, where people have thought they went after death. Since the kingdom of heaven is within man, as revealed by Christ in the first coming (hence, there has been no excuse to continue thinking of heaven as a place where people went after death), the street of pure gold is found within the consciousness. Gold signifies substance or substantiality of being gained in Truth. But that the street of pure gold was as transparent glass, implies it is not gold in the usual sense but a rarefied energy that is not obstructive to anything, since it is transparent. Transparency permits Light to move through, hence does not relate to darkness at all. The Qualities of Being gained in Truth relate to the Pure Light gained thru mastering the darkness; but when gained, have no relationship with darkness. This street has been thought by mystics to be the spinal cord through which flows the energies gained in consciousness. It may not be possible to physically identify these spiritual qualities and centers, though the writer has felt the flow of Divine energies throughout her organism and knows that when they become physical they are as the circulation of blood through the system; though as spiritual energies they do relate to the spinal column and to the brain and heart.

22. And I saw no temple therein; for the Lord God the Almighty, and the Lamb, are the temple thereof.

A temple is a consciousness of spiritual worship, a center of devotion in the consciousness where one contacts the Power and Presence of God and Christ; but when one has become the Function of the Word there is a mergence of the Qualities of God, Christ and Man, so as to take away the sense of being apart from God and Christ, the wall of partition having been broken down (or the veil having been wrent as was spoken in the first Coming of Christ in connection with this oneness of Man with God). When God and Christ take over the functioning of the Divine Plan, consciousness no longer exists in a sense as apart from God but becomes so at-one with Being and Its expression (Christ) that one becomes as God, being equal with Him. God and Christ become the temple, the embodied Word in consciousness to perform their functions in service to all, when the holy city is formed and ready for this service.

23. And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb,

This is to say that Christ Consciousness does not need the light that comes from the natural plane, typed by the sun, or the energy of the moon, that comes from the natural love, for it receives directly from the Throne of God and partakes of the Divine Light (Wisdom) and Love. Glory pertains to an exalted state that lifts one above the plane of the natural or the material, and centers one in the Truth, and when related to God is the shining forth of the united Wisdom and Love of God by which being is. Hence, it is written, "the lamp thereof is the Lamb." The lamp is the light and this light is the Lamb. The Lamb is Christ, the pure Light of the Divine Energies that emanate from the united Wisdom and Love.

The establishment of Truth in consciousness, especially when sanctioned by God and used in His-Her service, makes the intelligences and loves of the race mind, however high they may be, as of no importance or value. What is highly treasured by mortals is as naught in the face of Truth. This contrast has something to do with the engendering of the wrath that is one with the going forth of the Divine Love (and Wisdom) to the race, in the movement of Christ; the Love toward those

who look toward the spiritual and the wrath toward those who look toward the world. This wrath is an innate repulsion toward that which is ungodly and springs up automatically (without thought or feeling), giving one, functioning it, to understand that many good things of the world are without the approval of God. When the Truth is, all is discerned in its relation to Truth or its outer expression, Perfection, and the light and love of the mortal nature can furnish nothing to consciousness for all is furnished by God and Christ.

God has attributes of character that express according to the Plan of the Divine Laws. The Lord God the Almighty is the Laws of God in supreme Power and Might, the absolute action of God identified on the manifest plane of consciousness where all is conformed to the Laws of the Spirit. God as Spirit implies All-Spirit, but unmanifest. The manifestation of All-Spirit is Christ, and as the Lamb, is the Divine Innocence attained through purification of consciousness, in which all is seen in service to God, both good and evil. Jehovah God is God as Male-Female Principle of Being, which has been interpreted by the ignorant to mean the sexual function of the race. But the Male-Female of God as Jehovah or Yahveh is the Pole of Being that is present in Christ Consciousness, the polarized result of male-female forces of consciousness overcome in Truth. The Lord is the ruling Power of God, the seat of Divine Laws.

24. And the nations shall walk amidst the light thereof; and the kings of the earth bring their glory into it.

To walk is to be active in the will, while nations are aggregations of racial consciousness, universally. Kings are the ruling earthly powers. The text is descriptive of the influx of the highly evolved forces of matter into the holy city at the time of the outflux of their forces into the natural world. This crossing of forces is one with the movement of the Cross of Christ. It is to say that the Intelligence of the Word penetrates the national plane and nations take on the light of that Intelligence, though this gives rise at the end of mortality to symbolical new expressions that are the concoctions of the highly evolved mortal minds but when immortality is identified, the nations will partake of the Intelligence of the Word that has introduced itself to produce immortality; hence, they shall be active in the Light that goes out from Truth; and all that is done by the ruling powers of the earth (kings) will glorify the Divine Plan. Individually, the nations are the aggregation of natural consciousness in its forces, and the kings are the ruling centers of the natural man, but they all are controlled by the influx of Divine Intelligence in the consciousness conformed to the Truth.

25. And the gates thereof shall in no wise be shut by day (for there shall be no night there); 26 and they shall bring the glory and the honor of the nations into it;

It is to say that once the Divine Spirit has made union with consciousness so as to include the male and the female poles, there is no closing again of the Spirit of God from consciousness, hence the gates are always open to permit the entrance of the Divine Powers into consciousness, and the Divine Light is continually expressing, hence "there shall be no night there." This is descriptive of the states of being that are conformed to the Divine Plan in whom the Function of the Word can be expressed continually, which is the status of the first born egos into the kingdom of heaven as the virginal group. The text relates this condition to the holy city which is an outpicturing of completed consciousness of Christ and in Christ. The opening of consciousness to the Powers of God is also the opening of consciousness to the powers of the natural plane, represented by

the nations bringing their glory and honor into the consciousness of Christ. The text shows the condition of consciousness when the kingdom of heaven is established in the earth, and there is a continual interchange between the inner and the outer planes of consciousness, under the authority of the Divine Laws or Lord.

27. And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life.

"They that are written in the Lamb's book of life" refers to consciousness that is spiritualized enough to receive the action of Truth. These have the record of the Word in them, having been written or recorded from the foundation of the world. People function consciousness, therefore they can refer to people who are under the authority of the Lord, because partaking of the nature of the Spirit. Where the Spirit's unfoldment is there is the record of the Word, hence these are written in the Lamb's book of life for they have attained in life the embodiment of the Qualities of Being. Not anything that is unclean or impure can enter into consciousness that is governed by the Law of the Spirit, for being in the Light of the Truth there can be nothing that maketh an abomination and a lie. This is not to say that when this condition is attained at the end of mortality, as it must be to permit the holy city to appear and immortality to be formed, that consciousness is not conscious of the sins and lies of mortality; but that their influences and forces cannot enter into the consciousness, for one has entered into the consciousness of Truth about all things. Yet, when the record of living is wiped clean of matter and its influences of evil and darkness, there will be nothing that maketh a lie to be conscious of, though this is an attainment possible in the race only when the planet is identified in eternal life and its beings have become gods. Therefore, the attainment of one at the end of immortality is characteristic of the attainment of all gaining the Christ consciousness during immortality wherein humans are not spiritualized, hence still subject to darkness and evil in some form; though those attained to the consciousness of Truth will not partake of these influences, because they are written in the Lamb's book of life.

Chapter XXIII:

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, 2 in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

This is descriptive of the Tree of Life and the River of Life or of the restoration of consciousness to Eden. The throne of God is the seat of Life and Being, this also being the throne of Christ or the Lamb. It is from this throne that the river of water of life flows, bright as crystal. The Water of Life in its reality is the Divine Water that Jesus referred to as springing up in the belly of the redeemed man, from which would flow the issues of life. The center of Life in the loins houses the seminal waters in the mortal nature, but when consciousness is restored to its Edenic state, it is the Divine Water that flows into consciousness, or the Life of the real Being. Man is made from an action of God in consciousness, and when made in His image and likeness is coordinated to the System of Life within the organism by which he is continually renewed. This is the god-man who does not suffer birth or death, the ultimate goal for consciousness. The street as the connecting link between the inner throne of God and Christ and man is that through which the river of the water of life flows. When man is spiritually coordinated to the Plan of Life, he will also be physically

coordinated so as to be replenished directly through the throne of God. This replenishing is now thought to occur through the copulation of men and women, though since the movement of heaven is the movement of hell in the mortal nature, mortals suffer as much depreciation through this intercourse as they gain advancement. This is the way of the flesh that the mortal nature has promoted in the absence of the Love and the Knowledge of God, and while mortals are advanced by means of the sexual, they do not attain any real state of being until they are spiritually born by cutting off the tendencies of the mind and the love of the flesh.

"And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month;" This side of the river and on that pertain to the two sides, the male and the female. Each ego is composed of male and of female elements, which coordinated remain distinctly male and female, even as Wisdom remains Wisdom and Love remains Love though the two may be one in the operation of the Divine Law. This is to say that the male characteristics will designate man and the female characteristics will predominate in woman, though each may have put on the opposite characteristics and express as much intelligence as love, or as much love as intelligence. The outer manifestation is always two, while the inner is one. The outer manifestation is always male and female after the Image and Likeness of God, that become as One only in the consciousness of Christ as qualities; but which in their bodily expression are always two. On this side of the river and on that was the tree of life, meaning it was present in both the male and the female qualities of Being, each being completed in the Divine Laws when the second coming of Christ has completed both poles of being and established the working Principles of God on both the heavenly and the earthly planes of expression.

"Bearing twelve manner of fruits, yielding its fruit every month," shows the nature of the fruitage of the Tree of Life that is watered by the River of Life. Twelve manner of fruits characterize the nature of Man who is coordinated in the twelve centers of his being. Each month a distinct action of God occurs and a distinct fruit is brought forth. Or every month of the year is distinct in its nature and produces a distinct fruit in its equivalent Centers of Being in the consciousness that is completed in Christ, of which the text is descriptive. Mortals bear twelve manner of fruit, once each month, they being diversified and mixed in their character, conception of children in each month placing them under certain zodiacal signs and combinations of forces that influence the character of the mortally progressing egos and give certain characteristics to their natures. This fruit is present in the female as the menses and in the male as the seminal water or sexual seed. While the menses are Nature's effort to throw off the impurities of forces developed through the senses, it is attended with the ripening of the Seed which if fertilized by the seminal water will form a kind of a man that makes up the mankind of mortality. But in the redeemed Man, this fruit in which is the seed thereof, will be a regenerating influence and not be subject to conception after the material laws, for completed man will be non-productive after the manner of the laws of the flesh.

Revelations given the last twenty years show that God never intended women to bear children; for in God-Mind there is only spiritual offspring, but that in the outworking of the Divine Plan to include all within its scope of control, the law entered, by which consciousness was confined to darkness to work toward the Light, and in this confinement brought forth children after the manner of darkness, which standing as a kind of a man furnish the proper coordination of consciousness, when completed, for man to be spiritually born and to bring forth after the Law of Life or God. The bringing forth after the Divine Laws is to cor-

plete both man and woman in the Lord and to so coordinate their forces as to cause the man to father the woman and the woman to mother the man, each being offspring of each other and children of God. This is the status of man when he is like the angels, neither marrying nor given in marriage, but partaking of the nature of the twain that God made from the beginning. This does not mean that there is an expression of free-love, for each invites his mate in the Divine Law and Love and the twain are eternally united. This is the idea that people have thought of in material marriage, as though marriages were made in heaven and would continue even after death in the heaven they imagined. Before the law of divorcement was set up by which the male and female poles of being were separated from themselves, God made them twain, and it is this twain that is restored in the virginal group that is made up of 288,000 egos, who are in the Lord or Divine Laws 144,000, for they are the twain as one, hence are not counted as twos or pairs but as twain in the amount of 144,000.

Revelations show that Woman will be considered holy above all for she is the Throne of Being; that the principle in her with which the Laws of Life unite to form a kind of a man will nourish the redeemed man instead of making children to be brought forth out of her womb. The divinely natural woman is non-propagative except to produce her mate, this being her position in the virginal group; though spiritual birth through the Bride Principle is universally effective to position the 288,000 to be spiritually born and to become members of the Body of Christ as the virginal group. Woman, when properly positioned in the Divine Laws, is the Mother Principle of Being out of which all that is godly issues. The ungodliness that has issued in mortality has not been from women but from the mixing of the forces of males and females in fornication (sexual adulteration), for all mortals are in fornication and adulteration for they are separated in their component parts and separated from each other (though joined in copulation or marriage) and separated from God. This separation is the seat of all lack that is present in the world and is rectified or offset when the Woman Christ Principle as the Divine Love restores in her functioning of the Word all things to their proper position, both good and evil, light and darkness, reconciling all things to Christ or to Satan, and finally fulfilling all Law through the Principle of Truth and its spirit of reconciliation that relates all things to God for the accomplishment of the Divine Will and Purpose.

"And the leaves of the tree were for the healing of the nations." It is the virginal group that performs the Divine services for the race, though primarily their own nations are individually healed; that is, their own aggregation of consciousness through the outflux of the energies of Divine Love and Wisdom that flow from the throne of God in the united and completed male and female. The question will arise as to the relationship of men and of women who are spiritually born and who make up the virginal group. Whatever their relationship they are divinely sanctified, and being spiritually born are under the Law of Divine Love to serve all even as the Consciousness of Christ has served before them and has brought them forth; though of necessity being the relative expression of Christ's function rather than the Absolute that is present in the first and the second coming of Christ. It is very evident that with a changed nature and being, the relationship of men and women, or of Man and of Woman, in the Lord, will be all that Divine Love requires, without reproduction of offspring, for they are emanating centers of Wisdom and Love to the entire race. Since seminal water passes and the water of life is identified, it is an unanswered question as to whether this will take fluidic form in the male, when he is spiritually born, or become an emanating energy of Spirit, the woman already functioning in this principle even in her mortality, and by which the inner qualities and powers with which she is akin have penetrated the

outer domain of the race, lifting the race to a higher light and morality. It is the outer nature of the female that has connected with the nature of the male in producing offspring after the law of the flesh, the inner nature of the female struggling against the outer bondage to sex and its aspects, this leading finally to the gaining of the Woman Principle in a female, with which Christ could conjoin to overthrow the whole mortal world and to introduce a spirit of Divine Love by which the race is reborn and made to partake of the nature of immortality; as well as the virginal group being born from the Woman's Inner Principle or union with Christ, as the children of God, she being the throne from which God produces the heavens and the earth.

The leaves of the tree of life are the original herbs that shall be as food for man. The fruit of the tree of life is toward the children of God, the virginal group, who partake directly of the Food of the Spirit. This is the nanna of heaven that cometh down in all who are redeemed. It is the energy of Divine Love that is born out of Paradise itself that is within the consciousness of one attained to Being. This Love will pass by emanation from woman to man, though this law is symbolized on the mortal plane as the sexual influence that passes from woman to man, or rather from the female to the male though involuntarily projected. This law is especially operative among animals where the female has the rulership over her body, though in the race of mankind where a higher Law is working out, the sexual desire is voluntarily to the male, though involuntarily controlled from the female. People are justified in associating closely the sexual with the Spirit or God, but they are mistaken in declaring that sexual is spiritual, or that the fiat of God rules in mortal mankind. There is only a symbolical reflection of the Divine Laws, the orgasm of the sexual symbolizing the influx into the consciousness of the energies of Divine Love, but because of the mixture of forces is a carrier also of the hellish energies of the inner centers of darkness in the unredeemed natures of people. These energies often turn over and move within the organisms of married people, induced by copulation, to the extent of annulling the heavenly factors of their sexual love, this leading to divorce and separation on the material plane. Men and women may have no congeniality in outer ways, but if sexual congeniality is present, they will cling to each other and tolerate each other in other ways, so dependent is one nature of the unredeemed upon another.

Within our own memory men and women have dried up through lack of sexual expression, but as the Law of Life began to complete males and females toward gaining One that was completed, this necessity passed, and men and women found themselves in a more coordinated state without depending upon the opposite sex. Freedom of sexual expression may have helped to work this out the last half century, but plenty of unmarried men and women today live well-rounded lives through their own influences without desiring or needing sexual copulation. In other words, through their developed minds and spirits they have power over their bodies, and are no longer dependent upon the opposite sex to stir up these powers. It is true that we all live in the cosmos of the race consciousness and partake of the influences of its forces according to our need; hence people pick up mentally and soulfully and spiritually what before they had to pick up physically, or materially perish. When the mental quickening occurred the race entered into a new phase of conscious unfoldment, and when the spiritual was quickened all men and women capable of receiving it could partake of the influences of Christ, for its penetration of one is the penetration of each according as each can receive; this especially being the law after the Cross of Christ into the race. In this way men and women are completed in their mortality through the influences of the race mind and the Mind of Christ, attained as Truth, this preparing them for spiritual birth through the direct action of God through Christ at Christ's second coming, now working out.

The mystery of sex is not the mystery of Christ, though when Christ is identified and consciousness is redeemed so as to permit rebirth of the physical organism in a new state of being, the mystery of Christ is by the Principle of Divine Love that has its seat of operation between man and woman. The passing of the world is the passing of sex, but this is the passing of the sense of separation that has existed between the male and the female poles of all things; for all things have their positive (male) and their negative (female) forces. The nature of man and of woman stands before the Divine Laws, but is expected to be conformed to the requirements of God and Christ toward forming immortality and toward bringing forth the character of the real man in themselves and in others. When the government of God is set up within the organism of men and of women, the time has come for the government of nations to partake of the nature that will permit the government of God to work out among men, thereby bringing all nations outwardly within the scope of the action of Divine Laws. Thus that which prepares a new nature for man prepares an environment in which he can express himself, tho it is not until the end of mortality that law can be fulfilled and Love set up its rulership after the Divine Plan.

It is the establishment of the rulership of Divine Love that brings about a marriage compatible with the necessity of bringing forth immortals. Immortals will be born of the reborn race, and partake of the supremacy of good over evil, though in the real immortality evil shall have passed away with all other old things, and be known no more. It is only the virginal group that is non-procreative after the manner of humanity, each bringing forth himself or herself (though in reality him-herself or her-himself) in the Law of the twain that alone can function the Divine Love. It is the human love that is identified in immortality, with no doubt changes in the spirit of birth and life and death, some of which has asserted itself in the closing days of mortality as reflections of the true Light that has come into the world with the revelation of Truth. Righteous marriage can be under righteous government, for all sense of financial necessity will have been taken from women in their positioning as citizens, with full credit by which they can exercise their Rights. This positioning of woman, she being the throne of being and connected more directly with the Laws of Being, will place her expressions of love and motherhood upon a higher premise, removing all sense of material dependence from her, this giving rise to a higher expression of humanity by means of birth, which is and ought to be a part of marriage. However, marriage is in the union of men and women in love and not in the outer formality, though the writer has never found any sanction for free-love among the undeveloped or unredeemed, though it necessarily is as honorable before God in mortality as the adulterated marriages that are made under the law. All marriage is adulterated in mortality; yet, outer order demands obedience to laws, even the laws of marriage, and free love and unwedded motherhood are not commended; though if the soul's expression demands it, it will occur, as do many other things under the law of sinful progression, which can be made a blessing to the participants and to the race, when seen in the right light.

The restoration of man and woman to the Divine Plan will annul many things common to mortality and erase the record of sins of necessity. This is the iniquity that the Lord forgives when making all things new, and which are not held against mortals, who of necessity have had to carry the Plan of the Word through the darkness of mortality in order that it could come to the Light of Truth and that they may partake of that Light. However, the Plan of God does not work without organisms of consciousness, therefore these texts must be seen in their application as well as in their spirit to relate them to the new heavens and the new earth, or the new spirits and their forms of expression in immortality.

3. And there shall be no curse any more; and the throne of God and of the Lamb shall be therein; and his servants shall serve him;

The curse was introduced when the duality of the mortal world was set up. This duality arises in the operation of the Law of Reversal. The Divine Intelligence, moving to work out itself, sets into action a force repulsive to itself, this setting up the delusion of two powers, equal but opposite to each other. The curse arises in the friction between the two poles of Power, with all inharmonies common to mortality arising from the motion of the curse or friction. But when consciousness is restored to its unity with the Divine Intelligence there is no curse any more, for the friction has passed away. Such is the condition of consciousness that is purified and restored to its Edenic state, as it is portrayed in the twenty-second chapter of Revelation. The passing of the curse is one with the passing of mortality, though the immortal race must be actually established to permit the passing of the curse from the planet. Those born ahead of the race as the virginal group, to which these texts refer, are first freed from the curse. The curse has been for the purpose of forcing growth in mortality and the overcoming of the mortal forces, by which consciousness could be opened in the knowledge and love of God, thus being freed from sin, in which is the power of the curse.

"And the throne of God and of the Lamb shall be therein." It is to say that instead of the curse being present in consciousness that has been purified and restored to its Edenic state, the throne of God and the Lamb shall be therein. A throne is a seat of ruling power, and in this instance, the seat of the Power of God. The seat of this Power is in the Principle of Divine Love attained. It is in the attainment of this Principle that the curse is offset and the Power of God is emanated into consciousness, and from consciousness so enthroned, toward the race mind. The Lamb signifies Christ, the Quality of Divine Innocence that is utilized to perform the services of God, without any resistance or repulsion. Since man has connection with God through Christ, the establishment of the throne within opens him to the powers of God as well as the Divine Qualities represented by Christ.

"And his servants shall serve him." The servants are states of consciousness coordinated to the Principles and Laws of God, aggregated as Christ Consciousness, as well as the poles of the organism of consciousness that are coordinated. Thus consciousness aligned to the Plan of God and Christ serves both toward furthering the Divine Plan. The servants of God are more directly the forces of the consciousness that is restored to the intention of the Divine Plan, so that to live is to serve the Lord; to think is to emanate the Divine Wisdom; to love is to express the Divine Love and to repulse is to express the repulsion of the Word. That is, to be is Christ, and to die to the activities of the mortal world is gain to the Plan of God and its rulership. This is more fully the way it operates when consciousness has been born out of mortality and sin into immortality and has been redeemed from the law of duality, through that universal action of God that closes mortality and brings forth the fruits of the outworking Plan of God.

Men and women, virginal in consciousness and restored to their Edenic state, having male-female unity within the consciousness and thus being coordinated with each other, become the servants of God toward the promotion of the Plan of God among men. Thus the children of God, as the virginal group, become servants of God, in serving to introduce the God-Qualities gained as Christ, toward the race. It is this service that promotes the establishment of actual immortal-

ity, which cannot come from the race but must come from God and Christ. Yet, God and Christ never act in the race independent of Man, but they must have consciousness that conforms to them in order to express their Powers and Qualities. It is the being of consciousness, conformed to inner Principles and Laws that makes them usable to serve the Divine Plan. However, the being of one consciousness, as Male, and one consciousness, as Female, embraces all consciousness, and furnishes the opportunity for God and Christ to work through all. It is this polarization of Male and Female forces and qualities that brings about the end of mortality by permitting the direct action of God among men to prove up its progression. Men and women coordinated to God and Christ and with each other are coordinated with the race, this permitting the Love of the Lord and the Love of the Neighbor to express as One.

4. And they shall see his face; and his name shall be on their foreheads.

The face of God is the Divine Intelligence, while the face of Christ is that Intelligence known. When the Divine Intelligence is known it is active as being in consciousness. To see is to perceive and when fully established is to know. Knowing and being are one in the Divine Science or in that which pertains to God and Man's relation to God. "Name" signifies character or qualities of being gained. The Name of God and Christ is the Qualities of Divine character gained through the Principles and Laws expressed as being. "Foreheads" represent centers of intelligence and register the intelligence gained. It is to say that the Divine Intelligence shall be identified in those who serve the Divine Plan. The expression of these is the expression of the Divine Wisdom as well as the Love, for the two are one in Truth. Consciousness shall know the Truth and express it as being.

5. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever.

"Night" signifies darkness or lack of knowledge, while Day signifies Light or knowledge. Those who attain to coordination with the Inner Principles and Laws are no longer in darkness or lack of light (night). Light enables one to discern the nature and purpose of darkness, even now, and it is this penetration of darkness by the Light that causes it to dissolve and break up, though there are mental and there are physical phases to be dealt with. The passing of night is effected by the operation of the Divine Laws, cosmically, that is, in relation to the planet or world, though this does not mean that a planet not yet redeemed enters into this position, but only a redeemed planet. Therefore, it is not during the immortal race that this planetary condition is established but at the end of immortality and the entrance of the planet into its Divine relation to the Plan of God that existed from its foundation. Consciousness can enter into the Divine Light so that there is no more night or lack of Light, but the change in the planet can only come when the Plan of God for it is present and worked out in perfection.

"And they need no light of lamp, neither light of sun." This implies the physical change that is the necessary outworking of the mental and spiritual change which work out first from the virginal group. The last chapter of Revelation shows the fulfilment of the Plan of God and its fruits, hence shows the ultimate result to be attained. Scientists have ventured the possibility of people living in a world of light, where they themselves will be the lamp that furnishes the light; which would be a world in which there would be no need of

light of lamp, neither light of sun. The light of lamp is the artificial light worked out to dissipate darkness, while the light of sun is the natural light of the planet. This implies continuous light in which there is no darkness at all. Scientifically, when mind is without darkness there could be no darkness on the planet, though mind can attain to the Divine Intelligence and its Love only when in the Divine Plan the time has come for this accomplishment. This is to say that the first coming of Christ, which was the opening of the Principle of Wisdom, the Male Pole of God, could not be except in the Plan of God the time had arrived for it; in this way God is the author of all and holds consciousness in check to Its Laws; Even so with the second coming of Christ, when the Principle of Divine Love, the Female aspect of the Word, is attained, with which there is Wisdom (since that of God already worked out is always present). The complete redemption of the planet could not be until the Divine Laws decree it, though it is possible at the end of mortality to discern this possibility. The elimination of darkness is the ultimate result of the faculties of consciousness, spirit, soul, mind and body, coordinated to the Wisdom and Love of God.

"For the Lord God shall give them light; and they shall reign for ever and ever." The Lord God is God in action in Its Laws. The Lord is the ruling Power of God through the action of Divine Laws. Or the Lord God is God in action in Its Laws, because consciousness that is formed by this action permits the outer expression that conforms with the inner. The attainment of the Light of Truth, by which all things are understood in their relation to the Divine Purpose, both good and evil, is that by which the dual world is ended; hence, the Light about darkness is the end of darkness. The light that issues from the Lord God, or from God in action in Its Laws, is the Divine Intelligence, but when the inner and the outer domains of consciousness are one, the outer world, the physical, partakes of the nature of the inner world, or the spiritual domain.

"They" pertains to the servants of God, who coordinated with the Principles and Laws of God, reign or rule forever. Once coordinated with God one is coordinated forever. It is this eternal coordination that prepares the way for the further conformity of the race to the Divine Plan; for what the first and the second comings of Christ do for these who are to partake of the virginal group, the virginal group do for the race, as servants to the Plan. Thus, the spiritually coordinated are always performing the Function of God and Christ, though it can also be said that God and Christ are performing their Function through them, though they are inseparable; hence, once established in the rulership of God, one is established forever. The virginal group in its unfoldment become the gods and goddesses of the Hierarchy of God, who embracing the physical world as well as the spiritual, through attained consciousness of knowing and being, become the Throne of God and Christ. The rulership of the virginal group is the rulership of God and Christ for ever and ever on the planet and in the race. It is the introduction of this authority of God and Christ at the end of mortality, through the gained Male and Female Pole of the Word, that subjects all men and women, according to the necessity of the Plan; though the spiritually advancing become the fruitage of the Plan as the children of God (the virginal group), and the race the immortality, heaven and earth, bringing forth its fruits respectively.

6. And he said unto me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass.

To say is to declare in Truth, when related to the outworking Plan of the Word. The words of this revelation are declared to be "faithful and true." This

is because the Divine Intelligence is without falsehood or darkness. People may misinterpret what is revealed, but this does not make it false; or they may not understand what is revealed and doubt its outworking. Revelations given in 1922, at the opening of the second coming of Christ, being more physically applicable, may seem far-fetched, though the Intelligence that revealed them said that even if they were not entirely understood, they would come to pass in the order of the unfolding Plan of God. These revelations are as weird (seemingly) as the Book or Revelation is weird mentally (seemingly). The Divine Intelligence, not being able to convey itself directly to consciousness, does so by means of a figure of speech, or a combination of words that hide Its meaning, this accounting for the apparent weirdness of the wording of revelations and prophecy. This is understood when we realize that all visible things are reducible to mental energies and forces, hence the use of mental terms to indicate forces.

"And the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass." The spirits of the prophets are the aggregated intelligences that foretell something of the outworking Plan of God, and are not disembodied spirits as some are inclined to think. Disembodied spirits are the forces of so-called intelligence and love developed on the plane of the material, but the "spirits of the prophets" are the intelligences that function to foretell what is to come to pass, since prophets relate to the things of God, in this instance. The Lord or Law of God that governs the prophets is the action of God that governs the foretelling of this revelation, though now the Law works through an angel, or one attained to spirituality of being, by which to convey to the followers of Christ what is to come to pass.

People may question the coming to pass shortly of this revelation, in that centuries have passed, but they must reckon with the great cycle of Time and realize that a few centuries are a short time compared with the ages that make up Time. People who think that now could not be the time for the fulfilment of revelation, should realize that the few centuries since the prophecy can well represent the short time referred to. We were given to understand, through revelations, in 1922, that the time had come for this fulfilment, and many attestations verify this revelation. The coming of the Sign of the Son of Man in November, 1937, connected the prophecies of the times of the first coming with a progressed outworking of the second coming and the Book of Revelation, all the more establishing that now is the time of the fulfilment. World Events since 1937 attest to the physical changes necessary to prepare the nations for rebirth and the people for the action of God that establishes the New Order as Immortality. That the satanic forces are at work to establish New Orders of their own concoctions, only all the more verify the Truth that the darkness moves at the movement of Light, and attempts to gather the fruits of mortality to itself and the satanic cliques that are at work in all nations to reap the spoils to themselves. But these satanic cliques only reap the hell and destruction, though people are necessarily involved in their forces, according to their needs, by which they are forced to make a further step of progression, or be dissolved into energies and forces and carried back to another mortal planet's beginning in the Order and Plan of the Creative Mind.

7. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

Once the action of God occurs, there is a quick outworking of the Laws of the Plan, hence, the declaration "I come quickly." Once the Divine Laws can

act, they act quickly, for there is nothing that can obstruct them, nor prevent their quick action. Not being able to act, they do not act at all; but once able, they act in perfection. It is conscious at-onement with their requirement that permits them to work. This should be perceived to be in Omnipresence, and with all-power. Behold, means to look, to discern, when mentally operative.

"Blessed is he that keepeth the words of the prophecy of this book." To be blessed is to receive the action of Divine Love that gives abundantly. To keep the words of the prophecy of this book is to keep the record, outwardly, but primarily, it is to conform in Qualities to the Divine Principles that permit the Plan of God to work out. Words signify qualities. The words of the prophecy are the qualities of consciousness to which the symbols relate, and by which one makes connection with the action of the Lord (Divine Laws).

8. And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things.

John, the disciple of Jesus, typing the love qualities of the race, was the recipient of this prophecy from the angel. The angel represents the intelligence that is of the spiritual and by which one receives the inspiration of the Almighty. The disciple of the racial love would be the recipient of the action of the Divine Love that issued from Jesus, and who is the author of this prophecy through the angel. John speaks in an outer sense when he says he both heard and saw these things; for he saw them in the vision by which he received them, and he heard them as from the inner Intelligence that made itself known because enough love operated to function it. To worship is to adore, to be in adoration of; while the inclination to "fall down before the feet of the angel" is the humility that attends one's receiving something of the Spirit, without which the revelation would not be given. The angel is the mediator between the spiritual world and the natural, and is the Intelligence of the Spirit that takes angelic form.

9. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

It is possible for Intelligence to take angelic form and to appear as a state of consciousness, to which one, as John did, would offer devotion and worship. But the teaching is that one is to worship only God, hence is not to be in adoration of anyone to the extent that one would bow down and idolize him. An angel is a fellow-servant with the spiritual nature of one who serves the Divine Cause, though representing the inner domains of the Spirit, while man represents the outer domain. The prophets are the brethren of the disciples, the outer aspect of intelligence, subconsciously functioned, while the disciples represent the conscious attainment of Truth in process of unfoldment.

"And with them that keep the words of this book." Those who keep the words of the book of Revelation are the Christian followers whose unfoldment carry forward the activities of the Word, from cycle to cycle of progression. The words of this book really pertain to the unfoldment of the Word by means of consciousness; therefore, all states of consciousness in which the aspects of the Word can unfold, keep the "words of this book" or of the revelation. All who so keep the words of the Word are brethren, this grouping together the angels, prophets, saints, disciples, for all carry forward the activities of the

Word in its unfoldment of the Plan of Life.

"Worship God." To worship God without worshipping the angels is to look to the Source of one's Being and to offer it all praise and glory. To adore God is to develop the Love of consciousness and to invite more of God's action. God is Love, therefore adoration of God invites the Divine Love into action; but worship of God must not be sentimental. God is exact Science, Principles and Laws, therefore one worships God when conforming to His Science through spiritual understanding, or through living in keeping with known Principles of Truth by which their innate Laws are set into operation to bring forth after their kind. Worship is done in a childlike heart, in recognition that God is All, the Source of All, and the controller of All, therefore there is nothing besides God, for God is All in all.

10. And he said unto me, Seal not up the words of the prophecy of this book: for the time is at hand.

To seal is to close up, to shut up; but inasmuch as from the first coming of Christ, when this prophecy was given, the time had come for the fuller unfoldment of the Plan of the Word, the prophecy was not sealed, but was left to be unfolded according as men's minds could contact its Truth; for it is through Intelligence that the things of God work out toward the manifest world, this Intelligence being functioned by means of man. The time is at hand when the Plan of God has established consciousness of itself in anyone, as it did in the first coming of Christ, thus preparing the way for its fuller outworking. Many have endeavored to interpret this revelation but until the Plan that provided it could function in consciousness, the interpretations would only be guesses, or the opinions of the mortal mind which cannot discern the things of God. The unsealing of consciousness by the innate Principles and Laws of Being will unseal any hidden revelations of God, for discerning the Plan's unfoldment in oneself, one can discern what it has outwardly set forth; therefore can read the Word of the Bible aright, rightfully dividing the Word.

11. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

The text is descriptive of the operation of the Law of Necessity that is active at the end of mortality to serve both poles, the good and the evil, of duality. He that is unrighteous, when the Plan of the Word is working out, will continue to do unrighteousness, for the Law of Necessity needs that the darkness be carried to its height so that it may be finished. He that is filthy, or unclean, will, under fiat of everything bringing forth after its kind, continue to be made filthy still, this carrying unrighteousness to its finish and height. He that is righteous, will under the Laws of Being continue in righteousness, and he that is holy will continue to advance in holiness; for each factor of consciousness will increase and multiply to its height even unto the end of the world, that both poles of duality, good and evil, may be brought to a finish or a point of cessation. This offsets the belief that all should trend in a similar direction, or that one side of the duality can be offset with only the good side left. Many things of the Bible are explained in the light of the Truth expressed in this text. "He" represents the positive expression of forces, in which pole they are always active, and also applies to people who are in distinct advancement of forces, either righteous or unrighteous, either filthy or holy. This dual aspect is the means by which the Laws of Life

fulfil themselves, without which there would be no equilibrium or balance.

12. Behold, I come quickly; and my reward is with me, to render to each man according as his work is,

The quick coming of the Spirit of God as Christ is the movement from center to circumference. The individual is the center and the seat of the Throne of God and Christ, for God is One and has Its fulfilment in a consciousness in which the male and female poles of forces are polarized and equalized. The circumference is the race, or its consciousness in which all adhere according to the state of development of each. The state of development is the work of each. According to the state of development each receives, when the action of God takes place. The consciousness of One is the consciousness of all subjected to the Laws of Being, or the Lord; therefore the universal movement of these forces gained in One toward all is according to the condition of each state of consciousness, and in this way Christ renders to each man according as his work is.

Those who are righteous are quickened in the processes of righteousness, while those who are unrighteous are quickened in the processes of unrighteousness. The movement of Christ causes both Light and darkness to be stimulated to bring forth after their kind, for this is the Law of Necessity that governs the natural plane of expression. Those who are holy are made holy still while those who are filthy become more filthy unto the end of mortality; each being rendered unto according to his work. The reward of Christ is to give to each according as each is invited, therefore each determines what he receives from the action of God by his own condition of expression or giving. In this way, the Laws of God, as the Lord, act for everyone, and each is made to serve not only himself but the outworking Plan, by which both Light and darkness, good and evil, are brought to fruition. There is no room in the action of the Divine Laws for people to blame God for their failures or to feel that they are blessed without meriting it; for each invites his own according to the nature of the developed forces of spirit, soul, mind and body.

13. I am the Alpha and the Omega, the first and the last, the beginning and the end.

This is to say that Christ is the beginning and the end; that which ends one cycle of progression and begins another, and prompts the statement of Truth that the same action of God that begins the cycle of immortality ends the cycle of mortality. Christ is all in all as to the outworking of the Plan of God, that by which unfoldment is begun and by which it is closed and proven in relation to inner Principles and Laws. All things issue from Christ as the Seed of the Creative Mind and all things return to that Seed, though not until the fruit of the Seed is gained as consciousness of Christ, the Truth. Thus the gaining of Truth is the end of a cycle of unfoldment, in which the Divine Seed has sown its potencies and powers to be manifested as gained Intelligence and Love. When that sown in one cycle has come to fruition and has been gained as consciousness of the Plan of God, that cycle has ended and another sowing occurs by which another cycle of unfoldment is begun. In this way, Christ is the beginning and the end, the first and the last. All things issue from Christ, the Truth, and all things return in spirit to Christ, the Truth, but only in One state of consciousness is this Law fulfilled; but inasmuch as the Lord, our God, is One, the attainment of the One is the subjection of all to God and Christ, but through the subjection of that gained in One to all. This subjection of all in One to all in all is the Cross of Christ, the projection into the conscious-

ness of the race of all gained in Christ, the Truth; this bringing all in all into subjection to Christ, the Truth, by which each receives his or her reward according to the work or state of development.

14. Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.

The robes are the states of consciousness, what one has put on through lifetimes of development. To wash is to cleanse. Those who have been cleansed, their states of consciousness are blessed, because they can receive the reward of the action of the Lord, or Divine Laws, in abundant compensation. These have the right to come to the tree of life and to partake of the Qualities and Substance of Being. The tree of life is the seat of Life within the consciousness, but which is as a tree bringing forth its fruit under exact Law of God. It is the emanating energies of Truth or united Wisdom and Love by which Life has its being. To come to the tree of life is to be restored, to connect with the innate Qualities of Being as they issue from the Throne of God, by which the real being of man is promoted. Man can come to the tree of life only by being sufficiently pure to contact the inner Qualities and Substance, therefore the necessity of "washing the robes" of consciousness.

"And may enter in by the gates into the city." The city is New Jerusalem, the seat of Divine Love within the consciousness. This is the abode of Christ, or the Throne of God, that is, the point where one contacts the Qualities of Being (God). Many have been deluded in thinking they could contact this city through sexual intercourse, but this is only a figure on the mortal plane of the effort of the male and female to conjoin forces so as to make contact with the One within; but this One is within the Principle of Life, which is the expression of Love, Itself. Life is not present in mortals though they have a semblance of living that is existence in contradistinction to life. The gates are the entrances, which spiritually would be certain activities of the Spirit that are set up when one is purified in consciousness and able to contact the Spirit within. It is only when one has washed the robes, or purified the consciousness that one may partake of the tree of life which is within the city of God, called Paradise.

The Divine Love is a distinct action of God within consciousness, and follows the circulation of the blood, appearing to spring up at the heart of one's being and coursing through the body as an ecstasy that is all encompassing. The writer has been in this experience for about six months, and at other times of much shorter periods. The movement of the Divine Laws in consciousness carries this ecstasy, which is the expression of God, from the Center of one's being. This expression has nothing to do with the sexual nature, for one must have subjected the forces of the sexual nature, on all planes of expression, before one is sufficiently purified to partake of the tree of life. It is a question if the virginal group will have the same access to the tree of life as experienced by the first Man and the first Woman to attain it; or if there is a more external outworking to the virginal group; or if by coordination with each other, as twain, the Divine Love is fluxed into the consciousness. This is not known because it is not yet worked out. If there is a coordination of the twain with each other, it is because this is required, and would operate through purified states of consciousness who are made to partake of the nature of the Bridegroom and the Bride. Some unknown mystery associates itself with the universal expression of the Love of God that extends beyond its individual functioning, and which we can know only when the Divine Laws reveal their further universal

expression among men. The universal aspect of the Divine Laws has only now entered the race with the second coming of Christ, and until mortality is annulled and immortality potentially established, the exact function of God in the virginal group cannot be known.

15. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

These terms are used to indicate the unrighteous and sinful condition of consciousness that cannot enter by the gates into the city. Dogs signify the animal forces of material nature, sorcerers that which has been built up by deception, fornicators those in adulteration of forces, murderers those that resort to killing or slaying, and the idolaters as those who worship false idols and offer devotion to idols. "Every one that loveth and maketh a lie" includes all forces of consciousness that cannot relate to the Truth but which have been promoted in the world through the law of sin and necessity, as well as egos who have become involved in the evil forces to the exclusion of the good. The text really conveys that all that is unlike the Truth is cut off from the real consciousness of being, while it is implied that through the opposite qualities consciousness makes contact with the inner city or Center of Being.

Forces of spirit, soul, mind and body function by means of people. People are aggregations of consciousness developed through many lifetimes of expression. Where these states of consciousness have become involved in darkness and hellish forces, they are not counted worthy to enter by the gates into the city, therefore they are pictured as standing outside. These stand in the world and its love, not having the Love of God developed in consciousness. These are the "goats" referred to in scripture that are cast back into the eternal fire (hell) prepared for them from the foundation of the world, for the fruitage of evil has been prepared, even as the fruitage of good. Everything that does not partake of the innate nature of Truth makes up the lie, it involving many of the so-called good things of mortality. Therefore, where devotion is not centered in God and Its Laws, consciousness is in some degree in the love of the lie and subject to the necessity of washing its robes and becoming purified, in order to merit the reward of the Lord that abounds with spiritual gifts.

16. I Jesus have sent nine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

The angel of Jesus is the spiritual self that is gained in reality of being. It is the connecting link between man and the spiritual domain, though angels may also be the intelligences of the Word in processes of unfoldment. But where the spiritual state of being has been consciously gained, the angel self is identified as the aggregated spiritual qualities that are never broken up. This is the angel of Jesus referred to that makes communion with John to reveal the further outworking of the Word, later to make itself known. To testify is to assert, to verify in principle what is to work out. The churches represent the spiritualized states of consciousness in process of unfoldment, that relate to the One Church, or Christ Consciousness. To send is to project by divine inspiration when related to the spiritual domain. It is to say that the spiritualized state of being attained by Jesus remained and could contact the disciple John, by which the further testimony of the Word could be recorded for a further outworking in the time to come; but which time would fulfil that already begun, hence that by which it had begun would still be in control of it.

Thus the second coming of Christ, while a further outworking of the Word, is a fulfilment of the first coming of Christ and connected with that operative at the first coming.

"I am the root and the offspring of David, the bright, the morning star." David means well-beloved and types the humanity of nature developed among men, with which Christ can make union. Since Jesus, who attained to Christ, is made to declare that he is the root and the offspring of David, it is to say that the consciousness of Christ is attained through the development of the human qualities which are the root of the real nature; and that Christ is the offspring of this development, though necessarily issuing from its own source, that of God, or Being. A star is an aggregation of light, and a morning star is that which arises as the beginning of a new day or expression. That it is a bright star suggests the light of Wisdom and the heat of Love, that characterize the nature of Christ, the Truth, when it is gained. The revelation of Jesus among men was the beginning of a New Day of Light by which the real humanity would be developed, this idea being contained in the statement, "I am the root and the offspring of David, the bright, the morning star," when its spiritual meaning is understood.

17. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

The Spirit is the Male Pole of the Word, while the Bride is the Female Pole of the Word. Both extend the invitation to come to the City, to partake of the Qualities of Being. He that heareth or receiveth the action of the Spirit and the Bride, let him invite others to partake of the Qualities of Being that issue with the action of God among men. "And he that is athirst, let him come," meaning that though one be in a negative state, suggested by water, and not awakened to the knowledge of the Truth, let him come and partake of the action of God. "And he that will, let him take the water of life freely," but to will is to have so conformed the physical tendencies as to be governed by the inner spiritual Principles and Laws, so that one never acts in the will of the self but to promote the Will of God. If one has not a self-will because one has died to it to gain the operation of the Divine Will, one may partake of the energies (life) of the Principle of Love freely, though this is a spiritual experience rather than a physical one.

It is when the invitation goes out from both poles of the Word, the Male and the Female, that consciousness may come and partake of the action of God, that moving caused the invitation to go forth. Then it is that those who do receive pass what is received to others as an invitation to partake of a fuller action of God; while those who are negative in their desire for the Truth may partake of the action of God; but only those whose will is subjected to the Love of God can partake of the water of life freely. The water of life is the emanating energy of Divine Love, the Female Pole of the Word signifying the Water, and the Male Pole the land or the formed state. Yet, the water of life is the emanated energy of Divine Love and is exactly opposite to the negative nature of mortals. People who are willing to partake of Truth have the will to partake, but many think they are willing who are not and prove it by a will not controlled to Truth. Will is the keynote of the body, the physical plane of expression, and when conformed to Truth, the spirit, soul, mind and body all naturally seek to partake of the things of the Spirit, without resistance or repulsion. Where resistance and repulsion enter toward the idea of Truth or its

application, there is not a willingness to come to the Lord and partake of the Qualities of Being, however much one may assert mentally that one seeks after the things of the Spirit. To adjust the will so as to receive from God, is the means by which one receives physically as well as mentally, and marks the possibility of bringing all form of expression into subjection to Truth. It is will that gives form and being to invisible forces, it being the means by which one enters into life and being.

18. I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book:

To consciousness not fully illumined in the knowledge and love of God, the Divine Laws impose threats and discipline for not only the protection of people but for the protection of the revelations and prophecies that they have caused to be expressed. This text is an example of such an action of the Divine Laws, and sets forth in words that which is meant to protect the prophecy that was given to the race when it was in a state of unillumination. Fear of discord has been the only way people could be handled, when in a state of unenlightenment. However, the text contains a double meaning, that relating purely to the outer nature whereby man is made to protect this prophecy, and an inner whereby people discerning this prophecy in an inner way are expected to inhere in its Principles without adding that which does not relate. This is another way of saying that until the Plan of the Word is fulfilled by which mortality is ended, there cannot be more of the Plan revealed to be worked out. Hence, one cannot go forward in an unfulfilled manner, but must always fulfil all things that one may have new beginnings that are profitable and promotive of greater growth. Even so the Plan of God must fulfil itself before it can outline further actions of Its Plan.

In the first place, it is not possible to add unto these prophecies until they have made themselves known; but in order to make themselves known, they must be preserved in the words in which they were given, that these identified may work out, and this was being protected from those who might wish to add to the prophecy. To be certain that the words were not mutilated or distorted, an apparent curse was placed upon those who would tamper with the words of the prophecy, whereby according to their disobedience they would be visited with inharmonies. This was a common mode of discipline in an unenlightened race, for establishing fear often forces obedience to that declared as desirable.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

This is the same sort of protection as outlined in the former text. The words of this prophecy were not to be added to nor take away until they were fulfilled, when a new expression of God would have written itself to be worked out, and the prophecy would have been fulfilled. The words could not be taken except in an outer sense, for what was written within would work out even if the outer became annihilated. Thus the admonition was for the protection of the record and to assure its preservation, carrying such retribution for those who as to make one fearful of either adding to or taking away. It is enough to conclude that if anyone could take away from the words of the prophecy, that distortion and untruth, that person would not be eligible to partake of the tree of life, nor connect with the holy city, hence the apparent

threat is not as though it were made in an outer sense for it carries with it the capacity of the Law to execute itself to produce what it has declared; but not exactly as people might interpret it, if only discerned in the letter of the text. The preceding text is more literal for it does not carry such an aspect of science as verse 19. Yet, each reaps as he sows in exact law. If he should add to the words of the prophecy illegally, that is, without Divine sanction, he has added unto him the forces of darkness; if any man shall take away from the words of the prophecy, he shall have his spiritual reward taken from him.

20. He who testifieth these things saith, Yea: I come quickly. Amen; come, Lord Jesus.

To testify is to bear witness of, hence he who bears witness is John, the one to whom the revelation is given, though this is from the without; from the within, the angel bears witness of the revelation as it is given to him. Yea means yes, and affirms what is spoken as an agreement with. That which stands back of the angel, as the angel of Jesus, affirms "I come quickly." This can mean an action of God in Divine Law when it can act; or that the time is at hand for the fulfilment, with the centuries that have intervened as being of a very short time in the sight of God's Plan and its outworking. Amen means So let it be. That is, that which is affirmed to be is declared as being. This is in keeping with the Science of Being that all is already in Principles and Substance before it is formed and brought forth.

"Come, Lord Jesus." This is added as from John the revelator, after the Lord, through the angel, has affirmed that "I come quickly." It is to say that consciousness receptive to the action of God desires that action to occur quickly and invites it by the invitation, "Come" and what it implies. The Lord Jesus is the authority of the Divine Laws vested in a consciousness attained to Christ, the Truth. This consciousness is the Throne of God and is the means by which God can express Itself into the race. This consciousness is in the desire for the coming of the fuller action of the Word, and stands in a position of continually inviting it, by being conformed in the four departments of being to its demands and requirements.

21. The grace of the Lord Jesus be with the saints. Amen.

Grace is an aspect of Love and is extended through the action of Divine Laws to all who partake of the nature of the Spirit. These are called the saints in the early days of Christ's coming, though in the second coming they are called the virgins or the children of God. It is the Lord Jesus or the action of the Divine Laws in a consciousness attuned to the Principles and Laws of Being that permits grace to go out to those who partake of the nature of the Spirit. To be with is to continue with, hence, the Spirit of Christ has continued with all those who love the things of the Spirit, though lifetimes of material progression may obstruct temporarily the action of the Spirit until one has gained the self-consciousness and has entered into devotion to the Lord with the whole mind and being. Amen signifies that what is declared is fulfilled; and this is effected by the arising in every cycle of progression of those who bear all the Plan of God and its outworking. Whatever God needs among men by which the Plan of Life is further unfolded; even to the dissolution that is opposed to the outworking Plan by which the animating forces are utilized to give form and tangibility to the Qualities of the things serve God toward the fulfilment of the Plan of Life.