



EOM Liveable Christianity
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Dedicated in Love and Service to all who seek the Way of Life; who would be freed from condemnation through understanding, and who are willing to die to the "old man and his deeds" that the new creature in Christ may be revealed in Love and Truth.

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. John 12:24-26 R.V.

INTERPRETATION OF EPHESIANS
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Paul, an apostle of Christ Jesus through the Will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus:

An apostle is one who serves the outer Cause of Truth, conveying toward the race the Ideas and Principles for purposes of enlightenment. This applies to Paul, especially, because he was so ordained. Yet, his ordination was not as of his own will but in the Will of God, This Will selecting states of consciousness suitable for Its further unfoldment, according to Its Plan and Purpose. Paul especially speaks of Christ Jesus, because he speaks of Jesus Christed, and not of the Universal Principle of God that is called Jesus Christ, and which is the same yesterday, today, and forever, an operation of God in humanity through one Christed in Spirit, soul, mind, and body.

When one has subjected the thoughts of the mind and brought the will of the self under control of Intelligence, thus uniting Understanding and Will by which Wisdom and Love may open, the Will of God is set into action. Many query as to the Will of God, What Is It? and how may I know It Is Expressing? The Will of God is devoted to the outworking of God's Cause, even as the will of men is devoted to working out their problems and self states. If one is in the service of the Divine Will one knows it, for one is ordained in the Divine Laws to serve the Cause universally, even as was Paul. However, the service of Paul was objective though it also sets a standard of attainment for all who are to work at the circumference in subjecting the forces of the world to Christ, governmentally; for the government is the outer expression, when related to the Universal.

The saints pertain to those unfolding the knowledges and love of the Spirit, those through whom the progression of God is carried forward from cycle to cycle. The progression of the saints necessarily differs in the different cycles, and would be less advanced in the days of Paul than in these days. Ephesus means desirable. Desire relates to the soul, and thus these people, followers of Christ, pertain to soul forces, though since soul and spirit, mind and body, so interrelate one cannot be developed at the expense of the others. The "faithful in Christ Jesus" are those who bear allegiance to the Cause of the Spirit, though their faithfulness is dependent upon understanding. The faithful become a faithful few at the end of mortality, compared with the millions who have borne faith throughout the ages, thus aggregating the saints as the first-fruits of God and Christ.

Paul is the one assigned to teach and instruct the followers of Christ Jesus, so that they too may put on the Qualities of the Spirit(Christ) and the expression of these Qualities in the life(Jesus). When one serves the Cause of Christ, one is not in the self-will but in the Will of God, though there are degrees of attainment of this Will in the cycles of progression. Finally, the Will of God operates to manifest the body of Spiritual man and to set up the scientific body of the race, which scientific body is their government. Living under scientific government will permit the Divine Laws to reveal man as he is created to live, even as a human state, the establishment of humanity permitting the Divinity to be put on by which Reality of Being is manifested. The strenuous work of subjecting the world and its forces is done prior to the establishment of immortality, and to it the record of the Word, as the Bible, especially relates.

2. Grace to you and peace from God our Father and the Lord Jesus Christ.

Grace is an aspect of Love, relating to the soul, while peace is attained through understanding, though it also is a soul quality in its identity. One who understands the Qualities of God can pass grace and peace along in ideas expressed, tho

the declaration of words extending these qualities is only a symbol of their expression already going forth in service to the Spirit and the followers of the Spirit. God our Father is the Laws of Being in contradistinction to God our Mother being the Principles underlying the Laws. It is the Father God that is working out in mortality, though a sign of the completion of His Plan is presented in the discovery of the Mother God Principle, and Her Enthronement in Spiritual thought and love.

The Lord Jesus Christ is the operation of the Laws of God in consciousness that has become humanized as God created man to be, and through whom the Spirit of God as Christ can express; but this expression is by means of Laws (Lord). The Lord is also a name of a ruling power, for the Ruling Power of God is operative in consciousness in which the rulership of the world has been subjected to the Love of God. Paul was especially under the Rulership of the Lord Jesus Christ, as the Laws of God had operated in Jesus who became not only the first-born of all who slept in mortality, but the first-born Principle of God to set up the Rulership of God among men.

3. Blessed be the God the Father of our Lord Jesus Christ, who hath blessed us with every Spiritual Blessing in the heavenly places in Christ:

It is not that man can bless God but in acknowledging God Knows that he is blessed in God and so blesses or gives thanks to God for the operation of His Plan and Laws. The blessings are offered to God the Father in mortality for the authority of the Father-God Rules in this plane of racial progression, even as the Mother Principle of God Will rule in immortality. Paul recognizes God as the Father of Jesus Christ, or Jesus, Who became the Lord or Ruling Power, mindful of the provisions already made by God for man to attain. These Provisions exist in the heavenly places in Christ, or in the Spirit of God. For this reason, when one attains the consciousness of the Spirit or Christ, many new and different expressions open in the ego to carry out the Plan and to fulfil the Purpose of God, not only for the ego so positioned, but through him-her to the race, by which a standard of attainment is set up.

All that man attains in Spiritual Qualities is already provided for in the Spirit of Christ, the Truth; even as all that man attains on the outer plane of living is already provided for on the plane of mind. Every Spiritual Blessing that man can attain is already provided for him in the Laws of the Spirit. For this reason he or she acknowledges them as already being in order to bring them into manifestation, this being in keeping with the Laws of God. The heavenly places are not the earthly, the formed, but the unformed realm of Spiritual Qualities. To attain this one turns away from the plane of the formed world, formed in mortal thought and love, and affirms as already being that which is opposite to its forces, this inviting into action the Qualities of the heavenly places, at the same time wiping off the consciousness the forces that have been, but which did not relate to the things of the Spirit. This method of Spiritual Growth entered the world the last century and is preliminary to the Operation of the Divine Will to bring forth the fruits of the Spirit; for consciousness must be made empty of the material forces of the old creature, before it can become the new creature, full of Life and Truth.

4. Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love:

This is to say that God chose, in qualities of consciousness, those to be with Christ, before the world was formed, these arising at the end of mortality or world as the first-fruit of God and Christ; this arising causing the material world and its forces to be unformed at a time that the spiritual world and Its Qualities are being formed. Man is expected to be pure in heart to find God, hence is expected to be without blemish, this being possible only in the understanding of all things material in relation to the Spiritual, and not as though one is ignorant or afraid

of the material expressions.

Love is the beginning and the end of the creation of God, but Divine Love, by which Spiritual man is fashioned, is opposite in nature to the love of the world in which mortal man is fashioned. To be in love is to be in subjection to the Spirit, and to express Its Qualities in all modes, that is, on the plane of spirit, soul, mind, and body. This is to be without blemish when the forces of the world are met and overcome, for the tendency to conform to the Spirit in one's expression will cause that which is opposite to arise to be offset and overcome. It is not that God has chosen certain people to become the first fruit of His Laws, but that certain Qualities of Being are present as God before the world was formed, and these Qualities moved to be made at the foundation of the world, resulting when made in egos who are these Qualities in expression. Thus the many members of the Body of Christ make up the consciousness of God as Being, being chosen from before the foundation of the world. These are the chosen, the elect body, the first-fruit of God and Christ to be brought forth, but are manifested in conformity to the Divine Will and in the outworking of the Divine Plan.

5. Having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His Will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved:

To be foreordained is to be provided for in the Divine Laws, as Qualities of consciousness, the attainment of these Qualities being assured. It is not that God has foreordained John Jones to become Christed in a cycle as a Messenger, or Mary Smith to be a member of the Body of Christ, but that they as identities of consciousness conform themselves to the demands of the Divine Laws, this permitting the outworking of the Divine Plan as to the Messenger, and the revelation of a child of God as to a member of the Christ-Body. It is to say that God foreordained sons to be brought forth from His Action in the race or consciousness, though the adoption is in connection with relating the mortal or what has be progressed by means of mortality with the Spiritual result. That is, God has not directly brought forth the children of God, but adopts them from the mortals in whom the Qualities of God can be brought forth.

It is through Jesus Christ, the Active Power of God that the sons are adopted into the fold of Christ, this being according to the good pleasure of the Will of God. It is the Christ in man that is the Beloved. This Beloved of God was revealed in Jesus, Who became the Center of Consciousness through which the Action of God was carried on to adopt from the race the potential sons of God, foreordained to be brought forth before the world was formed. The world is the residue of forces not directly related to God and Its Laws, but which exist to support the unfoldment of these Laws, though it is only in the development of mortality that they support the unfolding Qualities of Being. It is to God that praise is given for having provided the fruits of progression before they are brought forth, without which provision there would be no fruits, for man of himself does not bring forth the Reality of Being, though he does go through the process necessary to permit the action of God or Divine Laws, by which it is revealed.

The custom of the Writer in addressing students thought to be devoted to the Spiritual Ideas, as "Beloved", is in the recognition of these Principles, and is not in any way personal nor sentimental. However, this is done under an inner impetus and not through habit. It is in the Beloved, that Christ is, that all have their spirit before they reveal spirituality of being, this conforming to that Action of God that has provided all things that relate to Being, though ages intervene between the creating and the bringing forth. The Grace of God is freely bestowed upon all those who enter into the Spirit of the Beloved, for it is only through Christ, as it has been identified in the first-born that egos may gain the Spiritual and carry the Plan of God to fulfilment.

7. In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 8 which he made to abound toward us in all wisdom and prudence.

It is in the Beloved or Christ that man has his redemption. To be redeemed is to be freed from the forces that limit and corrupt the consciousness, It is to enter into the Spiritual Nature by which is the attainment of Eternal Life. Blood is the life of the flesh, but the blood of Christ is the Life of the Spiritual Man, the flesh of the Word; therefore it is through the blood of Christ that man has his redemption. This is not to say that literal blood must be shed to redeem man but that the Spirit of Life, of which the blood is a figure, must be changed. It is in this change from the spirit of the mortal to the Spirit of the Immortal or Spiritual that trespasses are forgiven, for one gives for the limited thought, feeling, word, and action that which stands for the Truth and Its Unfolding Light. Trespasses relate to all expressions not conformed to Truth or not conformed to the knowledge and love of God, however inviting they may be or however necessary to the mortal nature; though what is necessary to work out mortality is provided for in the Law of Progression and is wiped off the record of Life through the Universal Action of God thru Christ.

When one has forgiven the limited nature and has entered into the riches of his grace or love, the Wisdom and Prudence of the Spirit enter into consciousness, establishing one in the dignity of the Spiritual State. This is to be child like in heart by which one is receptive to the Teaching of the Spirit, but matured in conduct of expression, as one conforming to known understanding. It is God that makes the riches of Spiritual Attainment abound toward all when It is gained by an ego, this setting a standard of attainment for all, and especially to those who are receptive to the Qualities of the Spirit crossed into the race, through the crucifixion of Christ. When one is redeemed one enters into the fourth dimensional plane, the Eternal Nature and Being, being forever freed from the necessity of either birth or death. This is to have continuity of being like God, and to continue to express both as to spirit and body, but above the world as it now functions; though the world of mortality is superseded by the spiritual world at mortality's close, this being the world that becomes the Kingdom of God and Christ.

9. Making known unto us the mystery of his will, according to his good pleasure which he purposed in him 10 unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth: in him, I say, 11 in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will;

"Making known unto us the mystery of His Will, according to His good pleasure which he purposed in him." It is through Christ revealed in man that the mystery of the Will of God is made known, this being in accordance with the Purpose of God. When Christ is primarily identified among men the mystery of the Will of God may work out, though It has specific times of direct expression. It is the Pleasure of God to work out Its Plan through Christ and to bind man to Christ, Christ becoming the mediator between God and man by which the godly in man is accomplished and fulfilled.

The operation of the Will of God is a mystery only to those who have not contacted that Will, though even then It carries Its mysterious Action into all things, making all things serve Its Cause; though this is understood in Truth; the all including the forces of darkness as well as the Light, which understanding enables one to know the dual world and its purpose of existence. The outworking of the Divine Will through Christ is "unto a dispensation of the fulness of the times, to sum up all things in Christ." This is to say that when the times common to mortality, to which Time relates, are fulfilled, all things are proved in relation to Christ, this proving being the Judgment that proclaims the fruit of Christ, as well as the fruit of Satan.

"The things in the heavens, and the things upon the earth," are weighed in the balance of Christ, the Truth, and determined as to their fitness to pass to a New Order of Being. Heavens pertain to the invisible forces of consciousness, the unformed, while earth is the visible, the formed. All things are measured to the Divine Laws at the end of mortality, the things formed from the Spirit and the things formed from the flesh. These are the things "upon the earth" that is, the things of the flesh so relate. There is a dispensation of times relating to the growing up of consciousness to conformity to the Divine Laws, by which the Will of God, through Christ, completes Its Creation, revealing the Fruit of Itself.

All that is to partake of the Divine Nature was made a heritage in Christ, "having been foreordained according to the Purpose of Him Who worketh all things after the counsel of His Will." It is God Who worketh after the counsel of His Will but this work is in Christ in Man, therefore what man inherits of God he must inherit through Christ, thus he is made a heritage unto Christ, this manifesting at the end of mortality. Foreordination has caused much comment among the religionists, but the argument that has arisen came up through seeing it personally, and not transposing people to qualities of consciousness. God does not foreordain that certain people should attain certain positions in His Laws, but God has foreordained the attainment of Qualities of Being that exist in Principle, therefore the consciousness of these Principles is the evidence of the attainment of the Qualities of Being; for man cannot know the things of God except through Christ. This should show the futility of disregarding ideas of Truth expressed, or of believing that the person that expresses them has thought them out or read them in books; though this latter may follow their dissemination after they have been revealed through the Spirit of Truth that is within Man.

I2. To the end that we should be unto the praise of His glory, we who had before hoped in Christ: I3 in whom ye also, having heard the word of the truth, the gospel of your salvation,- in whom, having also believed, ye were sealed with the Holy Spirit of promise,

"To the end that we should be unto the praise of his glory, we who had before hoped in Christ;" This is to say that God planned the revelation of the working of Its Will in Christ, that those who hoped in Christ might be the praise of the glory of God; or that Spiritual Man revealed would be the praise of the glory of God's Will and the fulfilment of the hope that man has had in Christ. The end is the goal of attainment, and this end was foreordained in the Laws of God before the world was formed, the forming of the world and the outworking of mortality being the means to the end, appointed of God. Christ, the Spirit of God, must be attained before the Will of God can become active in consciousness, hence the teaching of Scripture, centered to Christ's first coming, in words and acts, as a guide to those who also hope for redemption.

"In whom ye also, having heard the word of Truth, the gospel of your salvation." When one perceives the Truth one receives the Word of Truth as It opened in Jesus, this being the gospel of salvation. Salvation is freedom from the limitations of mortality and is not set upon anyone by ministers or by preaching of literal religion. It is the capacity to enter into the Spiritual Nature and to be born of the Spirit. Man can attain the gospel of salvation only through the teaching of Christ, but this does not mean he attains It through reading the gospels as set forth in the Bible, though the words, if understood, will convey something of the spirit of life they contain and which made them known; but the gospel is the "good news of Eternal Life" and must be entered into through renouncing and overcoming the limitations of mortal living. This is to be opened to the Word of Truth by which the things of the Spirit are made known, hence, a readiness for this step precedes its outworking. One is not opened to the Truth in order to perfect mortality for it is never perfected in God's sight, but rather to master its forces and to enter into the freedom

(salvation) of the Eternal Nature.

"In whom, having also believed ye were sealed with the Holy Spirit of promise." To be sealed is to be completed in Spirit as a consciousness agreeing with the Plan of the Divine Laws. It is to be delivered to the Spirit by which the inheritance can be brought forth. The Holy Spirit is the Whole Spirit, made up of spirit, soul, mind, and body. Belief in Christ is essential to identify this sealing, though belief is something more than affirming "I believe." It is an establishment of consciousness in conformity to the Inner Laws so as to permit the Will of the Spirit to assert Its Power and Presence, and to bring forth Spiritual Fruit in the nature of man. Belief is always attended with works of belief or faith. When one has reached a certain conformity to the Laws of the Spirit one is sealed as possible of bringing forth the Fruits, this being the promise that has been made to those who believe in Christ, and who partake of the Spirit of God or Truth.

14. Which is an earnest of our inheritance, unto the redemption of God's Own possession, unto the praise of his glory.

An "earnest" is some thing given beforehand as a pledge; a token of what is to come. This is to say that when belief in Christ is genuinely attained this is an earnest or a pledge of one being able to enter into his or her Spiritual Inheritance, being a token of the redemption to take place. The inheritance of man is to be Spiritual Being, the redemption of consciousness being God's Own Possession, for consciousness becomes the means by which the Will of God can work out Its fulfilment, unto the praise of the glory of God; for not until what God has set to bring forth is manifested will the glory of God be genuinely revealed or genuine praise of God set up. God has pledged to bring forth Spiritual Man, through Christ, but man must make connection with Christ, in the Spirit and in the will(body) to permit the Laws of God to work out his redemption by which possession of consciousness as God's Own is again set up. Those who are to receive the redemption were sealed with the Promise of God at the first coming of Christ, being the ones who could receive the disseminated Qualities of Being at the crucifixion of Christ. These are the children of God, the heirs of God, the joint-heirs with Christ.

15. For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, I6 cease not to give thanks for you, making mention of you in my prayers;

This text is a literal expression of words from Paul to the Ephesians. Having heard of their faith and of their love for the Christians, he expresses his appreciation and gives thanks to God for them, as well as remembers them in his prayers. Gratitude and thanksgiving are aspects of Love and go out from one to those of a similar spirit, especially from one entrusted with the mission of serving Christ among men; for rejoicing in those who also serve, according as they are called naturally arises in the heart, and one gives thanks to God in prayer, for their sustaining and supporting presence.

17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;

A certain honoring of God precedes the honoring of that produced by God. Hence, Paul's tendency to honor the God of Christ, for until God is glorified in the consciousness the production of God is not manifested in man; hence in Paul's process of unfoldment he honored God and Christ, but looked upon the Father as the Author of all that is godly, which is the case. Yet, God has expression by means of Christ and Christ by means of man, therefore honor is given to all three, the Trinity of Creation by which the Qualities of Being are made manifest, and the Glory of God is further exalted and declared.

Prayer is communion with God and Paul in his communion about the Ephesians trusted that God would give them a spirit of wisdom and revelation in the knowledges of God, which is the primal requirement if one is to know the things of God and live after Them. The Spirit of Wisdom is the Intelligence of Mind but is opened in man only when the intelligences of the mortal mind are brought to cessation. Now we may know the scientific processes of the Laws of God and conform accordingly, for Their Spirit became a fact among men and has made known This Plan of unfoldment by so working out in consciousness. The Spirit of Revelation is one with the attainment of the Spirit of Wisdom, for many things of the Spirit are revealed to man that he of himself, through thinking, could never know. In Reality, the Truth is not known through thinking, but through ceasing to think after the manner of the mortal mind, though this is accompanied with the capacity to think in terms of the Mind of the Spirit.

The intelligences of Truth are Knowledges to the outer man, though to the inner they are Realities and Principles that cannot be denied. One attains to the Knowledge of God by developing faculties of mind on the plane of natural living that will permit Spiritual thought, though thought of the Spirit will necessitate ceasing to think after the manner of the mortal mind, for man cannot serve two masters but must choose between the things of the Spirit and the things of the flesh. The Knowledges of the Spirit ultimate in Truth and Truth brings forth the Reality of Being as God has created man to be; thus man can know the Truth, but the Truth reveals the Spiritual State of Being.

18. Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, 19 and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might.

The "eyes of the heart" is a figurative expression, for literally the heart is without eyes. The heart is a term used to indicate the spirit of man, though its outer expression is that of the mind, for it is the mind that is enlightened. The eyes of the heart therefore pertain to the eyes of mind, the means by which one attains to the Light or Understanding of Spiritual Matters. It follows that if the eyes of the heart are enlightened one may know "what is the hope of his calling, what the riches of the glory of his inheritance in the saints," are, for then one is able to understand the Plan of God and to see Its outworking.

It is God that has called a group consciousness to become the elect of Its Laws, those having this possibility having the hope of this calling in them, which keeps them seeking after the Light of Truth in the ages of progression in mortality. These are to discover the Riches of the glory of the Inheritance of God, though this is possible only when they come to Spiritual Understanding and witness within themselves the outworking Laws of God to fashion the Image and Likeness of God, or Reality of Being. These can discern the exceeding greatness of the Power of God toward humanity, and can know that it is the Strength and Might of God that prevails against the forces of the world built up in the consciousness of men, for having been entangled in bondage to mortality how could anyone go free except through a Provision of God, to which they can attain when perfected in mortality.

The calling is to become Spiritual Man, to put on the heavenly nature and to put off the earthly. This hope is present in all those who seek after the Wisdom and Love of the Spirit. The riches of God are measured in Qualities of Truth realized, by which the Spiritual Being is brought forth, this being the inheritance of God, to bring forth that which partakes of the Nature of God. It is God that worketh in man to will and to do Its good pleasure, when one has ceased to find pleasure in the development of the self, though one must also work to prepare the faculties of con-

sciousness through which God can work to perfect man. "The Father worketh hitherto, and I work," must precede the capacity of man to do nothing because the Father within doeth the works. Man works to know the Truth, but the Truth known works to manifest the Fruit of Its Principles by which Reality of Being may be brought forth on the bodily or visible plane.

20. Which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, 21 far above all rule, and authority, and power and dominion, and every name that is named, not only in this world, but also in that which is to come:

God works by means of Christ, therefore the first-born of those who slept in mortality, to be raised from the dead (Mortality; the mind of the flesh being death) sat down or rested with God in heavenly places or states of consciousness; this state being far above the necessity of conformity to rule, authority, power, or dominion, as they operate in the outer nature of man, for having attained conformity to Perfection, one no longer needs to set up rules and authority by which one is conformed, but rather rests in the Truth as gained Principles of Being, being above all names or character of forces that are in this world or the world to come. The world to come is the immortal order that follows the mortal. One who attains to rest with God has completed the immortal as well as the mortal, the immortal being the Spiritual, the mortal being the material.

God works by means of man but it is Christ in man that functions the works of God. Christ is raised from the dead in man, being lost in consciousness, confined to matter or materiality. The raising of Christ was first in Jesus. though the Messengers preceding Him attained to degrees of Its expression, for the degrees work out first as from man to God, though when the allness of Christ is gained, It is projected into the race to be attained in the many centered to Christ; though as members of the same body, these represent the degrees of Christ in modes of expression, though capable of attaining the allness of Christ when immortality is perfected. The "right hand" is the positive expression of Love, when Spiritually interpreted, Christ's first coming being the outworking in consciousness of the positive pole of the Word, the male pole. The negative is the female pole of the Word, identified in Christ's second coming, though since the positive and the negative are one at the end of duality (mortality), both poles are expressing; that is the male with the female, neither male nor female.

22. And he put all things in subjection under his feet, and gave him to be head over all things to the church, 23 which is the body, the fulness of him that filleth all in all.

The first "He" pertains to God, the "His" referred to following relating to Christ. The "Him" that follows relates to Christ. Thus the text reads, "And God put all things in subjection under Christ's Feet, and gave Christ to be Head over all things to the church, which is the body, the fullness of God and Christ that filleth all in all." "Feet" pertain to will coupled with understanding, when related to Christ, hence God gives to Christ All Will and Intelligence in subjection to Truth or Christ. The "Head" is the Ruling Authority. The church is the body, made up of many Members of Christ, This Being the Body of Christ; though in relation to the world, the Church is the Spirit of which the State is the body, for that gained of God in man, while the body to God, becomes the Spirit to man, and the race, when looking outwardly.

The Church or the Body of Christ is the Fullness that is inclusive of All in All, meaning that when the many Members of Christ are raised up from the dead, they constitute the Fullness of the Godhead bodily, whose Spirit penetrates All in All; and for this reason, become the Corner-stone of the State to be manifested with the world

to come, for a new spirit of the race calls for a new bodily expression. When all is subjected to Christ, Christ is subjected to the all that the Spirit of Truth, which Christ Is, may penetrate All in All to raise consciousness to the Spiritual State of Being, and to cause to be cast down to chaos that which does not conform. Consciousness attained to Christ becomes the Ruling Authority, or Head, over all things to the aggregation of the church or Universal Spirit, which is the bodily result of the Action of God in Christ. It is at this point that the Fullness of God is identified among men through Christ, and the plane of mortality is brought to negation. This has occurred the last twenty-five years, the rulership of the Church having entered the race to try and to test progression, by which a new state of being may be, and a new world may come into identity; which new world is identified as State in contradistinction to the Church, the Inner Spiritual Body, made up of those conformed to the Wisdom and Love of the Spirit. This is the Way God invades the universe and the race, bringing to cessation the world that now is by bringing to cessation its activities, at the same time superseding the thought of the mortal mine with the Ideas of the Mind of the Spirit.

Chapter II:

And you did he make alive, when ye were dead through your trespasses and sins 2 wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience;

The introduction of the Powers of God through Christ into the race, in the crucifixion of Christ, was the means by which those capable of being made alive were quickened in Love and Light of the Spirit, even though they were in trespasses and sins, walking in the course of the world of mortality. The early Christians made up the potential Spirit of Christ, which Christianity implies, though it is not until Christ is active in the consciousness that one is in Reality a Christian. All are dead in trespasses and sins before made alive through the Spirit of God, or Christ, and all walk or live according to the course of this world, or mortality until enlightened in the knowledge of the Spiritual Laws when they are expected to serve the Cause of Christ in the earth, this aiding in bringing the authority of the world to an end.

"According to the powers of the air," indicates that there are mental powers that partake of the spirit of sins and trespasses. This is the cause with all that does not rest upon Principles of Truth. These "powers of the air" govern people until they are governed by the Mind of the Spirit. The powers of the air are well named, for they are the windy nothings of mortal mind presuming to be something that set themselves up in rulership of mortals, bringing them to necessary woe; for until they have developed to the point where they can have no other gods before the one true God, they give their allegiance to material powers that bring them to woe and negation.

"of the Spirit that now worketh in the sons of disobedience." Mortals are sons of disobedience being under the law of sin, through necessity of developing forces of spirit, soul, mind and will to conformity to the Laws of God, when they become obedient. All egos who are the ordained states of consciousness to inhabit a planet are primarily sons of disobedience, for they are the thrown off forces of a graduating planet that preceded their planetary progression, though on one side God breathes into this void and introduces Qualities of Light to be unfolded by means of the darkness. However, egos in the planetary progression are first sons of disobedience, lost in matter, before they are Children of Light or found in the Spirit. It is Christ, the Direct Unfoldment of God among men, that quickens the Light that is in egos, awakening them from their sleep in death (evolution in matter), hence the reference in this text to an awakening that came to the early Christians through Christ's Coming.

The spirit that worketh in the sons of disobedience is the spirit of the world, aggregated under the name of Satan. Satan is the lord of darkness, the exact opposite to Christ, the Lord of Light and Truth. Truth is the culmination of the Real Light, though there is a light that is opposite to darkness that is of the darkness, this being the powers of the air, or mind. Air typifies mind, Fire the Spirit, Water the Soul, Earth the Body, these four elements making up the organism and consciousness of man. When the spirit, soul, mind and body of man are conformed to the Divine Laws, the Love of God, these four elements are also changed in nature, this giving different character to the universe and to the body of man. When one walks or conforms in Will to the Spirit of Truth, one comes under the Law of Love and Grace, disobedience being offset through understanding by which the will of man is subjected to the Divine Will to the accomplishment of the Divine Purpose; for the redeemed will of man is the Will of God.

3. Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

This is to say that when one puts on the faith of Christ, and couples It with understanding, one no longer lives and thinks after the flesh but has a new mind and a new expression of living compatible with the Light that is found. It may appear that one does many things that those in the worldly consciousness do, such as eating, sleeping, buying clothes and houses, and other things of the world, but these alone do not make up the flesh; and when approached in a Spirit of control, using them instead of being used by them, a further advancement is set up as a standard for the entire race. The "lusts of the flesh, doing the desires of the flesh and of the mind," particularly pertain to unillumined man who lives only in the desires of the self. The flesh especially pertains to the bodily expression in contradistinction to the desires of the mind.

The desires arise from the soul energies whose nature is determined by the feeling and thought. When one feels as the animal man, without any higher thought, the desires are fleshly and thus one lives after the flesh, and the desires of the mind that open according to the nature of the soul, the seat of desire. When the desires are done they are lived and characterize the mortal, bound to the animal nature. The human qualities assert themselves as one begins to think and to control desires, this being a stepping-stone toward the desire for Light and Love. The nature of the animal creature is such as to make him a child of wrath, that is of the fire elements that arise from the passions of the flesh. There is a wrath of the flesh and there is a wrath of the Lamb or Christ, the former being the fire of hell, the latter the fire of Spirit. Wrath as it characterizes the children of disobedience is an element of hell that is perverse in its nature, and the functional point of fleshly desires and passions. Many not in control of this center through understanding become perverted in desires and passions, this giving rise to a current of wickedness that is also present among mortally minded creatures, especially relating to sexual desires and perversions, or to mental cunning and trickery.

4. But God, being rich in mercy, for his great love wherewith he loved us, 5 even when we were dead through our trespasses made us alive together with Christ (by grace have ye been saved), 6 and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus.

It is not a personal favor that permits God to raise up egos from the death of sin, but because they embody qualities required by God to make up the Spiritual world and Its plane of expression. It is the mercy and Love of God that has provided the capacity of being raised up, but not as a favor to those raised up, but as a service to the Creative plan that is working out. It is through Christ that egos are made alive, hence a Law of Grace enters with Christ, whereby those who are able to receive the effect of Its Spirit may enter into an advancement they themselves have not work-

ed out, but which they are capable of functioning. It is only as egos put on the Qualities of Truth that they rest (sit) in heavenly places with Christ Jesus, that is, in united Spirit and Body in Truth. When one attains to consciousness of Truth one is raised up with Christ, and can rest in that Truth, for Truth really gained is Eternal in nature and always present to the consciousness. God's Love for man went out with the giving of Christ, the beloved Son, for the life of the race, and It gathers those who partake of Its Spirit, this being an evidence of His Love realized in Its Fruits. These become the inheritance of God, joint-heirs with Christ, to partake of the Spiritual being, who are saved from the necessity of further progression under the Law of Sin.

7. That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus.

The "ages to come" pertain to the time of fulfilment of Law though expressed in terms of the Infinite as some future time. The Laws of God are always fulfilled in the future as to fact, though are omnipresent as to Principle. Grace is an aspect of Love. It is in Christ Jesus that God can show forth Its Fruits. Christ Jesus is united Divinity and Humanity, or united Christ and Man, through which God expresses in Absoluteness to manifest Its Fruit. Those who are fulfilled in Christ Jesus are raised up in the heavenly places, as affirmed in the preceding texts, and constitute those who are saved from the necessity of further evolution in sin and mortality.

It is through the revelation of the redeemed (saved) that the riches of the glory of God are revealed, though this is the fruit of mortality, the fulfilment of the Law of Sin and Death. The Plan of God is unfolding in the race, from cycle to cycle, those having the Spirit of Christ being gathered as the many members of the Body of Christ, at the end of mortality. Mortality's close is the end of the ages that have operated as forces to progress man, though it is not until the end of immortality that the absolute glory of God is revealed as a redeemed race and planet. However, those running ahead of the race reveal the Spiritual Glory in the revelation of the Governing Plan of God. This revelation of God's Glory includes the bodily adjustment as well as conformity of the spirit, soul, and mind to the Principles and Laws of God.

8. For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; 9 not of works, that no man should glory.

To be saved is to come under the Laws of God by which the Divine Qualities can be revealed as the Man God created and made. It is to be prevented from partaking of the Law of Sin, which is the Law of Limitation and Inharmony. It is not through the works of man that he is saved but through the Action of the Love of God in the consciousness. Faith in God is promoted, this giving rise to understanding with which is will to think, feel, and do in keeping with the requirements of God, yet, the gift of God is not from man and his works, but from God.

The literal interpretation of the text has led people to believe that man did not need to do anything but have faith in God to receive the gift of God, as salvation. That since man is not saved by works, but through God, why should he do anything? This is the interpretation placed upon the ideas by the mortal mind that is always ignorant of the Plan of God and the Unfoldment of Its Laws. It is a scientific fact that the Spirit of Christ, disseminated into the race, is present in Qualities in those who are saved, for the text speaks in the past perfect tense and not in the future in regard to this salvation. Yet, man must become conscious of salvation, and advance himself to the attainment of Christ Jesus, or united Divinity and Humanity, to permit the gift of God to be revealed, which is the Spiritual State of Being. Regardless of these works of man, it is not through the works that he is saved but through the Love of God; but there is no reason to conclude that a dead faith would bring forth the Fruits of God in man, as has been the supposition of the mortally minded.

God has a Plan to unfold and Laws of Its unfoldment. A goal is set from the foundation of the world and the formation of mortal man. Therefore, it is not to the glory of man that he attains a super state but to the Glory of God Who has made such a Provision, and Who operates in Laws and Principles in a consciousness suitable to receive Its Gift. The mortal belief that people are saved because of belief in Christ and God, without having any understanding of God or Its Laws, is a fallacy. The saving is always in Christ Jesus, and Christ Jesus is the totality of Intelligence and Love gained through living and through dying to the mortal self, and its fleshly love and thought. Faith without works is dead, therefore it must be an alive faith that permits God to give Its Gift to consciousness.

IO. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

It is to say that God aforehand prepares the possibility of consciousness becoming the fruit of Itself, all progression that produces a godly result being the works of God. Man is the workmanship of God, when spiritualized, though he must also work to become conscious of himself as a self state, before he can die to the self to become Christed. God has created in Christ Jesus what is to be, the movement of God in the race manifesting the Ideal in states of advancement. The seven Messengers of the Word, in the Adamic era, are the revelation of God's Ideal Man in states of conscious progression, but the sixth Messenger attained to the Word's embodiment, therefore was the first degree of the Word, for body and spirit are one in Divine Law and must be united to permit the rulership of the Within to extend to the outer plane.

To walk is to live, to be, to do, to partake in an active way of the Qualities expressing. Those who walk in the Light of the Spirit have already mastered the forces of darkness, though this is in the work of gaining the self in Christ or Truth. Man must enter into the creation of God by creating himself to his own consciousness after the Qualities of Divine Intelligence, this leading to the capacity to be made in Their Image and Likeness; which is operative from God in Christ in Its Own Law of expression.

II. Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; I2 that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

The covenant of God passed to the Gentiles from the Jews, at the first coming of Christ, therefore there was a time when the Gentiles, who were called the Uncircumcision, were without hope of God's Promises being fulfilled in them. The Gentiles are the opposite pole of the Jews, and when the Jews were under the covenant, the Gentiles were separated from it, alienated from the commonwealth of Israel. The Jews were called the Circumcision, and bore the first relation to the Covenant of God, fulfilling the old law of Moses with the revelation of the Spirit of Truth in Jesus. This gave rise to a new covenant which embraced the Gentiles, and when this is working out the Jews are alienated from the Promises of God, not having accepted the Fruit of their own faith.

Israel is a name applied to those attained to Realities of Being, being neither Jew nor Gentiles, and is made up of those who have overcome the personal sense of racial ties and generative currents of fleshly love and thought. The commonwealth of Israel is that in common to all who make up Israel, and when worked out racially is the Scientific Government, with Christ, the Truth, as Ruler over the race, thru the elect group gained as Israel. The dissemination of the Qualities of Being, first to the Gentiles, and last to all whether Jews or Gentiles, is the opportunity of Christ to gather Its Own and to reveal Its Spiritual and Physical Fruit.

Before the covenant of God entered the Gentiles they would not have access to God and Its Laws, though the Plan of God included them from the beginning; but the two poles of God were separated in the race as Jews and Gentiles, and each in his own order partook of the Laws of God. Now that both poles have been impregnated with the Word of God, those can be drawn out who partake of the Real State of Being, and who make up Israel. Israel is gathered at the end of mortality and is in Spirit the Church, though in its outworking it is the Principles of Scientific Government, and those embracing these Principles. These are the states of being who aggregated as one, become the United States, the Type Nation.

13. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.

The Gentiles were drawn to the covenant of God from Christ's First Coming, hence were nigh to the blood of Christ. The blood of Christ is the Spirit, the Love by which the Reality of Being is formed. It is not a literal fluid shed on Calvary, for history insists that Jesus shed no blood on the cross, though literal Christians have made much of the literal blood shed on the cross. The blood is the life of the flesh, and the blood of Christ is the life of the redeemed body, those partaking of the salvation through Christ, partaking also of the blood. The Spirit of Christ, incorporated into the consciousness of man becomes the impetus of Being to form the Body of Christ, when fleshly love and thought are overcome with Truth, and man is willing to be what God Wills him to be.

Blood is mystically used in scripture to indicate the Principle of Divine Love at work to bring forth Her children. The mystery of utilizing blood by which to form the Body of Reality is in the transformation of seed. The seed qualities inhere in the blood, and when transformed to the Spiritual State, impregnate the blood with Spiritual Potencies by which Spiritual Birth is promoted. It is through the blood that the flesh is changed, but blood reduced to its Spiritual energy is the life principle, the energies of Truth in Action. While the energies of Truth make up Love, the action of these energies in the organism is that of Life. The formation of Spiritual Man is in a Law of Divine Love, by which the Spirit of Christ is gained, and then formed as the Reality of Being. It is the Spirit of Christ that is the Life-giving blood, the Saving Principle.

14. For he is our peace, who made both one, and brake down the middle wall of partition, 15 having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace;

There are two poles of consciousness, male and female. These take various forms such as without and within, Jews and Gentiles, spirit and body, etc. It is Christ Who is our Peace, and Who breaks down the wall of partition between the two poles of the consciousness, and of the race (as in breaking the wall between the Jews and the Gentiles); for all attained to Christ, the Truth, have overcome the two and attained to the one. It is in oneness, not in twoness, that the works of God are revealed. All attaining the one abolish the enmity set up by the opposite two, even to overthrowing the Laws associated with the two, which the "Law of commandments contained in ordinances" symbolizes. When the two are broken down and the one is gained, Christ can through the one create in such a united consciousness, one new man, so making peace. Peace is established in oneness, but strife is present in the twoness of consciousness and in the world separated into two opposite poles.

The world is built on the basis of two that are separated. Because of this peace could never remain, though it might be temporarily attained, or that attained that is peaceful in contradistinction to the inharmonious. Peace is possible only in oneness of consciousness, and this oneness is not identified in the material world; tho

the Seventh Messenger completes the work done by the Sixth and breaks down the middle wall of partition, reconciling all things, within and without to the Plan of Creation, laying the foundation for a permanent peace. This permanent peace demands a Scientific Governmental System, as well as a reborn race.

All advancing to the consciousness of Truth must break down the middle wall of partition, separating the within and the without, and make of the two one by which the Oneness that Christ demands may be identified. When Oneness is identified one understands both sides of a proposition, and can out of the substance gained in mastering the two, make a new expression of a different nature. The flesh is made up of two poles, positive and negative, or male and female. Enmity exists between the two because they are separated or dual, and not twain as the two relating to the Creation of God is, but which two can appear only when the dual two are made one. When the enmity that exists between the duals of any two poles is broken down, one has peace and understanding.

The law of commandments contained in ordinances is also overthrown when the two are subjected to the One. This is to say that laws set up in sense of separation from God are overthrown, for these laws are innate with twoness of consciousness. Even though there be commandments that apply to consciousness when twoness is present, these are set aside when oneness is attained. Oneness demands a New Law, the Law of Love by which all laws contained in ordinances, by which people have lived materially, are fulfilled and brought to cessation. The purpose of overcoming the twoness of mortality is to create a new man, who will partake of the nature of substance and Truth. This is the new creature in Christ Who is united in the within and the without, the male and the female, partaking of the Nature of Christ.

16. And might reconcile them both in one body unto God through the cross, having slain the enmity thereby;

To reconcile is to offset differences, to see as one. Opposite factors are considered to effect reconciliation. But to reconcile two poles of consciousness, as male and female, in one body is to become like the Nature of Christ that is neither male nor female, as men measure, but both as measured in God. The cross is the mingling of the opposite, like introducing the Qualities of God, as Christ, into the race; or mixing the forces of the male with the female in understanding, which is to cross out the enmity formerly existing. When the enmity is offset in the nature of man there is no need of a cross, for a cross is present only where reconciliation is necessary; and reconciliation is necessary between opposite twos or poles of a different nature.

When the two poles of forces are made one in the body, the law of the cross is completed, and harmony can be set up. The enmity between the dual poles of the nature of mortals is wiped out in Truth, though this also includes the wiping out of mortality itself, for it is built on the force of two, and not in One. When the two poles of one's own nature, male and female, are merged there is consciousness of Truth, and it is Truth that establishes the Reality of Being as a creature, but not without causing mortality to pass away. Therefore the revelation of the Real State of Being demands a new world, conformed to the Spirit of Christ; for it is not revealed in mortality, for mortality cannot contain the permanent nature of man. One may reconcile the two poles and attain to the spirit of oneness, and this oneness may create the new creature, revealing him-her under Divine Law, but this is not an abiding with man of the Real State of Being. It is this state that must go away because the circumference of the race and the planet cannot contain this new creature, hence, the necessity of a new world in which God can be with man and man with God.

17. And he came and preached peace to you that were far off, and peace to them

that were nigh: I8 for through him we both have our access in one Spirit unto the Father.

Peace is one with Truth. To preach is to attain, to be what is expressed in words, though it embraces also the expression of words, but words are nothing unless substantial. He refers to Christ Consciousness, identified as Jesus in His time. He came and preached peace to them who were far off, and to them who were nigh, indicating that both poles of the law of progression are subjected to the One Christ Spirit when it is attained. The Father is the Laws of Being. The subjection to the Laws or Father is through Christ, the Truth. Man has access to God, the Father, through Christ, the Truth. Since Peace is one with Truth, one attains to Truth through reconciling the unpeaceful forces of the dual nature, this establishing understanding by which Truth can finally be revealed. Peace is not a sentimental aspect of nature, but a Quality of Consciousness, attained in the body and identified in the mind, through Christ, when it is finally and permanently established. Aspects of Peace work out in the mortal nature but these only point man to the hope of Eternal Peace. Peace is in union of all two, so that the enmity is slain so that it cannot be set up again. It is Truth, or Christ Consciousness, that slays the enmity, and makes of the two one, created after the Pattern of the One or Truth.

I9. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner Stone.

It is to say the wall of partition between the Jews and the Gentiles was broken down by Christ, this making them all fellow-citizens with the saints, in the acceptance of Christ, with Christ Jesus as the corner Stone. This is a figure of Israel that is to be built on Christ Jesus, and the apostles and disciples, and all are united in a common spirit of fellowship. The saints represent the spiritual Qualities, those relating to the Church, though they were typified by the early Christians, who made up the Christian Church. The "household of God" is composed of all of a like mind and spirit, for when Truth is attained, all differences are entirely wiped off the record of consciousness.

It is the fulfilment of the Law of Unity that has given the Jewish race the freedom in the United States it has, for it is the United States that is to become the Type Nation, and which is to house Israel. While Israel is made up of those who partake of the Spirit of Oneness, having⁸⁴ the duality, and is neither Jew nor Gentile, it must of necessity be made up of those who have come through these racial currents. The activity of the Jews in trying to establish a Jewish Kingdom, as Israel, aids in breaking up the old order of the Gentiles, built on materialism, but this is not to say that they can thwart the setting up of Israel. Christ Jesus, the United Divine and Human Qualities, is the Corner-stone for Israel, with all partaking of the spirit of the apostles and the disciples; that is, having the capacity to express the Truth and to be disciplined by Its Laws and Principles.

2I. In whom each several building, fitly framed together, groweth into a holy temple in the Lord. 22 in whom ye also are builded together for a habitation of God in the Spirit.

All who partake of the Kingdom of God and Christ are completed in individual consciousness, hence make up the several buildings, and when each is united within himself in Truth, each is united to the other, like buildings fitly framed together, but the totality of all the states of consciousness is the Holy Temple in the Lord; that is, consciousness conformed to the Laws of God. This is the habitation of God in the Spirit, though when the Spirit fulfils Itself It shall have brought forth the Body of Truth, made up of the many members who are in discipline to Its Principles.

Chapter III:

For this I Paul the prisoner of Christ Jesus in behalf of you Gentiles,--2 if so be that he have heard of the dispensation of that grace of God which was given me to you-ward;

Paul was a prisoner of Christ Jesus in that he was captured in the Law as a messenger to the Gentiles. A certain grace of the Divine Laws was bestowed upon Paul that made him the apostles of the Gentiles by which a like grace was projected toward them, through him. There is always a movement of grace with every direct Action of God, this including those who are destined in the Law to partake of the next step of unfoldment, though they may be subconsciously positioned. We have this action of grace today toward many people who are receptive to the Light that has been shed, but who are not students of that Light, nor direct seekers. They partake of the advancement through grace, through certain qualities of character that have been developed, and yet, it is God Who is unfolding Its Own Consciousness unto the revelation of the fullness of Truth, and Who is responsible for including these states of consciousness within the scope of Its Action.

3. How that by revelation was made known unto me the mystery, as I wrote before in few words, ⁴ whereby, when ye read, ye can perceive my understanding in the mystery of Christ;

Revelation is a function of the Creative Laws, opening in those capable of understanding such things of Itself as not heretofore known. The mystery of Christ is the mystery of God's unfoldment in consciousness, and is made clearer from cycle to cycle, due to added progression of consciousness and to greater fruition of the Qualities of Being unfolding in their own Laws. The unfoldment of Divine Qualities is one with the unfoldment of the qualities of man, therefore a greater understanding of both God and man can be in each cycle. If one understands the Spiritual Mysteries, one can read the understanding of others; but if one does not understand one may think that another, expressing sublime Truth, is insane, flighty, etc. The mystery of Christ is finally the revelation of spiritual man, and only those who make this attainment will know how it was brought to pass; for these sing the song, that none can know except they stand on Mount Zion with the Lamb, as recorded in Revelation. One knows the things of the Spirit only through revelation of the Spirit that is opened within the consciousness, though revelations were primarily of a psychic and suggestive nature, and later have their foundation in understanding. Revelations suggest themselves because the Laws they represent are working out, but are known only when they are understood.

5. Which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit.

There is an appropriate time for the revelation of the Mystery of God, thru Christ, this being at a time when consciousness conforms in advancement to the requirements of the Divine Laws. When consciousness is ready to receive that appointed of God, God cannot withhold anything. If It is withheld it is because of lack of readiness through conformity to the Innate Laws. What was revealed in the days of Paul had not been revealed to the preceding generations because the time had not come for that Action of God, nor for that unfoldment of consciousness to receive It, for God is the Laws unfolding and the Consciousness that Conforms.

The "sons of men" are the developing intelligences of mortal mind and soul. Sons signify positive powers expressing, and these powers have their foundation in Intelligence that is expressing by means of unfolding knowledge. The "sons of men" are the knowledges developed on the plane of the senses. The "apostles and prophets in the Spirit" represented those who had transcended the love and knowledge of the world and had become receptive to the unfolding Laws of God. This primal step of ad-

vancement is through love rather than through knowledge, though the love is first a desire to know the Things of the Spirit. Paul affirms that they are apostles and prophets in the Spirit, knowing that the outer man was still under the law of the flesh, the release from the Law of Sin and Death coming only at the end of mortality. Yet, it is not the "sons of men" or knowledges of the mortal self that perceive the mystery of God and Christ, but the apostles and prophets in the Spirit; that is, those carrying forward the unfoldment of the knowledges of the Spirit.

6. To wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God, which was given me according to the working of his power.

The Mystery of God and Christ revealed to the apostles and the prophets was that the Gentiles were fellow-heirs, fellow-members, and fellow-partakers of the Promise of God, through Jesus Christ, and a part of the body or physical result to be revealed at the outworking of the Laws of God. This was "news" to the Jews who thought themselves the Chosen of God and that the Gentiles were heathen. Since the Jews did not accept the New Covenant and the Record of the Gospel, and the Revelations of God that follow, many of the centralized Jews still think that the Gentiles have no part in the fulfilment of the Promise of God, and that they are not members of the Body of Christ; but that the Jews, themselves, are the chosen of God, and are expected to establish the Kingdom of Heaven in the earth. This denial of God's further Revelations and Outworking of Laws is as much responsible for the persecution of the Jews, that is always forcing them to low planes, and thus offsetting the tendency of material leadership, as any other thing; though outer means may be used, such as Hitler of Germany, to whip the Jews into line, in keeping with the position they occupy in the Plan of the Divine Laws. For, feeling what they do about being the Chosen of God, they would arise to lord it over the Gentiles, if the domination of the external world were not in the hands of the Gentiles, to whom it rightfully belongs. The Jews brought forth the spiritual result of the Word's activity, and the Gentiles bring forth the physical results, therefore the authority of the Gentiles on the plane of the body must be dominant. The Plan of the Divine Laws reflects itself today in the activities of these two poles, for until it is fulfilled, all things work together to bring about its preordained result.

"Wherefore I was made a minister, according to the gift of that grace of God, which was given me according to the working of his power." Paul became a recipient of the Action of the Law, being elected to perform his ministry according to the grace(love) of God, receiving this gift not by chance but in an exact scientific Law. Being a Jew and completed in his racial progression, as it later proved, he became the beginning of the outworking of the Passover of the Covenant of God from the Jews to the Gentiles; though this Passover was through the Cross of Christ, operative from Jesus. That Paul was persecuting the Christians was but an outer, worldly reflection of the attack of Christ against the world, later to be set up in Him, and which reflected itself in an opposite direction in the worldly consciousness that is opposite.

It is the Power of God that selects Its ministers, or those directly delegated to carry forward the Plan of Its Unfoldment. This is accompanied with grace, an aspect of Love, that is especially operative toward the race, gathering to the Cause of God those humanly capable of going forward, whether they are aware of it or not. The Gentiles were so called at a low point of advancement, because in the course of worldly development the time had come for them to come under the Covenant (Law) of God. Naturally, the Covenant reposing in the Jewish current of the race, would use the Jews to pass it over to the Gentiles; though the fulfilment of the Covenant at the end of mortality passes to the Jews from the Gentiles, this completing the cycle of advancement. This is to say that the Jews who make up Christ, with the Gentiles,

are drawn toward Christ through the Gentiles in whom the Covenant of God fulfils Itself. Therefore, it is orderly that the Jews be dominated by the Gentiles, both spiritually and physically at the end of mortality, even as the Gentiles were dominated by the Jews, spiritually and physically from the outworking of mortality.

8. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.

Since the Gentiles were low in their plane of advancement, it would require a low point of the Higher Law to contact them, hence Paul's assertion of being less than the least of all saints is not without its conformity to Scientific Law, tho he may have spoken from sense of humility and sentiment. Not anything happens by chance but is governed in Law of Progression. One less than the least of the saints, or the spiritually minded, would be required to contact the Gentiles who were also on the lesser side of advancement. The "unsearchable riches of Christ" represent the Truth of the Spirit of God that is made known in Its Laws of Advancement, but which people cannot find out by searching, if the time is not ripe for the revelation. The Gentiles could not have known anything of the Spirit if the time had not come for them to receive the ministry of this knowledge, and the time had come for that knowledge to be revealed to one who could minister to them. Thus Paul's position and the Gentiles were such as to permit the revelation of the Mystery of God as It pertained to his time, and the conscious unfoldment of the people.

People must desire the Things of the Spirit and search after Them in outer ways, this indicating the readiness of the Law to make known the Inner Riches, but these riches do not come from searching but because they exist in the Love of God. Man is not responsible for the existence of the Things of the Spirit, though he is responsible for receiving Them; yet, advancement must be such as to invite the unfoldment of knowledge pertaining to the Spirit before that knowledge can be. God is the Mystery that is being revealed, having Its Identity as Christ, and consciousness is that which invites the revelation of the Mystery, but the without and the within are one and progressed as one. When consciousness is ready to receive, a Giver is provided, taking the form of a minister, as did Paul in his time, or a teacher, or a Messenger when the time has come for the entire race to be coordinated to the inherent Laws of God for the furthering of the Plan of God.

9. And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things.

It is to say that the revelation of the Mystery of God comes to reveal Itself, It having been hid in God from the Creation. When the Mystery is finally revealed all men are able to see It, but only in Its Earthly application. The Spiritually advancing receive the knowledge of the Mystery of God through one in whom the Mystery has worked Itself out, but the race, to whom all men refer, can only receive the earthly aspect of the Spiritual, which is the evidence to people of God's Presence and Power. The Mystery of God is the unfoldment of Its Own Spirit as Christ in humanity, though humanity is lost in the darkness of matter. The Mystery is the operation of the Laws of God to fulfil their Plan regardless of the thought and love of the race, though the inherent Seed of God, as Christ, is in the consciousness of Man, and is revealed as the seat of the further unfoldment of the Plan, and the means by which the Mystery is revealed. The Mystery is finally in the formation of Christ within the consciousness to reveal the Spiritual Body, or Reality of Being.

10. To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God.

The "heavenly places" pertain to the realm of the Spiritul. This is interior

to the outer consciousness. It is to say that the Wisdom of God is not unfolded to the outer nature of man, but to the inner, when consciousness has gained the within through mastery of the without; though a certain wisdom comes through revelation, such as Paul received, because the Law so figures it before it is made known. But when the Wisdom of God is known, the wisdom of the world is understood and repulsed, this automatically inviting the progression that permits the wisdom of the inner plane, or the Spiritual, to be made known. The "principalities and powers" of the heavenly places pertain to the aggregation of forces that have been stored up in the Spiritual domain, corresponding to the principalities and powers of the world that are built up in the without, though necessarily opposite in character.

The Mystery of God is made known to the intent that the principalities and powers in the Spiritual domain might be opened to know the Wisdom of God. This Wisdom comes through the church. The church typifies the Spirit within the consciousness. The Spiritual domain must be opened to know the Mystery of God before the Spiritual Qualities can be carried over to the outer plane, and made a part of the life, and the physical domain to partake of the nature of the Spiritual. From the First Coming of Christ, the Work of God was to open the Spiritual Domain, and to Spiritually enlighten those claiming to Love God, this being the mission of the church founded by Paul. All churches have symbolized this mission but being external in Spirit have only symbolized the Wisdom of God, not teaching the adherents the Real things of God but the unreal. That which was ordained of God within the consciousness to declare the Truth became in symbol on the plane of the world the carrier of the lie, but this was progression of a sort and better than if no church consciousness had been unfolded. Those who make up the Real Church have to detach from the fallacies of the external church and enter into the principalities and powers of the inner domain to be opened to the Wisdom of God.

The Wisdom of God is not the wisdom of men. It is that which is not known by the mortal mind or sense soul, nor even perceived by mortals. It is to know the Things of God that are above the thought of the mortal. This Wisdom comes through revelation, primarily, as in the case of Paul, but is not actually known, but rather discerned in its outer relation to the Gentiles. But when the wisdom of the Gentiles is actually worked out, in Truth, it is the revelation of the Spiritual Body. The Wisdom of God is the knowing of the Truth that comes through subjecting the love and thought of the mortal mind (the mind of the flesh) to the Spirit, in willingness to die to the old man and to let the Will of God be done, according to Its Own Purpose. Wisdom is the inside of understanding, therefore understanding of the Spirit, which may be gained through thought and through study, lectures, reading, etc. that relate to the things of the Spirit, must be first progressed. Understanding embraces the knowledge of the outer things as well as of the inner plane, and when conserved in love, with will in control, the Wisdom of God opens. The Wisdom of God is one with Its Love and never opens in a self-will state; but requires a dying of the self to permit the action of the Divine Will before it makes Itself genuinely known. The Wisdom of God, of which Paul speaks, is through revelation. This is the Action of the Law projecting in words what is later to be known in Reality and Being.

II. According to the external purpose which he purposed in Christ Jesus our Lord ; I2 in whom we have boldness and access in confidence through our faith in Him.

The eternal Purpose of God is in Christ Jesus, that is, in the united Divinity and Humanity of Consciousness, The Divinity is Christ, the Humanity is Jesus, but this is the Divine -Human as It is conceived in God-Mind. Christ Jesus is the Principle of God in which is the Seed to be brought forth, and the Plan of Its unfolding. This Principle is Eternal with God, representing the Action of God directly in consciousness. The Lord is the Law, the Action of God, which is in Christ Jesus, the Totality of God, both negative and positive. It is in the attainment of the consciousness of the Spirit and our Genuine Humanity that we have boldness, and have

access to God. The genuine Humanity is unfolded in living in keeping with the Spiritual Wisdom and Understanding, living in keeping with the Spiritual understanding being voluntarily unfolded, while living in keeping with the Wisdom of God is the Living of Christ in man.

Faith is the inherent loyalty of consciousness to God, promoted through belief in ideas that represent the Wisdom of God. Faith is the essence of what is to be, like the radish seed essence that contains the radish to be. Faith in Christ Jesus gives one confidence in the Laws of God, and invites their outworking. Boldness is one with understanding of the Things of the Spirit, and access or connection with God is always through Christ Jesus. That is to say that man does not directly connect with God but connects with God through that Principle that represents God's Action in men, that of Christ Jesus. When conscious unfoldment is not present, faith may form this connection, though it is accompanied with emotional quickening rather than with understanding; though serving the purpose on its plane of consciousness to affirm to the ego the Presence and Power of God.

When an ego has advanced so as to unite the Spiritual and the physical, which is the Divine and the Human, the purpose that God purposed for Man begins to open to consciousness, first as the Wisdom and Love of God, though this is also one with the life and being. This is the consciousness that becomes the central Throne of God from which Its Laws are projected into the entire race, and by which the heavens and the earth are coordinated. In this coordination that which has been is brought to fruition and the New Spirit to be is introduced, first as ideas and knowledges of Principles to be worked out. However, when the end of mortality has come, the without and the within are made one and the Spiritual that follows the natural takes dominion over the physical world unto the revelation of the Spiritual fruit, and the establishment of the order of immortality for the race. Then it is that the mystery of God for the Gentiles is fulfilled, it being the revelation of the physical fruit of the Word. This physical fruit is Spiritually revealed in those who have the fulfillment of the Word as from the Spiritual Domain, though it ultimates in a physical result to them as the elect body; but to the race, it is revealed as the Scientific Coordination of the Bodily Domain to the Inner Principles, this taking the form of Scientific Government and Finances.

I3. Wherefore I ask that ye may not faint at my tribulations for you, which are your glory.

It is to say that one appointed to minister the Word must bear the tribulation of projecting Its Qualities toward the race, and introducing a new Spirit into the world of effects, but this tribulation is a glory to those who are to receive the result of the projection, and they should be brave to meet the issue and to make the most of the occasion. If one knows the Truth, bringing the point to date, one does not need to suffer knowing It again, but the Law so decrees that what is gained in One is passed to the many and in this passing by Law of Projection tribulations arise that are experienced for the sake of those who are to receive what is projected. What one suffers for others is for their glory and not for their tribulation, though at the end of mortality all who put on Christ partake of the Spirit of Christ's tribulation, if not of the outer actuality. For to gain the resurrection of Christ, egos must suffer the likeness of His Death, therefore must suffer for the Spirit's sake. This suffering is incidental to the passover of Spiritual Qualities to the plane of the race, for the race being in opposite position to the Spiritual projects oppositional forces in the direction of those who serve the Cause of the Spirit.

I4. For this cause I bow my knees unto the Father, I5 from whom every family in heaven and on earth is named, I6 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man;

To bow to the knees is to express humility and receptivity. The Father is the Laws of Being, but to most mortals is God in masculine identity. The Laws of Being are attributes of God but God is more than the Laws, for God is, and is what is to be, as well as the Laws by which the Being is to work out in man. God as mother is the Principles, as Father is the Laws, but the Laws are before the Principles in mortality, hence the Father character of God is before the Mother character. A "family" is an aggregation of forces that have affinity for each other, but are not necessarily all alike. A family in heaven is an aggregation of Spiritual Qualities, while a family in earth, is an aggregation of material forces. Name pertains to character, therefore all families have their character from the action of the Laws of God, or from the Father.

It is the inward man that is strengthened in the Spirit, and that makes contact with God the Father, or the Laws of Being. The outer man pertains to the world and must meet the issues of the world in relation to Caesar, but one is also sustained outwardly by one's inner faith and confidence in the Spirit; but this is not to say that the Qualities of God can assert Themselves in the outer world or man, who partake of the nature of the world that is not of the Father, -but a symbolical projection of God's Power and Presence is made to the consciousness of man that consciousness may become aware of the subjection of the physical world to the Spiritual. These projections come in direct movements of God in the world of men, though are sustained by the direct projection of God Qualities through Christ; for a Central Throne of God is always set up before an action of God can pervade the entire race.

"That he would grant you, according to the riches of His Glory, that ye may be strengthened with power through His Spirit in the inward man." It is to say that the Spiritual result to man comes from the riches of His Spirit, but since these riches have been opened in man, in Jesus, and from Him projected into the race, all who can receive may partake of These Riches, though they are for the strengthening of the inward man. This was especially witnessed the last century when many were opened to partake of the Riches of the Glory of Christ, this ultimating in the second coming of Christ or the Second Opening of the Word, by which the outer man is also made to partake of the riches of the inner man. But the outer man is the physical of the Spiritual, and not the material. The material which is of the world passes away at the time the physical of the Spiritual is built up, this being attended with an over-coming of the material and a living of the Spiritual, by which body and spirit are united as one. The Second Coming of Christ is the completion of that opened from the First Coming, plus the greater works of applying the Principles and Laws of God to the physical domain, by which the Kingdom of Heaven or Spiritual Principles is identified in the earth or bodily plane.

I7. That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, I8 may be strong to apprehend with all the saints what is the breadth and length and height and depth, I9 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

From the First Coming of Christ the Christians dwelt in Christ through faith, establishing a belief in the gospel and the teachings of the Bible to substantiate that faith, but this is not the end, but only a means to the end; for the end is that they may be filled unto all the fulness of God, through the establishment of the Love of Christ; and that they might apprehend what is the breadth and length and height and depth of the Love of Christ that passeth all knowledge. Through faith in Christ and the result of It worked out in the heart, those who look to the Spirit are expected to become rooted and grounded in Love, but love is the result of the works of faith. One may have faith but it is dead without works. The works of faith is the action of ideas believed in which make living presence to the consciousness and establish love of the Spirit.

The "saints" represent the spiritualized forces of consciousness, though as a name was attributed to those who loved the Cause of Christ. Love is preceded by the zeal of faith but this often gives rise to fanaticism on the religious plane rather than to Spiritual Understanding. Love when it is established is balanced with understanding. It is only when love of the Spirit is gained that one can apprehend the scope of the Action of God, and see how it includes all, without itself being included in anything outside the Spiritual domain of consciousness. The Love of Christ or Truth that passeth knowledge is one with the Wisdom of God that is made known in Its Own Law of Love, but which man of himself could not think out. It is in the Love of God being beyond thinking that passeth knowledge, for It is a Principle of Being gained when consciousness has attained to a corresponding state of being, having put away the forces of unreality or non-being. It is Christ that is the Identified Love of God, therefore the gaining of Christ or the Truth, is the union with the Love of God by which one may come into the fullness of God. The Fullness of God is inclusive of that which pertains to the body as well as the Spirit, though with these two departments of consciousness, mind and soul are also unfolded. The fullness of God is the Action of the Principles of Being in the consciousness, the conforming of consciousness in Divine Will to the Plan of Being that man may be revealed as he was created to be, a Spiritual State. Love is the keynote that causes the invisible Qualities of Being to be formed on the plane of man, the physical, though Love must be identified as Christ, the Truth, to permit the formation of the Spiritual State of Being.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

"Him" pertains to Christ Jesus, for it is through Christ Jesus or the United Spiritual and Physical that God expresses Its Riches or Qualities of Being to man. More than man can think or ask for God is able to give when the Spiritual and the physical are united as one, or the Divine-human State is identified. But It is the Power of God that worketh in man that reveals the godly results, this Power working being Jesus Christ, the Eternal Principle of Being. Paul's tendency to say Christ Jesus is the figure in words of the coordination of consciousness to the Word from the within outwardly, Christ being the within and Jesus the without; but from the First Coming of Christ consciousness worked from the without to the within unto the attainment of Christ, hence the common use of the term Jesus Christ in the Gospel; but this turned over as from the within to the without from Jesus, Paul being the identified consciousness to carry the within to the outermost of the racial consciousness, a symbolical messenger but not a real one.

Him also refers to the Active Nature of God during mortality, but God and Christ are one, the Inside and Outside of each other. Yet, Christ is the Inside of Man with consciousness the outside. It is to God that all glory is given forever and ever, for it is God that has prepared the Plan of Life. Glory is exaltation of a Spiritual nature, a praise to a superior power that is Absolute. It is the glory of God that works through Christ Jesus, though in relation to man, the glory is to Christ, the Identified Spirit of God. When God and Christ are united as One in consciousness recognition of Truth, both are glorified. "Amen" means So Let it Be, that is, let what has been declared be. Man is always declaring what God had already declared, but the being of what is declared must always work out under Law of God. Amen implies the Power of God to bring forth that which is declared in Truth.

Chapter IV:

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,

To be a prisoner of the Lord is to be held in domination of the Laws of God to be worked out, as one is who is called in God to function the outworking Laws. Such a one beseeches all to walk or to live in keeping with the calling to which they bear allegiance; if to the spiritual calling, then to walk or to live in keeping with the Spiritual ideas perceived. Those called to the church are expected to bear allegiance to It, and when the church represents the Spirit, are expected to act in keeping with the things of the Spirit made known by the one through whom they are called. To be called is to be subjected to the Laws of God and to conform to what is known of Them; that is, to respond to the activity of the Spirit, and when this response is present, people are expected to live in keeping with the ideas and Principles made known. To walk is to be active, to express on the outer plane of living, and Spiritually, to express outwardly in keeping with what is inwardly perceived.

2. With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 giving diligence to keep the unity of the Spirit in the bond of peace.

Those who walk worthily in the Spiritual calling are expected to be lowly and meek, but in the Truth. To be lowly in the Truth is to be receptive to more of Its unfoldment, but this is not to be negative and unexpressing after the manner of men. To be meek is to be receptive to the Inner Good, when the meekness is in the activity of the Spirit. Meekness and lowliness are attractive to the Inner powers, but are inner characteristics that are objectified by boldness and confidence in the Spirit and Its Power to cope with conditions of living. The mortal, when lowly and meek, is negative and unexpressing, fearful and lacking in initiative, but the meekness and lowliness of the Spirit are attended with exactly opposite forces in meeting the issues of life. It is within that one contacts the Within, and in this department of consciousness one is attractive to the action of God, seeing God expressing through Christ, and not oneself expressing the things of the Spirit.

"Longsuffering" is incidental to Spiritual growth. It is characteristic of misunderstanding and of persecutions that arise through the material forces attacking the Spiritual Qualities expressed by means of man. One is longsuffering in seeing the fruit of the Spirit revealed on the outer plane of living, in seeing the bodily domain brought into subjection to the domain of the Spirit. Longsuffering is a characteristic of the Spiritually progressing but is not a meek subservience to material forces, as one must meet and overcome the adverse forces and put on the courage of Truth. It is in connection with the Spiritual outworking out toward the physical domain that longsuffering is endured.

"Forbearing one another in love" is to rebuke the errors, but in a spirit of service and helpfulness; not belittling the one making the error but repudiating the error expressed. It is to be kind and considerate in showing the way of Truth, by which one masters one's own limitations and puts on the limitless ideas expressed in relation to errors. To forbear implies something to be borne that is not pleasant, but to forbear in love is to make a Spiritual victory. "Giving diligence to keep the unity of the Spirit in the bond of peace," is to be watchful that a Spirit of unity characterizes all discourses with others that peace may be promoted. The Truth which issues from the Mind of the Spirit promotes life and peace. Peace is attended with understanding, but one must be diligent to keep the bond of peace in promoting understanding in the face of misunderstanding, or ignorance. These texts are addressed to the members of the church, therefore pertain to those unfolding a like spirit and mind, among whom it is possible only to keep the unity of the Spirit and to maintain peace. Those who do not walk in the Spirit are in opposition to the Truth and are often aggressive in their ignorance, therefore these must be met with the spirit of peace within one's own soul, and the recognition of serving Truth by expressing It in rebuke of error.

4. There is one body, and one Spirit, even as also ye were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is over all, and through all, and in all.

Oneness is the character of God and all aligning to God's Spirit or Truth come into this character. It is in the recognition of Oneness that one works out salvation from the dual world. The dual world is on the premise of two, the opposite to the one, though the duality is in separation rather than in union. The Twain characterizes the two that are One, or the union that is opposite to the duality which characterizes the material world. "There is one body, and one Spirit," so that all attaining to the proper body attain to a like body, this being Spiritual Body. All who attain to the Spirit attain to the same Spirit, there being only One Spirit. This is the Spirit of God identified as Christ, but which becomes on the plane of the physical, Jesus, hence, Christ Jesus is a name applied to the United Spirit and Body as They are in God. While God receives a new name at the end of mortality, the New Name of God, Christ, and Man, pertains more to the immortal order than to the mortal, though it is the result of the mortal fulfilled in the Laws of God.

All who are called to put on the Things of the Spirit are called in one hope, with one fruit resulting from the calling, that is, the attainment of Spiritual Reality. "One Lord" implies one Law or set of Laws operating to manifest the Spiritual Fruit, or Reality of Being. This One Lord is in the Action of the Divine Laws, and is set up in everyone conformed to Their Requirements, by which They bring forth the Spiritual Fruit. "One Faith" implies the faith of the Spirit and does not refer to the faith of the Catholic, of the Protestant, of the Jew, of the Christian Scientist or of the New Thought Current. There is only one faith when faith is properly positioned as it is intended in the Laws of God. This is Faith in Truth and Its fulfillment. This is the faith that wipes off the record of consciousness all religious divisions and separations, making of all who have this faith one spirit and one body.

"One baptism" pertains to one anointing. This is the anointing of the Spirit, the projection of Truth from the Inner Spiritual Domain to the consciousness of man. This is the only anointing that has sanctification of God. This is the only baptism recognized of God. Hence, whether people shall be sprinkled, poured, immersed, or whatever other form of baptism mortal mind might concoct, it is of no value before God, for there is only One baptism recognized of Him-Her, and that is the anointing of Christ, the outpouring of the Spirit of God upon man. People may go through the formality of baptism as concocted by the mortal mind as a symbol of their own desire to come closer to the Spirit, but the letter is without power to give man anything of God. One must be baptized by water before one can receive the baptism of the Holy Spirit; meaning, when Spiritually interpreted that one must have entered into the science of knowledge before one can enter into the science of Truth, by which one puts on the Whole Spirit (Christ) of God and is manifested in Reality of Being.

"One God and Father of all, who is over all, and through all, and in all. The Oneness of God is inclusive of all, but all are not aware of this oneness until promoting the godly Qualities. God as Father is the Laws that govern the unfoldment of consciousness in mortality. All unfoldment is under Law, and while consciousness has freedom during the Adamic Era to unfold itself, it can never get outside the Plan of the Law, for whatever direction it may take leads directly or indirectly to God. If directly, one progresses through understanding, and if indirectly one progresses through tribulations. God is the God of the heavens, hence is over all, the God of consciousness, hence is through all, and the God of the physical domain, hence is in all. But only those, who consciously gain God that is present in terms of Being, put on Christ, - and are accounted as the All in One thru whom the One can be in all.

7. But unto each one of us was the grace given according to the measure of the gift of Christ.

The Gift of Christ is Love. "God so loved the world, that He gave His only begotten Son--" The Love of God is His Son. The Son is Christ. Christ is given for the life of the race, at the First and the Second Coming, each receiving according to the unfoldment of love and wisdom or understanding and will. Love and Wisdom characterize the Spiritual, while understanding and will united characterize the human advancement, though the Spiritual Advancement is inclusive of the human, though the human may be unfolding through Spiritual Advancement and not yet attained to the Spiritual that makes for Truth. Each receives according to his or her status of advancement. Grace is an aspect of love and is that projection of the Divine Love toward those able to receive It, when people are not consciously advanced in the pursuit of the Spiritual. Hence, the projection of the Gift of God as Love goes out to all through the Law of Grace, common to the race, prior to its Spiritual unfoldment and identity. If this Grace did not go out, many in the race, not illumined in the Light and Love of the Spirit, would be without the capacity to consciously unfold and to be quickened in the realizations of Spiritual Qualities, by which Truth can be identified.

It is the measurement of advancement of the consciousness that measures the Gift of God, for God does not give in limitation. The limitation is in man, according to the unfolding love and wisdom. This Law underlies the scientific government that is to rest upon the responsibility of Christ, the Truth. Each will measure to himself or herself the measure of value according to the capacity of advancement that enables the citizens to render service. They can receive no more evidence of value in Word-Dollars, than they are able to measure in services hence the limitations will be shown to be in the development of the citizens, and not in the limitations of Word-Dollars, for they will be as unlimited as is the consciousness of the citizens. The Scientific Government that promotes righteousness rests upon the fundamental Laws of Truth, but the adaptation of the Principles to the affairs of State must come from one consciously identified in the Wisdom and Love of God, which make up the True Church.

8. Wherefore he saith, When he ascended on high, he led captivity captive and gave gifts unto men.

The first conscious feeling the writer has in reading this text is to shout, "Hurrah!" This may shock students who are still in the piety of the old school religion, though advancing in the knowledges of the new school and of Truth. But this text is so thrillingly indicative of the subjection of the race, even at the First Coming of Christ, that one can already see Israel in the process of coming forth; tho what is said of Christ in the First Coming can be said of Christ in the Second coming, since the Second includes all of the First, plus the greater works relating to the redemption of the body and the completed spirit. It is the Word that gives knowledge of the Plan of God and Its Outworking, hence the "he" in scripture often pertains to the Word, identified in masculine domination, throughout Time. God, the Word, works by means of Christ, and Christ works by means of consciousness aligned to the Love and Wisdom of Truth; this alignment being identified through the Laws and Principles of God making Themselves actual in a consciousness able to function Them,-- for the knowing of these Laws and Principles is one with Their Being. When consciousness is sufficiently advanced to permit the Laws and Principles inherent in it, from the foundation of the world, to express in it, they express, making known the Plan of God and objectifying in the life and affairs of the race that necessary to perfect Its Plan.

"When he ascended on high, he led captivity captive." The he pertains to Christ

though the setting forth of the idea primarily came from the Word of God, with which Christ is at-one. Before Christ could ascend on high, or return to the Father from which He came, He had to descend, hence, the descension of Christ was in the Law of the Cross which consisted of the breaking up of His Consciousness by which the Qualities of Being could be projected into the race. This descension was followed by an ascension, typified by Christ's coming out of the tomb, or the resurrection and His sitting down at the Right Hand of God; but having descended into the race, He entered into that which was in captivity, that is consciousness of man unfolding without Love and Knowledge of God, as well as those somewhat in discipline to the Spiritual Unfoldment, always designated as the Spiritual Domain.

When Jesus, in whom Christ was identified at the First Coming, arose from them who slept in death or mortality, He ascended as the Consciousness of Christ, tho this ascension was worked out in mastering the forces of the world, the flesh, and the devil. These three factors make up the race that is in captivity. The subjection to Christ, the Truth, of the forces that make the race was the individual subjection in Jesus of these racial forces; but this was not enough to permit the persons of the race to be touched by Christ, hence, this was followed by a dissemination of the gained Qualities of Jesus, in Christ, by which the individual attainment of one man became the Pattern of attainment for all men (race). The universal work relating to the dissemination of the Qualities gained in the individual in Christ is the universal Work of God by which that gained in one becomes the standard of attainment in all, and by which egos step up into a fuller understanding and love of God, when seeking the Way of Truth. It is when the universal sets in that the individual work is not as though each seeks a goal of attainment, independently, but all seek the goal as One, pending the gathering of the Body of Christ, the members of the Truth, who become members of each other and make up the elect of God, chosen from the world to eternally function the Plan of God for the race. This is the visible hierarchy in whom the rulership of the world is vested; the visible evidence of the Royal Family of God.

It follows that if an individual has subjected to Truth the forces of the world, the world is subjected to Truth, but this is only individually operative and not universally so, until the ego gained in Truth, as Christ, is disseminated in Qualities of Being into the race to subject the entire race to God. It follows that if the Christ Consciousness descends in service to God and Man It also ascends, therefore in ascending It brings captivity, or the race, into subjection to the Authority of God. The Second Coming of Christ is identical in Its operation with the First, though applies to this time and the need of consciousness, hence, the subjection of the race to Christ, First as Man and Second as Woman, is the subjection of all men and women in their forces of unfoldment to the Authority of Divine Law. It is at the Second Coming of Christ that the kingdom of the world becomes the Kingdom of God and His-Her Christ, and the physical domain is revealed in its captivity that it may be worked out in freedom and liberty.

"And gave gifts unto men," indicates the world-wide operation of God, thru Christ, that enters the race when the descent of Christ occurs, for the going down into the race of the Truth, or Christ, is that which carries the Qualities of Being, viz., Wisdom, Love, Substance, Understanding, Will, Life, Truth, into the race, each receiving according to the state of advancement. Wisdom is attained by subjecting the understanding of the mentality to the inspiration of the Spirit, but it has its beginning in the superseding of the knowledges of the sense plane with the light of the mentality. Thus it can be seen that when Wisdom is disseminated, as Christ Consciousness (or a Quality of Christ Consciousness), It contains all that the race has ever thought, in subjection to Truth, hence has the power to change the thought of the race, not in its will, but in the Will of God, which is universally operative in the Cross of Christ(or the crossing of Christ into the race). Love includes the

mastering and subjecting to Truth of all feeling forces, good and evil, this resulting in immunity to feel as to the outer world, and intensity of feeling as to the Spiritual Domain. Substance is the essence of Truth realized, but is first promoted by becoming substantial on the natural plane through promoting the true, the genuine.

Understanding is the outer pole of Wisdom and is gained through the Light of mind that transcends the mortal mind, hence is inclusive of understanding all outer things, not in literal material ways, but in the light of the mind. One may not have Understanding so as to put the parts of an engine together, this being material knowledge, but one can discern the significance of the engine on the plane of mind, and its relation to the underlying Power of the Creation. Will is the impetus to be, though on the outer plane it is the impetus to act, whether it pertains to the mind, the soul, the body, or the spirit. When will is subjected to Truth, as it is when Love is gained, it is the Will of God that expresses in man, but man is positioned to serve the Cause of God.

Life is the energy of Truth realized, the penetrating Power of the Spirit that is free from the lies of mortality. It is the energy in ideas of Truth comparable to the germ of life in a seed that causes it to grow and to unfold. Truth is the totality of all these Qualities plus the Fuller Revelation of God that makes known the mysteries of the Creation, and the outworking Plan of God. Truth is a comprehension of all that has been, in principles, of what is being, and of what is to be: it is the beginning and the end of all progression, the knowing of all not heretofore known, and the knowing of that which is not yet known by the race mind, as respecting the outer expression, as well as respecting the Spiritual Laws and Principles. All these Qualities of Being as One constitute Christ Consciousness, and embrace all the activities of the race mind and will. Therefore when these things are subjected to Truth, Christ is identified. When Christ is identified It is given for the life of the race, that whosoever receiveth may not perish, but may enter into everlasting life. The ascension of Christ that follows the descension brings all into captivity to Christ, both individually and racially, but this captivity is not completely controlled until the Second Coming of Christ, active in the world since 1922.

The many Qualities of Being, in Their Infinite aspects, as They relate to the race, make up the gifts to men, for after these forces are mastered in Truth and Truth is given universally to the world, men or the intelligences of people have the power to master all things as well as to understand all things. It is in this interchange of the race and God, through Christ, the progression of the race is carried forward, and people are given new starting points. If all that the race had progressed in a given cycle were subjected to Truth, and Truth were not subjected to the race, the growth of the race would come to harvest and the seed of a new beginning would not be sown; for all gained in Truth brings all to an end, though in God-Law the sowing of the Seed (contained in the harvest or fruit) into the race is inevitable. However, there are only two such sowings in mortality, classified as the first and the Second Coming of Christ, this leading to the spiritual world that succeeds the natural world, and that order of unfoldment in which God can dwell with people, and people dwell with God. This is the revelation of the Kingdom of Heaven in the earth, though it unfolds from glory unto glory.

The students should see in this detailed description of the Law of the Cross and racial relationship to the Laws and Plan of God that the attainment of One becomes the possibility of attainment of all; that the comings of Christ, First by Man and last by Woman, includes the subjection of all relating to all men and women to God; that the forces of the world are permitted to capture Christ and take Him-Her into captivity only that Christ may take the race and all its forces into captivity to God and Its Laws; that the descent of Christ is not necessarily for Christ's sake

nor for God's, but for the race, and that it is in this descent that the suffering of Christ arises. They should also see that in this is the Law that "he that is without sin is made to be sin for the life of the race," which is written of Christ's First Coming, and which is equally true of the Second. If the Christ Qualities were not mingled with the race, they would never conquer the world and raise up the race to the honor of God, and prepare the way for the Kingdom of Heaven in the earth. The descent of Christ is the giving of the Love of God for the race, that those having the aspects of the Spirit may be raised unto everlasting life. This is to identify the redemption of the race and to establish the race in the position God intended when it was created.

9. (Now this, He ascended, what is it but that he also descended into the lower parts of the earth? IO He that descended is the same also that ascended far above all the heavens, that he might fill all things.)

This text has been greatly explained in the details relating to the preceding one, though it is a verification from a Biblical standpoint of the ascent and descent heretofore explained. It is to say that the same one descends that ascends, and that it is for the purpose of filling all things with the Spirit of God or Christ. The "lower parts of the earth" referred to is the realm of sin and hell. It is not to say that one identified in Christ or Truth would again become sinful or take on the hells of the race, in a racial manner; for God is Spirit and works by means of Its Own Laws; yet it is more than a bombardment of thought. It is a Spiritual experience though related to the outer forces of hell through incidents, or thru God-appointed ways. Jesus had to meet the attack in bodily ways of the governors, soldiers, lawyers, financiers, preachers and priests, though in reality it was the forces they represented that were met and controlled to Truth, but not without the appearance of these states of materiality controlling Christ; hence, in this control Jesus was introduced into forces foreign to his nature, outwardly, that that which was inwardly in Him could be introduced into the forces of materiality.

The Second Coming of Christ, while working out the physical as God created It to be, is more Spiritual in Its outworking, while the First Coming of Christ partook outwardly of the physical but was dominantly centered to the Spiritual within. The Second Coming of Christ is centered to the physical without but must meet the attack of its forces within the Spiritual Domain, but this is not without occasion. It centers to the "War in Heaven," which is a War of Words, relating to Laws and Principles, and the things of the world, between those appointed to carry forward the Battle of the Lord, referred to in Revelation as the Woman and Michael, in which battle are also the forces of Satan and his angels. This is a mystery and known only to the one functioning it, hence is not anything that can be personally cited to students, who would, if it could be cited, put a personal interpretation upon it to their own hurt.

The lower parts of the earth are the forces relating to the subconscious as well as relating to the hidden forces of darkness. These make up the domain of hell and death, to which Christ alone has the key that opens the door by which these forces may mill through the consciousness of the race at the same time that the forces of Christ mill through. The milling of these forces is the "wine press of the wrath of God, the Almighty" referred to in Revelation. It is Christ that ascends into heaven to bring it down, and into hell to bring it up, so that both the above and the below are controlled to the Laws of God, through Christ, the Agent of God's direct action among men. Christ not only ascends into heaven, the Spiritual Domain, but far above that Domain, for the Domain of God is above heaven, and It is at the identification of Christ that more of God is made known to be worked out in consciousness. When all that has been projected in a given cycle, through Christ, is known, the time has come to prove up that cycle of progression for all people, and for God to introduce more of Itself to be worked out in consciousness. This introduction is through the

service of Christ, though the same operation of Divine Law that opens more of God for projection into the race, opens the door of hell so that all the forces of darkness may be subjected to God, hence, It is Christ that both ascends and descends.

Finally, in the proving up of mortality, the mortal elements are put off and the immortal put on, this revealing Christ Consciousness in the embodiment of God, God created the body to be. This is the evidence to consciousness of the end of mortality. This has been witnessed as the revelation of the Body of Light, the fourth dimensional organism, the body of white, the Spiritual Organism, and the Body of Gold typing the indestructible essences of man. It is at the end of mortality that the Qualities of Being(Christ) fill all things, though this is not to say that all things receive Christ; but the Power of God, resident in the Qualities penetrates all things toward its transition or its annihilation. The earth is the formed plane in contradistinction to heaven the unformed, and Christ is given dominion over both, in the authority of both.

II. And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; I2 for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ:

This is to say that the introduction of the Qualities of Being, and their receiving by those able to receive, would give to these offices of service by which they would carry on the work of Christ, preparatory toward revealing the body of Christ, the ultimate gain of God from the race. The "apostles" were those who stood on the inside of the outside, the beginners of applying the ideas revealed of the Spirit and by the Spirit to the consciousness of the race. "Prophets" are those who foresee what is to be, this being first in ideas, for mind is the agent of the Spirit on the visible plane of consciousness, though it is invisible to the plane of the body, except in bodily effects, or in effects of words in which is the direct Power of God, when Words are Truth.

"Evangelists" are those who carry the message of the Word or Spirit farther out in the race mind and who through enthusiasm and faith stir up the people. They should be endowed with spiritual understanding to be genuine evangelists, but those that appear in the world-thought may arouse the people to faith in God but leave them stranded as to understanding. When one expresses in Truth one embodies all these factors, but in the outworking of these factors in the race, from the First Coming of Christ, they are distinct in character and symbolical in their presentation of the Things of the spirit. This is to say they give voice to ideas of the Spirit according to their developed love and understanding, and if this is not in Truth, (and it is not in Truth) it is in the lie. Therefore all these things that aid in preparing the consciousness to build the body of Christ are first in the delusion, the untruth, before the Truth is revealed and applied.

"Pastors" are those who instruct people in ways of Light, if they have the Light or those who assemble groups in devotion to God and Its Cause. These are of necessity in the lie before the Truth is known, but they keep alive in the race faith and devotion, and point people to allegiance to God. They have especially pointed people to Jesus, since the First Coming of Christ, and since God centered to Jesus, the centering of the people to Jesus enabled them to receive from God at the quickening of Its Spirit again in the race the last century, what they were able to receive; but those who really received the Quickening of the Spirit withdrew from the literal churches and have become worshippers of God, in Spirit and in Truth, those who are sought of God as members of the Body of Christ to be raised up as the Ultimate Spiritual Fruit.

"Teachers" are those who tell what they know that others knowing may also receive the benefit of the knowledge. A real teacher is one who knows in a living way what

is to be told, thus passing to others the life of the teaching as well as the words. Teachers especially characterize the new school of religious thought implying that the time had come for people to be enlightened as to the things of the Spirit, but many of these teachers give out what they think, or seek their own glory, or teach what they have learned from others that are without authentication in Truth, hence give out the untruth rather than the Light of Truth. The real teacher gives forth Truth, and endows the teaching with the Life of the Spirit that made the teaching known, hence those receiving the ideas have the opportunity to function the life of the Spirit that was active in the teacher and made known the ideas. Because Truth was to be taught, therefore to be made alive and known, the teaching the last century, functioning by means of teachers, set up the idea of Truth to be taught, this giving rise to an ungodly mixture of ideas under the name of Truth. However, when Truth is known, It being known through Its Own Spirit in consciousness, It makes known these untruths, bringing not only the old school of religious thought to cessation but also the new school of religious thought.

All the services of apostles, prophets, evangelists, pastors, teachers, are for the purpose of perfecting the saints, that is, of completing the Spiritual progression of consciousness. The saints are those who in every cycle respond to the Intelligence of God in whatever form It comes, and who carry forward the works of the Spirit. These works are for the purpose of ministering unto those who are to make up the Body of Christ. The Body of Christ is the form of expression gained through the unfoldment of the Laws and Principles of God in Consciousness. It is the revelation of the Fruits of the Spirit. It is the bodily result of the Spirit, the earth of the heavens. This Body of Christ includes not only egos who have the Fruit of the Spirit as new embodiments, but the new body of the race and the planet. The body of the planet would result from changed chemical elements of the universe, which change with the changing body of man. The body of the race would be the new government, an organism of society that would live in a system that would directly promote the human qualities, by which the Spiritual unfold to reveal the Reality of Man. The Body of Christ, the race, and the universe work out as one, and are working out today as the result of the introduction of the Power of God, as Christ, into the race, from Its Central Consciousness.

The Body of Christ, when It is revealed, constitutes the State of the embodied Spirit or Church. It is the physical of the Spiritual, the revelation of the redeemed Body and Spirit. These make up the elect, the Throne of Divine Government, the seat of the Ruling Power of God among men. This is the fuller revelation of "God with us," the universal result of the crossing of the Two Witnesses of the Word, first as Man and last as Woman, into the race. The Body of Christ have the same Mind and the same Spirit and the same Soul and the Same Will, being the many of the One, centered to the One. These spring up in the race, but are all promoted from the same operation of the Divine Laws, though no doubt gathered into a central Body when revealed, from which gathering the Government of God is set up among men. However, the primal act of the Government of God is to establish a potential immortality at the same time the Body of Christ is being gathered, as to Its members, this being a Spiritual process, though attended by outer events that evidence the outworking Plan of God.

13. Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ;

The "unity of the faith" to which the Body of Christ relates, when It is built, is the Oneness of faith gained in bringing forth the like Fruit of the Word. Faith is a fundamental or religious progression, and while especially associated with the old school of religion, it is also present as a factor of unfoldment in all putting on the Love of the Spirit; for without faith there would be no laying hold of advance-

ment. "Faith is the substance of things hoped for, the evidence of things not seen." and is present in the consciousness of man without his promoting it, when consciousness is related to the aspects of the Spirit. The unfoldment of these aspects is carried along by faith until understanding opens.

"Knowledge of the Son of God" would couple Understanding and Wisdom, and be inclusive also of all pertaining to the children of men, for the knowledge of the Spirit is gained only through putting off the knowledge of the mortal mind; for the Knowledge of the Son of God is not functioned by the mortal mind, but by the mind of the Spirit. The "Son of God" is Christ. Christ is the Truth. The knowledge of Truth is gained only through offsetting the untruth, this liberating the brain from material elements and essences and endowing it, as a thinking organism, with the essences and elements of the Spirit issuing from thought of the Spirit. The "full-grown man" to be attained in the knowledge of the Son of God is the manchild. This is the matured state of consciousness that is opened to the Wisdom and Understanding of Truth; matured in mortality but a child in the unfoldment of the things of the Spirit, hence, a manchild.

"Unto the measurement of the stature of the fulness of Christ" is to indicate that when one becomes a fullgrown man in the knowledge of the Son of God, one is like Christ, having attained to the fulness of the measurement of Christ. This is to say that one attaining to the consciousness of the Truth or Christ is the Truth or Christ identified, therefore is on an equality with God. This equality is the original Liberty that man is expected to attain, that freedom that Truth brings, when it is known. "Ye shall know the Truth and the Truth shall make you free." To be on an equality with God is to function the godly Laws and Principles among men, but is not to be less man because partaking of the Nature of God. Man is the manifestation of God, the visible evidence of God with Us, when revealed. The Body of Christ is made up of the members of God's Family, those attained to a like state of consciousness and being; for consciousness actually identified is the being of that which one is conscious. These are the I AM states of being, the bodily revelation of the Spiritual Qualities.

I4. That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; I5 but speaking truth in love may grow up in all things into him who is the head, even Christ;

When one is young, as children, in the unfoldment of the things of the Spirit, one is tossed about by every wind of doctrine, not knowing the Truth; but the hope is that those putting on the Body of Christ and attaining to the measurement of growth that Christ demands, will cease to be children, and become centered to Truth. "Wind of doctrine" pertains to that issuing from the thoughts of mind not opened in the Truth, though the ideas expressed may pertain to Truth and pose as Reality. The religious world has always promoted "windy doctrines," if we bring the word down to date, that is, what those serving it have thought to be true without any evidence to substantiate the ideas or doctrines. These doctrines reached their height or adultery in the school of religious thought, with every conceivable idea arising under the guise of Truth, and posing as Truth. The Writer perceives that the "doctrines" that now arise in the colored race, through their self-appointed Christ, in the person of a colored man, calling himself "Father Divine" is a reflection of the conglomeration of ideas put out in the current of the white race the last century, for the black reflects what went out from the white, like darkness reflects what has been cast by the Light.

When students bear witness to the Truth through the Spirit of Truth in them, they cease to be tossed about by the wind of doctrine, or to run to and fro seeking the Light. They were commanded centuries ago that it was not without, but within the

consciousness. When the Light of Truth has been attained within, one can discern howin all things relate to It, separating what is true from what is false, and the Truth from the delusions concocted in the sense mind. It is not alone the wind of doctrines that arise , but also "the sleight of men, in craftiness, after the wiles of error." This is to say that one may even make ideas produce effects, in the "sleight of men," and still be working in the wiles of error. This is to say that one might perform healing, and do mighty works, and still not have the Spirit of Truth, for this is done in the cunning of men and even in their wisdom. The "sleight of men" may express as psychic delusion and feats of trickery that imply the guidance of super powers, and which lead people astray from the premise of the Spirit.

The wiles of error reflect what is working out in Truth, and people can look to the outer and endow people and events with powers and presence of the Spirit, when they are without any relation to the Inner. Students have to guard against endowing the things of the world with super thought and power, because they are able to discern events that do relate to the Laws of God, but only when those Laws have universalized themselves. All the things of the world reflect the Inner Principles, but only those outer things aid the outworking of the Inner Principles that are promoted by the Direct Action of the Laws of God, and this is possible only when Christ enters the race to prove up its progression. Truth is not found in the wiles of error, and people knowing ideas of Truth in one direction, or in a few, without knowing all Truth, are only reflecting Truth, and not directly expressing it, when It is talked about and not lived. These too promote the wind of doctrine and not the doctrine of Truth that is substantial and all-inclusive, yet not included in anything that is in the world.

"But speaking Truth in love may grow up in all things unto him, who is the head, even Christ;" To speak Truth in love is to speak in Wisdom, free from all personal sense. Truth is impersonal in Its Spirit and yet actively related to life, the action of Truth being the Love that It emanates. When ideas of Truth are expressed, as in teaching, the purity of Them contains the measure of Their Love, and the Love that was gained to permit the Truth to be known; but to speak Truth in relation to conditions in the race, in realltion to experiences contacted, requires the mastering of all adverse forces, with Truth dominating all forces when expressed. To speak Truth in love is to give more attention to the Truth expressing than to the adverse forces that may have called forth Its expression, whether the adverse forces appear as agitating ideas or conditions that need to be met. Every opportunity to express Truth is the means by which the Body of Truth is built up, for it is the expression in words that makes physical the Spiritual Essences realized within with the knowing of Truth. The physical is the actual, the expression, the form, though this also includes the form of the idea, of the thought, the feeling, the words, the acts, for all have modes of expression; all of which aid when properly expressed, which is in love of Truth, to build the Body of Christ, the Spiritual Organism of Man, individually identified, before the Universal Body of Christ, as many members can be manifested.

Christ is the Head, the Governing Authority of all Truth expressed. It is thru the expression that one grows up, even as on the natural plane it is the activity of the bodily plane that makes for growth and advancement. One is expected to grow up in all things unto Him, therefore to be alert in all things to control their forces to the Truth. Truth is a liveable expression, and the things of living, however one is situated, are the means by which one makes victories for the Spirit, or is subjected to the ways of the flesh. However, people are held to the law of mortality until every jot and tittle of the Law shall be fulfilled, but when things are as naught to one, even though experienced, they no longer have any power to control the consciousness, and one is Spiritually free. The bodily freedom comes through the Action of God, universal, in the establishment of a new system of living, compatible with Its Own Governing Laws.

16. From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

It is to say that each ego, making up the Body of Christ, supplies that upbuilding, according to the measure of capacity to be joined as one; that each joint, that is, each one joined, adds to the knitting and framing of the Body that is to be, which is to be built up in love. Or whatever works out on the bodily plane in love aids in building the body of love, which is the Body of Christ, when each member has been fitted in and properly joined with each other in the Consciousness of Truth. It is from Christ that the Plan of building the Body issues, for Christ is the Head, the Governing Authority. It is from Christ that the work of the Body proceeds and it is to fashion Christ universally that the members of the Body are fitly knit and framed together, each supplying what the Divine Laws need by which they can govern the all. The Body of Christ, in Its many Members, would be the Epitome of all nations, the Means by which all nations of the world would be subjected to the Authority of the Divine Laws.

The emanation of Truth is Love, but this Love must express toward the bodily plane to bring the body into subjection to Truth, by which it can be revealed in its Spiritual Reality. Love is not a sentiment but is the emanated Principles of Being, the Energy of Spirit that issues from within through Truth Realized, and which becomes on the plane of the Body the Principle of Life. It is the love of truth that identifies Eternal Life, the Consciousness of Being as God created It to be, from which all lies have been entirely offset through the knowing and being of Truth. For every idea of Truth really known, from within, makes Itself known through Its Being, though outwardly what is made known is projected, as in these lessons and through words, those receiving the knowing also receiving the being that made the knowing, thus placing themselves in a position to also be made to partake of the Being of Truth through the action of the Laws that made the knowing to be known. This is the Law of the Circle that relates to the within and the without, the center and the circumference of the One Body, related to all who partake of the One Spirit, the Spirit of Truth.

17. This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from the Life of God, because of the ignorance that is in them, because of the hardening of their heart;

The Gentiles in the days of Paul were interpreted to be heathens, because the Jewish current had revealed Christ and was dominant, though the covenant of the Jews passed to the Gentiles, and Paul was made a minister to them; but those who did not walk in faith, putting on the desire to know the Spirit and to receive Christ, walked in the vanity of the mind of the flesh, and to these the text refers. To "testify in the Lord" is to affirm as true that which the Divine Laws have revealed. The Lord is the totality of the Divine Laws, the identity in consciousness of the Rulership of the Laws of God. One knows Truth or the things of the Spirit through the Lord, that is through the revelation of the Laws of God, These Laws not being rules of procedure as They are Activities of Life and Being. Those who followed after Christ were expected not to walk, that is be active, as were those Gentiles who followed the vanity of the mortal mind, but were rather to put on the mind of the Spirit and to seek to conform to Its Inspiration and Ideas.

The "vanity of the mind" pertains to thoughts and ideas thought to be right and true, but which only the self-sense had promoted in lack of knowledge and love of God. This vanity especially relates to the religious, when so many Things of God are guessed at or figured out in the mortal mind, none of which conclusions could relate at all to Truth. When people are darkened in their understanding they do not receive

the Light of the Christ Mind, therefore they must become enlightened in the understanding on the natural plane of living to invite the Light of the Mind of the Spirit. For this reason, all activities of life, religious or otherwise, that attempt to keep people from being enlightened is an effort to hide them from the Understanding of God. Faculties of consciousness must be promoted by which God and Its Laws may function, and where advancement is obstructed on the natural plane, faculties are not unfolded and the Qualities of God are prevented from unfolding. Therefore the things of the world are enmity toward God, and the mind of the flesh is death and destruction.

"Alienated from the Life of God" is one with lack of understanding, and is the promotion of the vanity of mortal mind. The Life is the Energy of Ideas of Truth realized or loved, and this Life is cut off when Truth is not known. Truth is not known until understanding on the natural plane is developed so as to prepare faculties by which the Spirit may function and make known Itself. It is because of the ignorance that is consciousness, through a long sojourn in materiality, that it is alienated from the Life of God, and hardened in its heart. The heart is the Spirit of man, though outwardly joined with the soul. There are as many hard hearts as there are hard heads, for if one thinks one feels, and if one does not think one does not feel, except those primitive feelings that issue from the mind of the sense and which have volition without the guidance of understanding. The hard heads and hard hearts make up those people who seek to control the material world to materiality, and who are without recognition that everything is of the Lord and for Him, that the Plan of God may reveal Itself and the Goodness of God be allowed to bless humanity. The Spiritually progressing are the receptive heads and hearts, but these too become firm in the Truth, so as to be able to stand against the attacking forces of materialism, hence express their Love and Truth in power and not in the meekness of mortals, who are without conviction. Naturally these texts are added to in the Second Coming of Christ, now working out, and much of the new things of God have been introduced into consciousness, to which those serving the Cause of God bear allegiance. This does not in anyway offset the speaking of Truth in Love because It is made to dominate those who speak the untruth, but is an evidence of Its Ruling Power.

The material pole of progression must have its fruit at the end of mortality even as the Spiritual Pole, therefore those with hearts that are hard, and heads not anointed with understanding are present in the race until the overthrow of mortality and the establishment of immortality. These hard heads and hearts cling to traditions, to what has been, to the systems by which mortality has been progressed, having no cognizance of a New Order and the demand for a New System of living that will be compatible with Divine Requirements. However, they are permitted to hold their own and since they do the "dirty work" of the world, those doing the Spiritual Work can be thankful that they are so engaged, thus relieving them from partaking again of material forces; for the Spiritually progressing partake of the material forces in Spiritual ways, thus entering the Power of the Spirit toward the outer plane of their own consciousness, as well as toward the race mind in the service that they render.

19. Who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.

Those who are without feeling fail to receive the Action of Love, as It issues from the Spirit, making no response to the demands of the servants of the Spiritual Cause. Those without feelings that respond to the Spirit give themselves to the world, to work all uncleanness with greediness, for they lose themselves in the material world, partaking of its forces as they are presented. It follows that like begets like, therefore lasciviousness begets lasciviousness. To work is to promote the activities of forces, to be active on the outer plane, when related to unclean-

ness and greediness. This text no doubt pertains to the stirring up of the evil forces, or darkness developed in the race, at the time the Light is moving in the race, and those not able to feel anything of the Light, but being in the darkness, give themselves to the outworking of hellish forces, such as has been noticeable in the race the last fourteen years. Some of these may have thought they loved the Light, but still in bondage to darkness, began to respond to its forces, thus being carried into the hells of the race in hellish ways, counterparting the carrying of Christ in the Way of God. However, this pole of darkness is exactly opposite to the Truth, for only connection with the untruth could open egos to increased darkness at the end of a cycle. This action extends into the race, causing many apparently good people to become involved in crime and darkness the last fourteen years, or since the introduction of the Power of God into the race, through Christ.

20. But ye did not so learn Christ; 21 if so be that ye heard him, and were taught in Him, even as Truth is in Jesus: 22 that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit;

It is to say that those who do not feelingly respond to the Action of God, thru Christ, and who give themselves to the working of lasciviousness, and uncleanness with greediness, did not so learn this from Christ; for even though the Coming of Christ among men, as the Divine Light, causes the darkness to move, the movement of the forces of darkness is in the consciousness that has been progressed in the elements of the world, and not in Christ; therefore, "ye did not so learn Christ," or the Truth, for It admonished that one should put away the old man, and the old manner of life, that waxeth corrupt after the lusts of deceit. If people have a tendency to mix into the evils and become bound to them and by them it is because their hearts and minds are not enlightened, therefore even if they think they are in the Light and partake of the darkness, it is the darkness in them that is unredeemed that enables them to enjoy the darkness and not the Truth. Truth demands a new creature, a new expression, and those who have attained their love and understanding in the Light, at the Coming of Christ, are not cast into darkness because Christ takes on the sins of the world; for in this mingling with the forces of the world, there has been a death to sin, and He that hath died is sanctified from sin, even though made to partake of its forces; that is, is performing a service to God and humanity thru an Action of God,

If one has heard the Truth and has been taught of It, one is aware of the necessity to put away the old man, and the former expressions of living, for one has become undeceived as to its forces. Deception is uncovered in Truth. Sense consciousness is especially deceptive, making the good to appear evil and the evil to appear good, though the deception especially relates to its love. What man loves to do he does, and until the understanding is changed by which the love is changed, the will to do differently is not present; therefore it is the love that leads to deception, even in relation to ideas, for trained in certain ideas believed to be right, the consciousness can deceive itself and hold to the old in spite of new light brought to its attention; but the Plan of growth is to always go forward unto the goal set from the foundation of the world, and to be willing to give up one's beliefs, however treasured, for that which gives a fuller light. It is in this manner that the old man is put away, for if he is not put away he will continue to progress in corruption and might destroy not only the body, but the soul also in the darkness evolved.

23. And that ye be renewed in the spirit of your mind, 24 and put on the new man, that after God hath been created in righteousness and holiness of Truth.

It is through renewing the mind that one puts on the new man, this offsetting the old ideas of mind by which the old man was promoted. The body is transformed by the renewal of the mind, for it is the form of ideas realized. God hath created man to partake of righteousness and holiness of Truth, and man is expected to become the

image-likeness of the Creator. Righteousness is the right relation of all things to the Inner Laws and Principles, and works out as one enters into the Light of the Mind of the Spirit. Holiness is purity of feeling and purpose that attends one putting on a new mind. First the spirit of the mind is changed by changing the spirit of understanding, this resulting in understanding and love of a different nature. The developed understanding and love changes the will of being, and actually changes the essences of the brain by which one functions thought. Continually keeping the mind stayed on Spiritual Ideas will establish a thinking organism(brain) in like qualities and bring to cessation the elements of old thoughts heretofore promoted that did not partake of the Truth. The changing brain enables the body to change in keeping with the ideas unfolding, and this also permits changes to occur in the life and the environment. However, the ideas must be Truth and Spiritual in nature to produce a changed organism of body.

The new man is built after the Pattern of God, or Christ. Christ is the Truth, and the Truth known has Its Own Laws by which It frees consciousness from the untruths heretofore built up. Mind is the fundamental point of transformation and its renewal is the beginning of the outworking of the Plan of God for man. The new man is created in righteousness, though this is also cooperated with by the consciously expressed intelligence of man, in conforming himself or herself in spirit, soul, mind and body to the ideas perceived. Purity of mind is present when one no longer partakes of the ideas that came from the adulterated sense mind, this establishing consciousness in holiness. Holiness promotes wholeness, therefore the matter of physical harmony works out with the renewal of the mind. However, the Goal of God for man is not a harmonious material organism, but a new creature, that will not need to suffer, sin, or die. Self-consciousness, being advanced enough to perceive the Light, laid hold of it for selfish purposes the last century, but this was permitted that the Inner Powers might invade the physical domain, according to their primal intention of controlling the body to the Spirit at the end of mortality, and those who entered into the Love of the Spirit, through discerning Its Power and Presence, became eligible to work out the new man; though this must be attended by the conscious putting away of the old man and his deeds of spirit, soul, mind and body (will).

25. Wherefore, putting away falsehood, speak ye Truth each one with his neighbor; for we are members one of another.

It is to say that those who are putting on the new mind are admonished to speak in the Truth, and to cease to speak in the lie. Falsehood is used to apply to the lie, but so many of the things thought by mortal mind to be true are lies, that one needs to get a different concept of falsehood than that usually entertained by mortals. The neighbor is the one with which one is associated, the members of the race, for we are all members of each other in the current of natural life, all being of the same current of blood. However, Paul especially addresses the early Christians, hence those referred to as members of each other are those who make up the church, these being symbolized by those in bearing allegiance to the early Christian church.

Since those in the allegiance of the Spirit are members one of another, it follows that what they do toward others they do toward themselves. If they speak Truth toward others, others will speak truth toward them. The speaking of truth involves also the mastering of the lie, hence the necessity of urging that truth be spoken in love, for agitating and dissenting forces arise when dealing with the lie. However, if one is willing to receive the Truth one is receptive as a child to what is voiced in the interests of Truth, hearing only one Voice though that Voice speaks only when the Absolute Truth is declared. It is to say that the Truth expressed from another issues from the One Source and is to be received in honor to God and the Glory of the Spiritual man; without any exaltation of self within the hearer or the speaker.

We speak the Truth to our neighbor when we meet the issues of life in conscious realization of the Omnipresence of the Spirit. Life presents the opportunity to advance, for the natural plane is the opportunity, when its forces are understood and mastered, by which the Spiritual is actually gained in the consciousness in a living way. One may read books or these lessons and discern how to approach these tasks or conditions, but the control of their forces, according as they are contacted, alone makes these Truths liveable in the consciousness. It follows then that one ought not to miss opportunities to express Truth to the neighbor since by these opportunities one puts off the old man and puts on the new man, that is to partake of the Righteousness and Holiness of God. All the thought of Righteousness and Holiness would never make the new man. The new man is made in the world where man is placed to work out his salvation, and Jesus prayed that those making the attainment of Truth not be taken out of the world but be kept from the evil one; that is from the forces of the adversary. Living is the opportunity to be on the alert to overcome the limited thots of the mortal mind with the unlimited Qualities of the Spirit, and the control of the thoughts of the mortal mind is also the control of the things promoted by the thots. When confronted with error one instantly knows the Truth, this enabling the Powers of God to subject the powers of the world, and the Battle of the Lord to be fought by which this world finally becomes the Kingdom of God and Christ. While this attainment is in the Absolute Truth, all those who offset error in the processes of living, aid in preparing the way for the overthrow of the material world and nature of man, and the identification of the New Man and New World in which he is to live.

26. Be ye angry, and sin not: let not the sun go down upon your wrath: 27 neither give place to the evil.

Anger is an aspect of hate, and hate is repulsion. "Be ye angry and sin not" is an effort of the Law to give to man the Truth that he can repulse the evils in a spirit of vigor and yet not sin. It is to say, "Repulse the evil, but sin not." But consciousness, such as Paul represented, received these ideas of the unfolding Laws in keeping with its status of advancement, hence the form of words contained in the text. Sin is lack of knowledge and Love of God. If one speaks Truth to his neighbor, he or she does so because Truth is known, therefore lack of knowledge and lack of love has been overcome, so that when one speaks in rebuke of error or the evils one does not do so in ignorance, thus partaking of sin, but one does so in Truth, partaking of love.

"Let not the sun go down on your wrath." The sun is a figure of light and heat. It is the figure that relates to Intelligence and Love. It is to say that one should live in the now and establish all things in Truth, therefore not carry along from day to day the untruth in wrath; or the wrath that might arise because Truth is expressed, but rather let Intelligence and Love rule now. Wrath is one with repulsion to evils when that repulsion is met with resistance and argument. When people are receptive to Truth love rules, but when they are not receptive hate may arise occasioning wrath. One is admonished to handle this wrath at once, today, not letting it be in the consciousness by which it can invite more inharmonies. The present is the time to meet all issues. What is not met in truth now must be met later, and there is an increase of forces through their growth in consciousness, and their not being controlled in conscious Intelligence and Love.

"Neither give place to the devil." Place is quantity not quality; it is equivalent to space. In relation to consciousness, it is to harbor the evil in the thoughts, or the feelings, to tolerate their presence. Devil is a name applied to the totality of evils. Devil is that opposed to Christ, the Truth. The devil is the leadership of the evil forces, even as Christ is the leadership of the forces of Light and Truth. One is not expected to give place or presence to the adverse forces, for the devil is the totality of the adverse forces. If one tolerates the adverse forces, not meeting them in truth, one is giving place to the devil. This one is admonished not

to do, but to speak Truth in love and to take dominion over the material forces that the Life of the Spirit may open in man and bring forth the Spiritual Reality.

If one puts on a new mind and becomes a new creature, one ceases to do what was formerly done, even in so literal a way as to cease to steal if one has before stolen. This is repentance, a turning around from that formerly thought and done that relates to the darkness to that which relates to the Light. One is admonished rather to work with his hands to receive his good, for in this manner one not only develops himself or herself but attains to the capacity to give to others. This giving may be in the outer good or it may be in the expression of ideas or words of encouragement. Work is the means by which forces of consciousness are developed. Those who steal attempt to live off the efforts of others, leaving themselves undeveloped, which is to thwart the Plan of Life--that one must unfold himself or herself, on the natural and so develop faculties by which the spiritual may begin to unfold.

29. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.

This is a very necessary step in the Path of Unfoldment. Words are the formers of ideas and give physical identity to what is thought and felt. One expresses not alone for oneself but for others, therefore the method of expression ought to be such as to promote grace and understanding. If the speech is corrupt it is not edifying, but if it is edifying it is of grace and love. All pass through the Path of guarding words, saying what is meant and meaning what is said; of not causing others to stumble by what is said, but rather expressing in a helpful manner. This is never overwritten, though the Judgment of God, vested in the consciousness of Truth, may deal more drastically with the errors of mortality. But this does not concern anyone except the one functioning the Word, and speaking what it gives to express. However, the opening of a Higher Current from the Word, reflects Itself to those receptive to Its Activities, and they may find themselves in speech that is less pure, but none the less true; for even the wrath of God expresses in service to the race, but those not yet attained to Christ, the Truth, are expected to guard against becoming at-one with the wrath they may respond too, because they are responding universally to the Action of God at the end of mortality (now ending).

Because one is admonished not to be corrupt in speech does not imply that one may not vigorously expose the errors of mortality in service to God and the race. Corrupt speech would be in the falsehood, but repulsion is in the Truth, for if those who know the Truth do not repulse the errors and call them out of their hiding place, who can perform this service for the race, and so make ready the further unfoldment of the Truth of God?

30. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

The Holy Spirit is the united spirit, soul, mind, and body in Truth. This is Absolute Truth. To grieve the Holy Spirit is to not be true to the Truth or to serve Its Cause, but rather to limit Its expressions by adhering to the limited. There is sealed up in consciousness, ordained to be opened in the Laws of God the Plan of redemption, and the unfoldment of the Spiritual opens consciousness to think, do, say, and feel all that is necessary to permit the Laws of God to work out the redemption. therefore, the text is an admonition to let the Will of God work Its Will, to let the Covenant of God be opened, and to not obstruct Its Activity in anyway, for to do so is to grieve the Holy Spirit. The day of redemption comes for those having the Spirit of Christ at the end of mortality, this being the time of four-square consciousness, united spirit, soul, mind, and body.

31. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:

Bitterness, wrath, anger, clamor, railing, are forces that relate to the mortal man. These must all be put away from the mind through Spiritual Understanding, tho before Spiritual Understanding opens consciousness takes dominion over itself, in will, and dominates the thought and feeling. The control of the feeling is the moral development, the control of the mentality the metaphysical development. These two phases of development promote the natural good and bring one to a supremacy over evil, though one must advance into the Light of the Spirit before the evil forces can be put away. Malice is also a factor of material progression and is put away with the rest of the forces of mortality.

When the Spiritual Light has opened the forces of mortality will be revealed for their final dissolution, so that when they are put away, it is through understanding that leads to Truth, by which the mind, soul, will, and spirit of the ego are subjected to the Divine Will. This is to say that one will see bitterness, wrath, anger, clamor, railing, malice, in a different light from a higher point of advancement than from a lower point. On the lower these forces are repulsed without being understood; while on the higher they are understood, the light of understanding alone reducing the forces of darkness to negation or cessation. All the woes of mortal progression, as indicated by these forces, are incidental to lack of understanding and love, and the seat of their mastery is within oneself. Others may be used to induce the action of these forces but it is their quickening within oneself, when not controlled in Truth, that causes the outer experience to arise, hence it is within one's own consciousness that they are scientifically met and controlled to the Light of Mind. This is the Spiritual Light that lighteth every man in whom is the Spirit of Christ.

32. And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

This is the necessary attainment to permit the Wisdom and Love of God to be identified in the consciousness, and embraces first the gaining of Understanding and Will. It is the will to be kind that forces understanding of unkindness. It is the will to be poised that forces dominion over anger and malice. It is the will to understand that offsets clamor and railings, bitterness and wrath. Finally it is the Will to express Love that opens the Wisdom Pole of consciousness by which one may see the purpose of all things and the service they have rendered, the things of darkness as well as those of light. To be kind, one to another, is possible only through understanding, and understanding must rest upon Spiritual comprehension of Life and the service one renders another to assure permanent kindness. To be tenderhearted is to be identified in the spirit of love, this being a natural characteristic when progression permits it; though it must always be protected by an understanding mind else too much suffering is invited that would destroy, if possible, the soul itself.

To forgive is to give for, like giving for the belief and idea of unkindness an understanding belief by which one can account for the unkindness and so give the light for the darkness. Forgiveness is present continually in the unfoldment from mortality to immortality, that is, from the natural to the Spiritual premise of consciousness. It is the capacity to give for all phases of untruth the Qualities of Truth; to give for the darkness the light, to give for the unkind the kind, and every ego must make this attainment before he or she can be opened in the Wisdom and Love of God, the male-female, by which God can enact Its Laws to give man Spiritual Birth and redemption. To forgive each other, "even as God also in Christ forgave you," is finally to give the truth for all that is not the Truth. This is to understand all

things in Truth so that the Light shineth in darkness to bring it to complete cessation. Christ is the Truth and when attained is a State of Being. This is the Being of God, that is, the opportunity for God to be or to express Man as he was created to be; for Christ is identified in man. Man is the united male-female consciousness, attained through steps of progression by which all outer forces are first subjected to understanding and will, and from this point opened in Wisdom and Love; though this necessitates the subjection of man, himself or herself, to the Divine will. When the will of the self is gained, which is one with understanding, the ego is willing to let the Divine Will express Itself, which It does in Wisdom and Love, showing the purpose of all darkness in relation to the light. Then it is that one can be kind and forgiving in a Real Way.

It is not that God through Christ, in Jesus, forgave the sins of the race, but that this was the beginning of the introduction of the Divine Will into man, by which the Real State of Being could work out, in which there is perfect forgiveness, because perfected in Christ. Each must die for his own sins, though one dying to sin and being made alive in Christ becomes a Central Throne of God by which the Universal Plan of God for the race is introduced, this rendering to each according to the works or advancement of the consciousness, and setting up the individual dying to sin, though this is also attended with the quickening of sin that when it is dead it may be completely dead, and the ego free to enter into immortality. It is not until the Universal Movement of Christ in the race, occurring in this time in 1922, that the hidden hells of the race, individually and racially, are quickened that they may be destroyed in Truth, this being a function of Christ, universally, in service to God, humanity, and the planet or universe; but the responsibility of each still remains to attain to the unity of the male-female within the consciousness, by which Christ may be identified and Spiritual Birth work out the Reality of Being. Egos can attain, at the movements of Christ, great progression in the Light, if they give themselves to It, hence are not hindered by the Universal Action of God, but are greatly helped; for they might be thousands of years, in the personal path of progression, accomplishing what they are forced to do through the influences of Christ in Universal Function.

Chapter V:

Be ye therefore imitators of God, as beloved children;

To imitate is to be like that imitated. God is Principles of Being that have their Plan of unfoldment in consciousness, when egos attain to Their Requirement, hence when one sees the Plan of Living and Its Purpose, one can imitate God in unfolding that Plan intelligently, unto the attainment of the Plan of God, which is the Plan that makes for Life Eternal and Reality of Being. If one is a child of God, and beloved of God one loves to seek after the Plan of God through understanding the Plan of Living, thus seeking after the Light that will offset darkness before seeking after the Truth that will make for Eternality of Being. God as Principles expresses as States of Being, hence, there are children of God to be brought forth. These attain to the Nature of God, that is, male-female in character of being. However, one cannot imitate God until one has sufficiently advanced to know Its Laws, but one can discover the Spirit of Perfection in all that one does on the natural plane, and so invite the Action of the Spirit of Perfection, which God is, by which the Light of the Spiritual is opened through perfecting the plane of natural living. The perfecting of the plane of natural living includes all the tasks that are done, like making beds, cooking meals, farming lands, or any other expression of natural living, so as to gain the spirit of perfection in them, is to open oneself to the Spirit of Perfection and to be taught of God. This is the discovery the Writer made when in the business world, and by which She came into the enlightenment of Truth; though this was also attended with a desire to find the Principle of Divine Love through overcoming the sexual sense as it had operated in the womanhood of the race, this desire being more or less present to Her Inner Consciousness from puberty.

However, the two combine to open Wisdom and Love, by which the Plan of God for man may be revealed by Its enacting Itself in the life of consciousness, by which alone Truth is absolutely known. Truth may be relatively known through reading, hearing Its Expression, and through witnessing the Truth within oneself when It is heard, through the Spirit of Truth; but the knowing of Truth in an absolute way is through It becoming alive within the consciousness, because the natural man has died to its plane of progression and the Laws of God have been invited into action.

2. And walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God, for an odor of a sweet smell.

To walk is to be active, whether in mind, soul, will or however. It is also the means by which consciousness conveys itself from one mode of progression to another, "To walk in love, even as Christ also loved you, and gave Himself up for us," is enacted in the life by one giving oneself up for God; for until one has given up oneself so that God can enact Its Laws within the consciousness, one is not called upon to give up oneself for the race, this last act being the universal function that is operative when the individual function of attaining Christ is completed. To love as Christ loves is to love the Truth, since Christ is the Truth and the Love of Christ would be in that Spirit. "I, if I be lifted up shall draw all men unto myself," meaning that if I lift myself up to Christ, and am lifted up, then all forces of intelligence will be lifted up and all people will be made to partake of a higher Spirit of thought and love. This is the love whereby one lays down his life for his friends.

One must offer to God the result of all one's forgiving, this subjecting the darkness to light and the light to Truth. Thus through sacrificing the thought of bitterness, anger, malice, clamor, railings, wrath, and the feeling of these forces to their control in Truth, by controlling them to understanding and will, one becomes a living sacrifice to God, subjecting oneself to God and Its Laws for the next step of Spiritual unfoldment. When one is sacrificed to God one gains Christ, this being followed by God's sacrifice of Christ for the life of the race, this being the universal work that follows the completed individual. That this sacrifice of God by offering Christ is "for an odor of a sweet smell" is a figure in words of the penetration of the consciousness of the race with the united Wisdom and Love, by which the ecstasy of the Divine Laws is witnessed. This is witnessed not only by the feeling of ecstasy, as in the Second Coming of Christ in 1922, but by a sweet smell also. This is the "savor of God" referred to in the Old Testament in relation to sacrifices,

The Writer well recalls this aroma of "odors" that was as a sweet smell that came in 1922, when the Word first moved toward the universal or race and universe. Her apartment became so full of It, and It was all so new to Her, that She hesitated to go to sleep lest It not be something of the Spirit but something of the world that needed looking after, for to become childlike enough to let the Divine Laws work in the consciousness is to rest in Them and not assert one's own intelligence and understanding too much, though this is an initial step and is always attended with the necessary illumination as Being proceeds to be, or to express Itself. This "odor of a sweet smell" penetrated the class room at one time as well as seemed to issue from the Body of the Writer Herself, though also about Her like lotus blossoms. Naturally, it is difficult to describe this odor but the Writer gives expression to what is suggested though knowing this too is a figure of speech and does not exactly convey the real comprehension of the odor. Later this odor was polated by that of Hell, with the smell of brimstone, burning flesh, and such other odors that suggested the destruction of the corruptible flesh of mortality, for now when the dual is controlled to the One, both poles of mortality come under the Divine Laws, pending the revelation of a new Spirit and a New Body.

Sacrifice is present in the subjection of the mortal to the immortal, and in the subjection of the immortal to the eternal, and in the subjection of the eternal, immortal, and mortal, the three aspects of the Word in Christ, to the race, in an Action of God, this being God giving Christ for the life of the race. However, all in Christ is controlled to Truth, even the mortal forces that relate to the human nature of consciousness, so that their projection back to the race contains power to control in the race the forces of mortality already controlled to Truth. This movement of God also contains the rejection, for forces of mortality have been rejected in the attainment of the Light, though the rejection rests in the darkness that is quickened in Divine Laws by which people are made to accept or to reject progression toward the human, -in which is the Judgment of God,-for It too operates through Christ's Sacrifice in the life of the race.

When Christ gathers Its Own and has an earthly nucleus in which It can abide, with which is the heavenly, the Law of Sacrifice in relation to Christ ends. Christ is sacrificed, primarily, for the sake of finding the lost sheep of the House of Israel, or those who are Christ's at His-Her Coming. This is to say that if those who think they are Christ's were really found in Christ, Christ would not be sacrificed, for the forces of mortality pass by projection and are indirect, the direct action being to those who make up the potential church. For this reason, the most advanced come under the chastening of the Divine Laws first, and from them the descending forces or the rejected ones pass to the race, this forming when the wheat is gathered, the gathering of the tares as those forces of darkness that are not acceptable to God for further use in the progression of man. Thus the Sacrifice of Christ is for the race's sake, first for those who are potentially Christ's, and secondly for those who are to pass to a higher plane of human character, and thirdly, to gather the tares for dissolution because no longer needed in an advancing order of humanity. The Sacrifice of Christ is not for Christ's sake, since Christ is God's and man cannot give God anything; but Man in whom Christ is functioned, that is, male-female consciousness, through giving all to humanity receives All from God, and is identified in Eternal Life and Being; this being the passover from the third to the fourth dimensional plane and the establishment of the graduated one as a planetary Lord, and by which is interplanetary progression and communion.

There are only two sacrifices of Christ, the first and the second coming in mortality. From this point immortality is established and Christ has an abiding essence in humanity in which It can remain in tact, and unfold the Kingdom of Heaven in the earth. This essence of being is wrought in the second coming of Christ, with which is all that progressed or unfolded in the First Coming, the two being One in the Laws of God. While Christ is sacrificed to humnaity, what is given toward humanity is given toward God, hence the paradoxical situation of Christ being sacrificed to God, though it is in this Sacrifice that God works Its Will and Purpose among men, both in the Spiritual Domain and in the earthly or racial. Christ is the Love of God gained that is given for the life of the race, this being First Identified as Man and Second as Woman. The giving of the Man and the Woman for the life of the race is that Action of God by which all men and women, as well as all other twos, or poles of duality, are brought into subjection to the Will of God, this being the opportunity for God to set up the Kingdom of Heaven in the earth. This is the condition since 1922 though an invisible work must be accomplished before Its Fruit can be revealed, though the preparation for immortality is a reduction of the forces of mortality on the visible plane.

3. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; 4 not filthiness, nor foolish talking, or jesting, which are not befitting; but rather giving of thanks.

Forces of evil are given impetus by naming them if one is not freed from their forces. This is to say that in progressing from the animality to the humanity of character one must cease to name or call into action the forces of darkness and evil

lest their forces innate in the consciousness arise and overpower one because not established in the Light. This is the moral need, the need that attends the unfoldment of a literal Christianity, and which extends on to the plane of the metaphysical, but if consciousness, identified in the Light of the Truth, never named the darkness, nor its forces, they would never be called into action for dissolution. The text is an admonition to consciousness in its infant steps of advancement and to the early followers of Christianity, and are applicable to these planes of unfoldment.

Fornication, uncleanness, covetousness, filthiness, foolish talking, jesting, which are not befitting advancement, all must be superseded with the Light of Truth, and offset by giving thanks for their opposite qualities, as already being, which they are in Truth. This is to say that fornication is offset by purity, as well as uncleanness and filthiness. Covetousness is offset through realizing that one invites his or her own in Laws of Divine Love, hence does not need to covet another's possessions or progressions. Foolish talking and jesting that are not fitting for advancement are to be put away as so much waste. In fact, the ego must become so centered to the Light of Truth as to leave all the things of the world untouched, this permitting the Light of the Spirit to enlighten the consciousness and to establish Itself, so that coming under Its Laws, It works out the salvation of man, guiding him into that necessary to promote the Spiritual and physical good. If this means being opened to these forces in the Higher Light so that the darkness may be penetrated for its overthrow, well and good, for this is God's Plan by which Light comes to be all in all. But before the divine Plan can open in man one must subject the darkness to the light, on the mortal plane, and this is permitted by refusing to name the forces of evil. This is not the final goodness that God requires, but it is a beginning point of advancement toward Christ.

5. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and God.

To inherit is to partake of, through law and love, of the gifts received. The inheritance of the Kingdom of Christ and God is the inheritance of Truth. One must have become cleansed on the natural plane before one can enter the Spiritual, leading to the inheritance of this Kingdom, and one must have become cleansed on the Spiritual Plane through understanding the evils in Light of Truth, before one can come into the Mind of the spirit by which Truth is revealed. Hence, one knows of a surety that people, not cleansed in consciousness, cannot partake of the inheritance of God and Christ, which is an inheritance of Pure Substance, by which Reality of Being is brought forth. When Christ comes, the forces of hell and death are opened, and the impurities liberated, but this acts as an opportunity to test egos as to whether they are partakers of these forces or of Christ, this being an essential point of Judgment; for if an inworking of error were not permitted first, those who have the love of Truth could not be chosen, for they could not choose themselves out of the darkness into the Light of Truth. However, the personal overcoming is expected to occur before the Universal movement of Christ, this being the purpose of a century, or almost a century, of preparation that preceded the Second Coming of Christ. If egos have not made the personal overcoming and determined their love of the purity, this is also their opportunity to do so, though their flight to a higher state of advancement is in "winter," or in the cold, negative pole of consciousness, and against which they are warned as though it would not be such a desirable state to be in at the coming of Christ. Matt. 24: 20-21

The inheritance of God and Christ is an Omnipresent Reality when It is manifested, and is not to be received in a heaven in the skies, nor in planes of progression higher than the one present as the world; for the world is the school of forces in which egos are permitted to grow up into the Light of Truth, by which the Plan of God can work Its Will and Purpose unto the Revelation of Its Fruit, as Spiritual Man. Spiritual Man is as present as material man when he is revealed, in and through the

Laws of God. The final inheritance of Christ and God is Eternal Life. What is Eternal Life? Primarily, It is to know God and Jesus Christ whom He hath sent, but this knowing is by God and Jesus Christ setting up Their Laws of Being in the organism of consciousness. However, this knowing that is one with being makes Itself known by Words of Truth, these having the Life of God and Christ, by which those receiving Them, receive God and Christ and Man also, being also opened in the Being of the Knowledges of Truth received in mind and heart.

6. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.

"Empty words" are those not charged with the life and Being of Truth. Empty words may convey ideas but they are without power to do anything in the life of man, though they may enlighten the mind in a superficial way. However, even the Words of Truth may be empty to those void of Truth, and who are full of themselves, and who have never emptied themselves by overcoming the forces of darkness and enthroning the Qualities of Light. To deceive is to entice and betray by promoting falsity. Deception is especially present respecting the inheritance of God and Christ, for the letter of the Spirit must be promoted before Its Reality can come into Being, by which the Plan and Principles of God are known. Thus religion is given to empty words that deceive through building up false teachings and doctrines, without there being any witness of their Truth in the life, through the Action of God.

It is well to state here that the Writer has always conveyed what She knows thru It being made known in Her through Spiritual Experience, or through being promoted in Her Life and environment. She knows what She knows through the Spirit of Truth being made active in Consciousness. All the ideas, except those that take prophetic form at the end of mortality, and which pertains to the New Order but which are known because of the forces of the old order culminating themselves in the Life thru an Action of God, are proven Principles in the Consciousness before expressed. For example, the Book, "Science of Love with Key to Immortality," is made up of ideas that made Themselves Living Witnesses in Her Own Life long before the Book was published. The Writer would not have published these Ideas and Principles as authentic, nor would She have published Them at all, if the Divine Laws that made Them Living Truth in Her had not laid hold of Her and used Her in a Universal Service by which These Ideas and Principles were proven to be the Plan of God by which immortality is identified. While the immortality of the Writer was identified in the outworking of These Ideas and Principles, this attainment became the means, in service to God and Christ, by which the Ideas and Principles gained as Life and Being, were disseminated into the race to raise up others into a Like state of immortality. After these Ideas and Principles were proven they were brought out in Book form, but a sequel to this Book could now be written, embracing the universal outworking, though this is touched upon in the Book and was the only finishing touch put to It after the movement of Christ, in 1922--that, and two other points, that were clarified by the fuller Action of God in the universal, necessary to absolutely complete the individual as to the earthly, though completed as to the heavenly at the point where individuality is attained.

Only recently, the Writer in speaking to a student, close to Her in the Great Work, and speaking of the mystical terms of Truth working out now, and being in that outworking, caused through the Words of Truth to be projected to the student-listener, the Divine Fire so as to strike her in the chest region and cause her for a moment to feel the need of sitting down in a chair, upon which she began to fan herself, causing the Writer to ask what had occurred. It has only been since 1922 that the Words of Truth have carried universal power, and now at the end of fourteen years and the beginning of the fifteenth, their earthly Power is asserting Itself toward a revelation of what God has been working out from the invisible plane since 1922; tho

the invisible outworking in the individual of the Writer began in 1912, and reached its outer point of fulfilment in 1922, at which point the Inner of the Universal began, leading to the outer of the universal now at work (since September 16, 1936, especially; though a short period of time precedes the outer action as the Inner of that outer, which is the time of preparation).

This is written to illustrate the difference between empty words, based upon beliefs, opinions, thoughts, mortal conclusions, that characterize the religious, the metaphysical, the psychological, the philosophical, in contradistinction to the substance-power of Words of Truth. This is also true in connection with the Written word as well as the oral. People cannot get anymore out of ideas, read in a book, than was present in the consciousness of the writer; and where that consciousness was unclean one can pick up uncleanness, as well as Truth; though Truth has the Power to cause the uncleanness to arise in those who receive It, therefore the uncleanness comes from the personal consciousness and not from one who has given forth the Words of Truth; but a quickening of the darkness and uncleanness in the gaining of Truth has occurred, so that the Words of Truth received may perform a like service in another, though it is one's own hells and evils that are quickened because the hells and evils of one attained to Truth are overcome and brought to negation before the Truth put out is fully known. Man is the Book in which the Laws of God are working out their Plan and it is the hope of the Writer that the sequel of the Book, "Science of Love With Key to Immortality" will be written by God and Christ and Man revealed as the Living Book, from which nothing can be taken away or to which nothing can be added.

If one is filled with empty words which are beliefs, opinions, ideas, thoughts, feelings, that do not partake of Reality and Truth, their forces move with the movement of Truth or Christ, this revealing the sons of disobedience, or the elements of hell and darkness of the consciousness. While this is not a calamity when handled in intelligence and love, it is the time of the test and trial by which egos determine whether they have the Love of God or of error. Through the quickening of the forces of darkness those who have perceived the Light of Truth may put false and lying interpretations upon the Principles and Ideas of Truth that are unfolding in the Universal Laws, and thus make themselves a child of hell in a twofold manner. However, this is inexcusable in students who have access to one known to be in the Truth, for they can always take up their ideas and be straightened out, or they can give themselves to the study of literature that is put out at these times to point the Way of Truth, and so offset the errors that naturally arise if the consciousness is not cleansed in Truth, and for which purpose Truth comes, that is to cleanse the consciousness and to assert Its Power and Presence.

Many are deceived as to the Truth in these latter days because when the Divine Laws moved to make Truth known the darkness moved also, and many of the forces of darkness as quickening qualities were translated into ideas of Light, which may be light to the mortal mind but are not Truth, this giving rise to the light that is darkness with the quickening of the Light of Truth that is Christ. Thus, we have a great group seeking the Truth in these latter days and calling everything Truth that suits their fancy, or that may be new to the mind, or interesting. The demand that Truth makes is the overcoming and death of the mortal mind and love and those who think this is not essential, or thinking it do nothing about it, are not in the Truth. The whole purpose of the Creator is to gather a group of egos who are not in bondage to the love of the flesh (called in Scripture women) and who are freed from all that maketh a lie; that is freed from the deception.

The "wrath of God" is the chastening Power of Divine Love. Divine Love cannot directly project Itself into the race because the race is opposed to God, being in an adverse spirit, soul, mind, and will; therefore the Divine Love, the direct pro-

jection of Truth, with which is also Wisdom, must reverse Itself in entering into the race, becoming wrath. This Wrath of God is functioned by the Lamb, or Christ, and is the Repulsion of Truth to all unlike Itself. This Repulsion is accompanied with the Power of God to damn out all that is unlike Itself, thus ridding God and Christ of all that does not belong to Their Pure Nature, as well as gathering out of man, through bringing to cessation, all that is unlike the Nature God intended man to attain. The wrath of God is operative only from a consciousness gained in Divine Love, strange as it may sound; yet, who but one in Truth which is united Wisdom and Love, can judge the untruth and bring to cessation the powers of the world that obstruct the Activity of God among men? Hence, Christ has the keys to Hell and Death, as well as being the Door through which all of God and Heaven must pass to become earthly. The same Action of God that opens Christ to the race, opens the race to Christ, the former being the opening of Hell and Death, the latter being the opening of the Kingdom of God and Heaven. Eom, the New Name of God, Christ, and Man, means in Its Operative Power, "Open to All," but this All includes both Heaven and Hell, Light and Darkness, Christ and Satan, by which the two are subjected to the One, and the Fruit of the One is revealed as Immortality and Eternal Life.

7. Be ye not therefore partakers with them; 8 for ye were once darkness, but are now light in the Lord: walk as children of light 9 (for the fruit of the light is in all goodness and righteousness and truth); 10 proving what is well-pleasing unto the Lord;

It is to say that the children of God are admonished not to be partakers in the deception of the sons of disobedience, for they are no more darkness but are now light in the Lord. The Lord is the Ruling Power of Divine Laws, and has Its seat of Action where the Divine Laws are Active, in consciousness aligned to Truth. Note that the text makes darkness as though it were the consciousness itself, if one is in it, in the declaration, "For ye were once darkness, but are now light in the Lord." If one is darkness when in the darkness, one is the Light when in the Light. This is to say that the Light of Truth is not alone known but Its Being is present to make Itself known. It is also to say that if one partakes of the dark forces there is that in man that is one with them and which is darkness. This realization ought to encourage students to overcome the darkness by which they become, not only enlightened, but themselves are the Light that is gained. If one is in the Light one is expected to walk in the Light, that is be active in Its Principles. Walking is action but this pertains to the Action of the Spirit, the soul, the mind, the will. The "feet" of mind are the ideas of Light that carry one from one plane of advancement to another; while the feet of the soul are revealed in poetry, hence are the activities of melodies and feelings that arise from the domain of soul.

If one walks in the light one is true to the light in meeting the issues of living. Deceptions and tests and trials may come to carry one into darkness and to prove the development of the ego, but one is expected to hold to the light without being enticed by the darkness. The time to handle darkness is when it first appears, but if development is not such as to permit this, it will need to be handled later with excessive forces of darkness that one has permitted to increase and multiply in the consciousness, through failure to meet the first aspect of darkness with the Light of mind. The fruit of light is in all goodness, righteousness, and Truth, and can well be recognized by one in the Love of the Light. Goodness that is of the Light of Truth includes the natural goodness, for one putting on the greater does not forfeit anything of the lesser. This is to say that the goodness developed on lesser planes is not offset because one gains a greater consciousness of goodness. One must be honest to be true, and true to gain the Truth. The goodness of the Spirit includes the natural goodness that expresses as fair-play, consideration, honesty, loyalty, respect, etc.

Righteousness is inclusive of the right but it also makes for that which is spiritually right. That is Spiritually right that relates to Principles and Ideas

of Truth, hence, Righteousness includes the right relation of all things in service To God and Man. Righteousness is not only the right comprehension in ideas but It is the right use, the right activity or expression. Truth is that which judges all but is Itself not judged by anything less than itself, for that which is less cannot know the Truth. Truth is capacity to measure all things to Principles and actions. Truth is the Divine Plan for Man, and when gained in consciousness enables one gained in Truth to see wherein the race and its progression fails to measure to the Plan of God. In this measurement of Truth is the Judgment of God, as well as the Repulsion (wrath) of God; for the wrath is the rejection of all, by God, that has rejected God and Its Unfolding Plan. Yet, each measures to himself or herself according to the developed knowledge and love, though this is the relative aspect of Judgment, with the absolute operative from the Throne of Truth Itself.

"Proving what is well-pleasing unto the Lord." This is to say that one must prove in living what is acceptable to God, though in Reality this is proven through Christ, the Truth, but unless one walks in the light and brings forth the fruit of the light one cannot prove what is well-pleasing unto the Lord. That is well-pleasing unto the Lord or the Divine Laws in Action that serves the unfoldment of the Divine Plan, and one so serving has the witness of being pleasing unto the Lord or the Laws in various ways, most of which are witnessed on the plane of the Spiritual, though after the Universal movement of Christ, the works of the Laws and Principles can be witnessed this also adding to one's conviction as to what is well-pleasing unto the Lord. To prove is to enact in the life, like an inventor proves his ideas by making the invention and using it in service to others. On the plane of the Spiritual, the proof is in the Action of the Divine Laws in others who are receptive to the Truth, thus proving the Truth from Its starting point by proving Its operation in those receiving It.

II. And have no fellowship with the unfruitful works of darkness, but rather even reprove them; I2 for the things which are done by them in secret it is a shame even to speak of.

It is to say that it is shameful that the fruit of darkness is present and that one must even give it consideration; yet, because it is present it must be reprov'd that the Truth may be all in all. This action of the Law is much better understood at the end of mortality than at any time before, hence, it is given to one opened in the Truth to meet the issues of untruth. Even the metaphysical current hinged on at the point where it was thought to be unnecessary to even name the names of the forces of darkness, but this is not to say this is the final requirement, though it is a good position for babes, learning the rules of the Light and to live thereby. One is commanded to have no fellowship with the works of darkness that do not bring forth fruit to Truth, but rather to reprove these works as unnecessary as far as the Divine Laws are concerned; but as far as the race is concerned, they must be dealt with that the race may go free from the forces of darkness, and in this is the function of Truth, or Christ, that must deal with the errors to their complete overthrow.

It is a shame from the standpoint of Truth to waste words or time with the forces of darkness, hence they are reprov'd for being by the Divine Laws that would express the Fruits of Light; but for the sake of the race that is held in bondage to the errors they must be uncovered and subjected to the Light that the race may go free; though this is also an individual process by which conscious freedom is gained, though the Plan for the race's freedom is set in the universal Action of Truth, that at the end of mortality(now ending) will set up a Plan of Righteous Government that will rest upon the Principles and Laws of Truth, and to which citizens will have to learn to conform, this being their indirect conformity to the principles and Laws of God. The Presence of Truth reprov's the untruth, but the untruth must be consciously dealt with to be consciously overcome in Truth and the Truth con-

sciously gained in life and being. It is not alone in the thought but in the life that Truth must become supreme. This supremacy is gained through mastering untruth, first in the spirit of mind, and then in the will of the body, this uniting heaven and earth, or spirit and body, by which the Reality of Being can be brought forth, through the Laws of God that are invited into action through this overcoming.

It is to say that the manifest is that which is consciously revealed in the life. The darkness is unmanifest, the hidden, though when it is brought forth it is in the light and uncovered, therefore everything that is made manifest is light, even the manifestation of darkness being in the light by which it is known. The light is the known, the darkness is the unknown. For this reason, when all things are reprov- ed in light Truth can be brought forth to the consciousness, and darkness can then be completely overthrown in Truth, so that the Eye or perceiving powers are in the Truth and the whole body is full of light, there being no darkness at all, when it is known in light. For this reason it is written that man becomes as God knowing good and evil, that is, the light and the darkness, for when the two are known, they are known in Truth and there is only One. This One is the character of God, the identification of Christ by which the new two or Twain is identified, pending the outworking of immortality; for immortality does not rest upon two, the duality, but upon the two as one, the Twain, and by this Twain harmony is manifested and all is Light and Truth unfolding.

I4. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

All are asleep in the darkness of mortal development. But when one is able to awaken, one is in the light of understanding. Man is dead in lack of knowledge of God and Its Plan of Life unfolding in man, hence is asleep in the darkness. Hence it is commanded that he awaken from his sleep and arise from the dead, that Christ the Truth may shine upon the consciousness and man come into the fullness of Divine Light, through knowing both good and evil. The mind of the flesh is death, there- fore if one arises from the dead one puts off the mind of the flesh, with its false conclusions, and puts on the Mind of the Spirit, which is the Light of Life. This is to come out of darkness and to let the Christ-Light, or Truth shine in the con- sciousness. This is a good affirmation to hold for oneself, and one the Writer used a great deal in Her early steps of unfoldment: "Awake, thou the sleepest and Christ shall give thee Light." When one realizes that darkness is death and that by putt- ing off the mind of the flesh and putting on the Light of Truth one puts off death, this is a great incentive for Spiritual growth and seeking of Truth.

It is at the end of mortality that the first-fruits of God and Christ are brot forth as egos identified in immortality or light. These are so identified by com- ing into the understanding of darkness, but this is not without their seeking after the Light of Truth. Almost a century of progression has been devoted to the unfold- ment of the Light by which Truth could be, as well as in uncovering the darkness of mortal mind and sense and reprov- ing it. It is at the end of mortality that egos have ^{their} opportunity to awaken from the sleep of death and to arise in the Light of Truth. This is a very important time and should cause them to give attention to the unfoldment of Truth, in spite of all the darkness that may attempt to draw them away from the Light and to entice them into false experiences. The time of the test as to who has the love of the Light is also the time of trial, and many temptations enter that have for their purpose the testing of the student's gained love and in telligence, and his or her loyalty to Truth, as well as to the qualities of human character which must not be overthrown, if one has proven the supremacy of humanity over the animality of the senses.

I5. Look therefore carefully how ye walk, not as unwise, but as wise; I6 redeem- int the time, because the days are evil.

There is never a time when one needs to look more carefully how one walks (acts in spirit, soul, mind and will) than at the end of a cycle, for that is the time of the Test, the Trial, the Temptation, the Judgment, the proving of who have the love of Truth, which is proven by opportunities to believe and think the untruth. This is because the Mystical Operation of Christ involves all, but involves the forces of mortality in subjection to Truth; but at the introduction of the Christ Qualities into the race, the untruths move also, this being the uncovering in those who think they love Christ of the hells and darkness for their own Judgment before the Divine Laws that are universally judging the whole plane of consciousness, Spiritually and racially. However, those who are in the light and who love it, are admonished to be careful that they walk in the light as one having wisdom and not as one who is unwise; for by controlling all forces of darkness to the Light, they redeem the time of the operation of the evil, or aid in subjecting mortality. The processes of development, relating to mortality, are evil, and one is expected to not only overcome evil with good, but to bring oneself into the light, through supremacy of goodness. This light is then converted into understanding of the things of the Spirit, by which the Mind of the Spirit can identify, this permitting Truth to unfold and to reveal the immortal nature of man, from which premise Christ works to make for Eternal Life and Being. The knowing of Truth unfolds with immortality, but when immortality or the Spiritual nature is established, Truth operates in Its Own Laws to set man free from all that maketh a lie and to establish him-her in Eternal Life and Being.

17. Wherefore be ye not foolish, but understand what the Will of the Lord is.

When the time has come for wisdom to be known, then foolishness asserts itself, therefore one is admonished to not be foolish but to understand what the Will of the Lord is. The Will of the Lord is that man be Spiritual and partake of the Nature of Christ and God. However, one can partake of This Nature only by gaining the human nature, with which the Divine conjoins as Christ Jesus; and the human is gained by putting off or bringing into subjection to light all the forces of darkness, such as deception, deceit, trickery, disloyalty, disobedience, ignorance, perfidy, condemnation, etc. This is to say that one must be human in character and proven in it before one can be proven fit to partake of the Wisdom of God; for when the Wisdom of God is received, one will not be foolish, though God uses the foolish things to bring to naught that which is wise, but the Wisdom is expert in such action and is not foolishness.

One can understand what the Will of the Lord or Divine Laws is only through gaining one's own will and understanding its allegiance to the good, to the light. Will must be controlled from a moral standpoint and the ten commandments kept in the letter before their spirit can open. There is no opportunity for foolishness in putting on the Qualities of the Spirit, for one has already put away fornication, uncleanness, wrath, anger, covetousness, and all other personal forces of darkness and is seriously seeking the Light. Even jesting and foolish talk are put away as one enters this seriousness of making all things count in the establishment of the Light and Truth. One can know the Will of the Lord only by doing It, but one cannot do the Will of the Lord until one is in control of his or her own will and can do that will; for in the mortal nature the will controls man, though the gaining of the self is in the gaining of all forces of spirit, soul, mind, and body, so as to be identified in the will of man. At this point one can willingly let the Divine Will control, and It will begin to test the nature as to its fitness, subjecting it to trials and test by which its love and intelligence are determined, whether for the self or for God's expression and glorification.

Will is action, being. The Will of the Lord is the Action, the Being of the Laws of God. These Laws are operative within the consciousness as actions of God that give knowing of God. These Laws cannot be stated like the laws of a nation

are stated, for they must be felt to be known, though they do give Themselves over in admonitions, as in these texts, and many other texts of the Bible that imply how man should live and think and be if he would receive the Love and Grace of God. The Will of the Lord makes man of service to God and humanity as well as acts to reveal the Spiritual State of Being. It is not operative in anyone until one has died to the self-consciousness and has brought the self-will under the control of understanding. It is for this reason that so many do not know what the Will of the Lord is though implying they are willing to know, though they can by seeking the goodness and Light of Life be progressed to the capacity to know the Will of the Lord, for the Plan of Life's unfoldment leads to knowledge of the Divine Plan and the Action of the Will of God or Divine Laws.

18. And be not drunken with wine, wherein is riot, but be filled with the Spirit;

Wine is false spirits, while the Spirit is that of Truth. Riot is in the spirits of wine, but peace and poise, life and being, in the Spirit. To be drunken with wine is to become unconscious, while to partake of the Spirit is to become conscious of one's being, not only as one is in Truth, but as one is in fact in living; for the knowing of the Truth is also the uncovering of the untruth. For this reason, one ought to always be able to uncover one's own errors and faults, if enlightened of the Spirit, therefore would not need to be rebuked by others so that Truth can be. If one does not uncover one's own errors one cannot be covered in the Truth, for one must become naked of self before one can be clothed in the Wisdom of the Word. All untruth seen in others should be sought after first within oneself, and mastered to Light and Truth, before one is in any position to rebuke the errors of others; and this opportunity comes about in the necessity in the Law of having to give toward others what has been given to oneself in the mastering of the forces of darkness and the gaining of Truth.

19. Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;

Those who enter into the worship of the Spirit employ songs and hymns of praise, this being one way by which the impressions of the Spirit in the soul can be expressed. However, as Mind identified and feeling was subjected to understanding, the tendency to sing is overcome with the tendency to speak, by which finally the Word Itself speaks in Man and sets up Its Melody of Divine Love, which is the ecstasy of the Spirit in the soul of one redeemed from the feeling and thought of the mortal nature. This is not to say that song and hymns of a spiritual nature have no place in the unfolding spiritual, but that the conservation of the soul forces in support of the mind is essential in the last days, now working out. We have our Spiritual songs today, and the opening of the soul in melody and poetry is a step of advancement through which many pass; but this too must be watched that it does not become a loophole of dissipation of forces, through exalting the self in song instead of humbling it in mind for the Spirit's sake.

One can enter into the inner melody of the heart unto the Lord, which is also conveyed in the understanding and love expressed toward others, when words of Truth are expressed. This is the real expression of song that is constructive, though in public service of a spiritual nature, songs by the audience have the tendency of blending them in one spirit of receptivity to what is to be received in the mind, and so form a part of a church service. "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." To give thanks always is to be always in the recognition of the supremacy of the Spirit over the things of the world, by seeing the Truth and the relation all things bear to the Truth or fail to relate; this is a continual thanksgiving by which the melody of Divine Love is set to express in the soul of man, to the Glory of God by which Truth is permitted to be

revealed. Name means character, and the name of our Lord Jesus Christ is the character or Qualities of Being, that are working out through God's Law of expression in Man. God as Father is the Laws of Being, though the Action of These Laws is the Lord. The Lord acts in the consciousness that is united male and female, or Divine and human, the Divine Being Christ and the human Being Jesus, hence, the Lord Jesus Christ is consciousness in which is the action of the Laws of God or the Father. If one gives thanks for all things as of the Lord Jesus Christ one comes to be opened to know what issued from the Throne of God, which is also to know the relation that darkness bears to the Light, and the service it renders in the establishment of Spiritual man. Spiritual man is the revelation of the Qualities of Being in conscious form of expression, the result of the action of God in a consciousness conformed in Will and Love and Understanding to the demands of God.

21 Subjecting yourselves one to another in the fear of Christ.

Fear is used to indicate awe and awe is present because of love without understanding. It is to say that those walking in the Light may learn of each other, hence are admonished to subject themselves to each other in the Love of Christ, that Truth unfolding to one may be projected to another in ideas and words and acts. Subjecting yourselves one to another is opposite to separation, division, faction, resistance, antagonism, that arise when each tries to outdo the other, or to appear to be smarter than the other in the unfolding of Spiritual Ideas; which has no place in Truth nor in the consciousness of those unfolding Its Qualities.

22. Wives, be in subjection unto your own husbands, as unto the Lord.

To properly understand this text one must see that the Father, or Laws of Being works out in the mortal race, subjecting the womanhood to the making of mortality, hence, wives are admonished by those who serve the unfolding laws of the Father, if not in Truth, in the ministry that promotes the religious, to be in subjection to their own husbands. It remains however for Truth to uncover the own husband of the wife, and to cement their unity in Love, as unto the Lord. But before Truth is opened in Its Rulership of consciousness, it is believed by the religiously progressing that every man and woman married, as men and women, are with the real husband and wife. This is a fallacy(a lie). No man is married to his own wife until he is married to the feminine within himself, which is also to know his real masculine; and no woman is married to her own husband until she is joined to the masculine within herself and has gained her femininity in the Lord of Truth. This is to say that men and women must attain to Truth to be married in the Lord, and this is not possible in the mortal world because the Lord's rulership set up from the immortal nature, attained in Truth.

Because the masculinity of the race must work out in authority to the Laws of God, the Father, domination of the femininity of women is given to the males, this causing women to be under the dominion of men throughout mortality; though as the Principles looking toward immortality begin to work out, this yoke of bondage is thrown off by women, and they begin to develop their own masculinity, by developing financial independence, this forcing men to develop a feminine quality within themselves, pending the righteous relation of men and women to be set up under Scientific Government, at the establishment of immortality. Men have been given not only the dominancy in money, which is the masculine aspect of forces, but of the sexual as well, which is the feminine, though with the progression of the masculinity in women, pending the revelation of Woman in Christ Function, women have sought to control their sexual expression also; though this has led to the divorce issue, but it rests upon the changing aspects of both sex and money.

When men and women are in the Lord, identified as the Man-Woman Principle or

male-female of God, the righteous marriage will exist, by which the immortal qualities will be formed and manifested as the Spiritual State of Being, in potentiality of expression; for the Spiritual is a conscious attainment by which one makes union with the Divine Laws, the Lord or rulership of God within. Wives or the feminine qualities of being will be in subjection to the husbands, or intelligences of consciousness, as unto the Lord, when the rulership of God is set up. In mortality, the intelligence has been subjected to the emotions, though in those attaining control of thought, as well as feeling, a reversal has been set up, this enthroning Wisdom, the masculine pole, with which is Love, the feminine. When each ego is in subjection to the Intelligence, and the feelings are also subjected, "wives will be in subjection to their husbands, as unto the Lord," and harmony will prevail.

The outer marriage relation in the Order of Immortality will partake of this Spirit of reversal, with each ego being forced to gain conscious intelligence with which is consciously controlled feelings. This will promote equality of men and women in the marriage relation, "for the man is not without the woman, nor the woman without the man, in the Lord," that is in the authority of the Divine laws. The outer relationships of men and women take on the character of the inner consciousness gained, and objectify as the marriage system under government. Marriage is union of the male and the female qualities of consciousness, progressed within the males and females, and when these are of the nature of Man and of Woman, marriage will be promotive of harmonies; though in an opposite position in mortality, it has been the author of all inharmony and iniquities. "The strength of sin is the law," and the law has its racial progression by means of marriage. Divorce that set up at the end of mortality is an effort in this law to bring to cessation what it has set up, this being the reaction that always occurs when any aspect of progression has run its course, separation in the marriage law objectifying as divorce and outer aspect of separation. Back of this objectification as marriage and divorce is the Lord, or Divine Laws, that seek the unity of the male and the female qualities, that God may have a habitation in the consciousness and dwell with man (universal man; race, or those who attain to the union).

23. For the husband is the head of the wife, as Christ also is the head of the church, being himself the Saviour of the body.

The "own" husband is the complementing masculine forces of the wife; or outwardly, it is the male in whom is the correspondent of the female, the two as one, in the Laws of God, constituting the Twain, which is the union called marriage in the Lord (rulership of God). The husband signifies Wisdom, when identified, and the wife signifies Love, though the two as one means that the male is united in wisdom and love, and the female is united in love and wisdom, the two as one, as Twain, being the four-square consciousness that makes for eternal life and being, and which transcends the immortality, in which is only the possibility of each male and each female becoming united with the consciousness, as male-female, or wisdom-love. The husband as the Wisdom is the head of the wife, the head being the governing intelligence, but when Love issues from Intelligence, and Intelligence issues from Love (Intelligence being another name for Wisdom when of a Divine Nature) they are one and inseparable; but the Law of the Word declares that the Wisdom is the head or governing intelligence of the Love, hence the husband is the head of the wife. The letter of this Law is objectified in mortality; bringing women under the subjecting intelligence (in its phases of progression) of males, even to making them the head of the house which typifies the church, of which Christ is the head; as well as giving dominancy over the body to the male in the matters of sex and love.

"As Christ also is the head of the church, being himself the Saviour of the body." It might appear confusing to determine who is the Saviour of the body,

Christ or the husband? During mortality, it is the husband who is the saviour of the body, for without its constant impregnation with the developing forces of knowledge and feeling (such as they are) the body, which represents the soil to the seeds, would not be progressed. The progression of the body is one with the progression of intelligence and feeling, the seed-elements projected by males into the bodies of females being a fertilizing factor, even when procreation is not established. There is a love potency that is conjugal in nature as well as a pro-creating function by which bodies of progressing intelligence and feelings are formed and brought forth. The progression of the body, as from the wombs of women, is corresponded on the plane of the world with racial progression, relating to labor, invention, science, religion, government; though money, the very function of government, awaits its spirit of change until the sexual spirit of the mortality is subjected to the immortality, and a scientific government is set up for all people. This change of sex forces, from the mortal to the immortal, is accomplished in the Law of the Lord, in the Overcomer, or Christ Consciousness of the Second Coming or Action of God at the end of mortality.

The church is the spirit in its relation to the consciousness, the state being the body. Until the spirit is properly related to the Laws of God, the body is not properly related. It is Christ that is the head of the church, the governing Truth (united Wisdom and Love in parental function) by which body is identified in reality of Being. It is Christ that promotes the New Spirit and the New Body, or the new heavens and the new earth, by which a righteous individual state of being is identified, as well as a righteous racial state, called government. Since spirit is masculine, and body is feminine, it can be discerned that the establishment of righteous marriage and righteous government is through one action of Divine Laws. It is Christ that is the Universal Saviour of the body, but it is the spirit, as the husband, that is the saviour of the individual body; thus in the Law of progression, the Love consciousness, typed by Woman, will always be in cooperative function with Wisdom, typed by Man; though subjection only exists where there is inequality and lack of union and balance.

A saviour is a saving power. It is that which brings the body to the original position it occupied in God-Mind. This is primarily a reduction of the forces of intelligence and feeling to make up the primal "dust" of Creation, in which God breathes to fashion man. Dust is the essences of Truth realized, that is one with the untruth reduced to cessation, therefore is positive and negative in its principle. The energy of Divine Intelligence is Divine Love, and both act as father-mother in forming man from the dust of the ground, that is, the substance-essence of Truth gained through the heavenly influx of illumination that attends the dying down of the material elements of thought and feeling. To save the body is to pass it from the mortal to the immortal premise, while in a living state, this being the only means by which it is passed over. When the immortal is identified, the Spirit of God as Christ, begins to work out Reality of Being, forming Itself as consciousness, from which Throne the rulership of God is set up toward all men and women, through the Universal projection of the individually realized Qualities of Being (Wisdom and Love).

24. But as the church is subject to Christ, so let the wives also be to their husbands in everything.

The Principles of the Creator reflect Themselves in the letter of mortal progression, establishing a system of living in which wives are not only in subjection to their husbands, but are aggressively dominated in all ways in the lower steps of mortal unfoldment. The declaration in the marriage ritual of the wife's obedience to her husband is premised to this text and its literal interpretation. In the

early stages of mortality, when the material world is working out, it is important that women be subjected to men or wives to husbands, for women constitute centers in which the evolving forces of the world, as intelligence and feeling, are generated and gestated; these arising as the idealistic nature of women as well as the higher material advancement of males, though it can be seen that as this current of progression reaches its limit, the position of women becomes intolerable, especially as the Woman Principle unfolds to usher in Immortality, and requires the supporting intelligence and love of women to carry it forward. It is the opening of the Woman Principle, who as the free-woman, the New Jerusalem, in the interior plane of consciousness that opens to women the opportunity to throw off the yoke of bondage, built up in mortality in the literal interpretation of this text.

The effort of women to throw off the domination of men reflects itself in their growing financial independence, which also strengthens their sexual independence, this setting up a demand for a higher union of men and women in marriage, at the same time setting up a disgust when this union is not found, which results in divorce. Finally when Jehovah creates that new thing in the earth, at the second coming of Christ, encompassing the powers of men with the Power of Woman, as Christ Consciousness, the powers of the world are brought into subjection to the Power of God, and the New Order in the Ages is forced to unfold. This New Order embraces a new spirit of love, marriage, church, state, home, birth, industry, finances, and all other things that relate to the human, and which center to the males and females through whom progression is always carried forward.

When the church or spirit is subjected to Christ, as it should be, the subjection of wives to their husbands will be a joyful cooperation in the promotion of the Kingdom of Heaven in the earth, but this involves the rebirth of the race, and the transposing of the nature from the mortal to the immortal character. The church as the spirit embraces the intelligences of consciousness, which, when conformed to Truth(Christ) will demand the love and devotion on the outer plane that they render on the inner plane of consciousness. It has been the subordination of women, their intelligences, love, and other idealistic qualities to materially minded men that has become intolerable to mind and marriage, and which has precipitated a revolution of forces on the outer plane that seeks to establish the literal equality of men and women on the plane of state. Men, seeing this but not understanding it, think that the world would be better off if the male became the head of the house, and women, married or single, were not permitted to work, even going so far as to want to relegate women to their original function, that of child-bearing without the benefit of birth-control, in their effort to hold the material world against the unfolding Power of God, centered to the Woman Christ Principle. It is only when all these things are viewed from the Interior, in Absolute Truth, that one can see the necessity of Vengeance and Judgment issuing from the Lord, or Divine Laws, with violence, against the mortal evolution and against males in whose hands it has been delegated in the unfoldment of material powers and intelligences.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;

When husbands love their wives as Christ loved the church, and subordinate the material self to the attainment of the Real Manhood, as God created it to be, wives will gladly be in subjection to their husbands. Since the church is typed by Woman, in the Second Coming, with which is also the State, the two being one as united Spirit and Body, or Male-Female, it is through the Feminine Principle of Creation that the standards of love and marriage are set that are to characterize immortality. Christ the Truth is the gained Spirit of God, the Church with which is the State, the two as one being Christ Consciousness in the Second Coming, for all of the first Coming is joined with the Second, completing the works of God among men, by which a righteous union of all men and women is set up; though the all includes those capable of passing to the immortal order.

A man can love his wife as Christ loved the church only when he gives up the mortal self and seeks to put on Truth. However, until he gains his own feminine within himself he has not attracted his own wife, nor is the wife with her own husband, this being a transitional process that occurs in the establishment of immortality, and operative in the Divine Law of uniting Woman with the Man in the Lord, which the identification of the Second Coming of Christ, as Woman, portrays. This operation of Divine Laws, attending the Second Coming of Christ, set the standard of Marriage, Love, Government, Religion, as well as affects all the factors relating to humanity's unfoldment.

26. That he might sanctify it, having cleansed it by the washing of water with the word, 27 that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

It is Christ that works out the Spirit, the church, that it may be presented to Himself, pure and without blemish, that the righteous expression of the body may be worked out. To sanctify is not only to purify, but it is to establish for a particular purpose; therefore, it is to say that the spirit of man is established as the church that it may be presented to Christ, through whom the Laws of God operate to form spiritual man. The establishment of the spirit without spot or blemish, or any other thing, and that it should be holy, is the purification of the spirit by unfolding the Intelligence of the Word or God. This is to gain the Truth, by which the Laws of God, through Truth known, work out the redemption of the body; therefore Christ becomes the Saviour of the body. Water signifies scientific knowledges, when spiritually discerned, and to be washed in this water is to supersede the activities of the mortal mind with the knowledges of Mind by which Truth is finally known and enthroned in the life.

It is the giving of Christ for the life of the race that operates in its outworking to purify the spirit of man and women that that spirit may be given to Christ, in all purity, unto the working out of the Plan of God, which is to reveal the Kingdom of heaven in the earth, or to manifest the fruit of the spirit in the body. The word referred to is the scientific knowledge that relates to the Spirit, and which makes for sanctification, that is, service especially to the Divine Laws, even as Christ served the church (spirit). The glorious church to be presented to Christ is the Consciousness of Truth, this arising as the first Woman to be conformed to the Divine Laws in the Love of God and Christ, though this is in the Qualities of Being gained and not in any personal sense; for the personal must die to attain to the spiritual and the spiritual must die in the mystic death to attain to Christ. After Christ has presented the Church to Himself, It is presented to the race as the Gift of Divine Love, with which is Wisdom, by which immortality is identified and the New Order in the Ages is established. This is the Order in which God will dwell with people and people dwell with Him, because men and women will be married in the Law of the Lord, by which the Divine Qualities can be projected to them, and from them to the manifest plane or world.

28. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself.

The husbands and wives referred to pertain to the church, for this is definitely set forth in verse 32. While the husband is the Principle of Intelligence that is finally identified as the Wisdom of God, and the wife is the Principle of Love, finally identified as the Love of God, these Principles are objectified as Man and Woman, respectively, hence indicate the character of egos attained as united Wisdom and Love. The Man is not without the Woman in the Lord, neither is the Woman without the Man. This is to say that if an inner union exists an outer union also exists. It is the identification of this union that establishes the righteous marriage order that is to characterize the Kingdom of Heaven in the earth.

Husbands are commanded to love their wives, even as Christ loved the church and gave Himself up for it, and that to so love is to love the self of themselves. This self is the Christ Self identified when the Real Character of Man and of Woman is gained. The body is typed by Woman, and the spirit by Man. When the spirit is properly identified, the proper identification of the body takes place. This is to say that when the Spirit of Christ is identified in Consciousness, a proper relationship is identified between men and women who have attained to the Man-Woman Spirit. This pertains to the Plan of Life of Immortality, and which is set up after the oneness of the male and female is gained in the consciousness. The oneness is the Christ consciousness, the united Man-Woman. That which works out in the first Coming as Christ Consciousness enthrones the Man, and the Second Coming enthrones the Woman, this setting the Standard for the attainment of united Man-Woman for all men and women who attain Christ Consciousness, hence Oneness is the goal upheld at the end of mortality. But the gaining of the Oneness establishes the proper relation of Man and Woman on the outer plane, this being the identification of the Twain, by which the Kingdom of Heaven works out in the earth.

29. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; 30 because we are members of his body.

Since the wife of the husband is the body, and the body is the flesh, the body or wife would receive the same consideration as man would give to his own flesh; "for no man ever hated his own flesh, but nourisheth and cherisheth it," that it may be a fit organism to express the works of the Spirit. The flesh of the mortal is not the flesh of the immortal, and the text pertains to the righteous expression of spirit and flesh, or spirit and body. People attempt on the plane of mortality to actualize the Divine Intention, as respecting the activity of love, but can only symbolize it; and since the mind is of the flesh, the love is of the senses, and men attempt to love the bodies of women in the sense love, possessing them as though wives were their own flesh and not independent egos. However, it can be seen how this reflects the Divine Law and Intention, that would make the two, or Twain one flesh; but this oneness of the flesh cannot occur until the two have become one Spirit, which is to put on the Mind of the Spirit. The oneness of body follows between the outer two, when the inner two, male and female, are united in the Mind of the Spirit.

The Love of Christ for the church is the operation of the Divine Love, hence, the love of Man for Woman, when properly identified will be the Divine Love. Through the operation of Divine Love, Man and Woman are returned to the Paradise of God, from which they can have continuity of life and being without the necessity of birth or death. Those who make up the members of the Body of Christ are first to come under the Authority of the Law of Divine Love, but these are non-propagative in nature, hence are not the roots of the immortal race by which it is promoted and progressed. The outworking Plan of Immortality is from the Law of God, operative in Christ, though the reborn race may be a long time in attaining the proper coordination of its male and female forces. This coordination cannot take place until after the Second Resurrection, though it is the Plan of God from the First Resurrection that works it out. Only those who pass from the twoness of mortal sense to the Oneness of Spiritual Nature, can partake of the next step of progression, in the Laws of Divine Love. There is no passover from the mortal to the Spiritual without death of the self-love and thought, and the gaining of the oneness of male and female forces. Hence, the goal of Oneness that is upheld in the Laws of Regeneration at the end of mortality, with the Law of the Twain working out from the completed Oneness, but not known except Oneness is gained.

Students who seek to express ideas of the Twain without attaining Oneness express in impurity rather than in purity, hence, add confusion to themselves; for it is the Law of Progression in Truth that what is not understood is received as of the Truth, but left to unfold in the consciousness at the time it can be expressed,-

for it is not by thought that the Spirituality is worked out but by the Qualities of Truth unfolding within. However, the fuller step of progression must always be upheld at the time the preceding step is being fulfilled, else there would be no standard of attainment, nor fuller Action of God prepared for those who can receive It. The Law of the Twain carries throughout scripture, but is not attained until the duality as the two is superseded by the oneness of the male and female qualities, the goal of mortality, by which consciousness is united with Christ for the fuller and Greater Works of God.

Because we are members of the Body of Christ, when Oneness is attained, and the spirit and the body are united as one, which is the union of man and of woman in the Lord, the Fuller Plan of God for men and women can be unfolded. This is the Plan of God that existed from the Creation, when He made Man and Woman as One from His-Her Father-Mother Qualities, the recognition of God as Male-Female in character indicating the outworking of a Divine plan for united consciousness. Jesus affirmed that it was Moses, or the Law of progression in mortality, that allowed divorce or separation; but that from the beginning it was not so, for God made them male and female, the two as one flesh. "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. 19:4-8. A.R.V.

There is a Divine Order in Heaven that is to come into the Earth, and It has Its foundation the righteous relation of Man and Woman. This identified relationship will lay the foundation for the righteous marriage system of the reborn race, by which they will grow into the fullness of immortality under a more direct supervision of the Divine Laws than mortals who have attained to immortality by running ahead at the end of mortality. It is the adjustment of the marriage relation that will permit the outworking Qualities of the Kingdom of Heaven in the earth. Man and Woman constitute the Throne of God, identified in the earth, when properly coordinated, though this Throne is not set up until the end of mortality, because the time had not come for the union of the Woman with the Man in the Lord. This occurs at Christ's Second Coming, when Woman is subjected to the Divine laws and Their outworking, even as Man was subjected in the First Coming of Christ, this completing the Heavenly Plan, as well as establishing the earthly. It was not the time, at the First Coming of Christ, for the righteous relation of Man and Woman to be set up, though the "Word was made flesh in the words of Jesus but he never was permitted to do that which I have had in store for my children from the beginning, and He would have rejoiced to have seen the time when the female Word (Love) could have united with the male (Wisdom) in the bodies of men, but my time had not yet come. Today my idea is developed. The Spirit and the Bride say, Come. Let all be summoned to the marriage supper of the Lamb (purity) slain from the Foundation of the world." The marriage supper of the Lamb is only now outworking as It relates to the "Terrible Day of the Lord," that fulfils Itself after Elijah, the Messenger, comes and performs Its preparatory work. Read Malachi Chapters Three and Four, these setting forth the present activities of the Word, though this is moving quickly at this time (February, 1937) and must be seen in Its Spirit of Unfoldment, and not as so many words.

It is to say that the Love that one feels toward Christ, with which is Wisdom, is to be projected outwardly, first centrally, as between Man and Woman, united in the Lord, and as toward one's fellowmen as the Love of the neighbor. Divine Love is to rule the race unfolding in immortality, though Wisdom is always one with Divine Love. However, those who adhere to the sexual thought and love are not eligible to partake of the Spirit of Divine Love, hence, the repulsion that enters at the end of mortality toward the continuation of the sexual love and thought. Those who repulse the activities of Regeneration, by which the Plan of Divine Love is gained, incidental to dying to self-love and thought, cannot partake of the Plan of Divine Love, for they must be born again, that is, born of the spirit, to enter into the Kingdom of Heaven and partake of the Divine Plan. This Plan of Spiritual Birth includes the

mastering and overcoming of the mortal elements, as to intelligence and feeling, by which the ego is transformed from the old male and female poles of consciousness into that which conforms to the Divine plan and Law.

31. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.

The overcoming of the masculinity of the self-consciousness, through dying to the mind of the flesh, establishes the Father Pole of consciousness, and makes connection with the Laws of God. Likewise, the overcoming of the femininity of self-consciousness, through dying to the love of the flesh, establishes the Mother Pole of consciousness, and makes connection with the Principles of God. This opens consciousness to the Divine plan of United Wisdom and Love, by which the Marriage of God is revealed. When the Man as Son and the Woman as Daughter are identified, this being the earthly factors of the Father and the Mother Pole of God, there is the possibility of holy marriage, by which a man shall leave his father and mother and cleave to his wife. This is to say that what is identified within is centered to the without of the within, this permitting the Plan of God to project Itself to the outer plane, or the plane of the body.

The wife is the Principle of Divine Love, the husband is the Principle of Divine Wisdom, though since the two are united as one, each male and each female, attained to the Divine Love and the Divine Wisdom, would be male-female in character, thus complete in oneself in Christ; but the union of the two in the body is that which brings the Christ Qualities and Principles into the earth or bodily plane, by which the Kingdom of Heaven is manifested as the earth in righteous relation to the heavens. The earth types the body, but it also is the race expression, or national group. The body is the recipient of the Qualities of Being that issue from Paradise within the organism, by which it has continuity of life and being, at one with the Spirit, without the necessity of further birth or death. The marriage that characterizes the church, or those who make up the members of the Body of Christ, is not only for individual replenishment but for the introduction into the universe and the race of the unfolding Divine qualities, by which the immortality of the race is unfolded, and the race is brought under the direct supervision of the visible Hierarchy of God, which the members of the Body of Christ become. They are the central nucleus of Divine Government, the authority of the Word, with Christ as the head. These are they who stand on mount Zion with the Lamb, and who sing the new song that no one can sing or know, except they attain to this coordination with Christ.

When man or woman cleaves to the Lord, which is the Divine Love and Wisdom it is equivalent to Woman cleaving to Man and Man to Woman; even as God the Father cleaves to God the Mother, the two being one. Such is the nature of the two as Man and Woman in the Lord. "And the two shall become one flesh." The one flesh characterizes the bodies of those gained in Oneness of Being. Pain is in the separation of the spirit and the body, or the man and the woman. Hence, what is produced from separated men and women, in mortality, is not the real man but a kind of a man subject to sin, sickness, sorrow and death. The man and woman who partake of the nature of God, and to whom is promised freedom from sin, sickness, sorrow and death, are those united in the Divine Love and Wisdom, by which the Fourth dimensional is worked out, and Eternal Life.

The "one flesh" to be brought forth from man and woman, united in the Lord, is the painless flesh. It is the flesh of the Word, the product of Divine Love, with which is Divine Wisdom that permits obedience to the Divine Command that "a man shall leave his father and mother and shall cleave to his wife." While this is symbolized in the marriages of the world, the symbol is not of the Truth, and is without Divine Power or sanction, hence is not productive of service to God in promoting life and being. There is a Divine Service to be rendered by man and woman, as the

image and likeness of God, by which the Qualities and Being of God are projected toward the bodily plane, but this can only be accomplished by those who have undergone rebirth, through regeneration, and who have attained the Oneness of Being. Oneness of Being, the end of mortality, becomes the beginning of a fuller Action of God, by which those immortals, or those attained to consciousness of spirituality, are promoted unto the attainment of Eternal Life. This involves the union of Man and Woman in the Lord, the Law of the Twain, by which the flesh of egos is restored to its original perfection, and by which one is freed from sin, sickness, sorrow, and death.

It is the reflection of this Principle that is first directed toward the reborn race, that it may be brought to a state of harmony in love and marriage, though the outworking of the righteous marriage system of the race is under the jurisdiction of Christ, in relation to the members of the Body of Christ. Those who look forward to the Twain with delight are not yet dead to the self-love, for the living death must be undergone from which Christ alone can resurrect the ego before the fuller Action of God can work out, to reveal the Real State of Being. The ultimate goal of mortality is living death to those spiritually advancing, and to the race, a reduction to negation by which they are made to accept the authority of Divine Laws, introduced through the Consciousness of Christ, or Truth, and its outworking. The marriage of the race will be in the attraction of the Spirit of Divine Love and Wisdom, as it is reflected to the reborn race, this offsetting sense magnetism and ignorance that have characterized the marriages of the world of mortals.

32. This mystery is great: but I speak in regard of Christ and of the church.

Because these ideas and principles above set forth pertain to Christ and the church they are not to be seized upon by the unredeemed minds of students and grafted into the material relations of the race. Until the student is absolutely identified in the Truth, the Truth of these ideas and principles is not known, but ideas must be perceived before they can work out, though this is but a discernment of a fuller outworking of the Divine Plan at its beginning. This Plan begins with immortality though. It does not make known its racial application until immortality is completed, and the Universal Plan of God goes out to adjust the race at the end of mortality. One functioning This Plan is completed immortality, hence, the means by which the next Order of unfoldment is made known. The mystery of restoring consciousness to its original position in the Divine Plan involves the living death by which one first dies to the self to attain spirituality, and dies to spirituality to attain Christ Consciousness; though this absolute living death is in service to God and humanity, and the means by which the substantiality of Truth and being is established, with all that maketh a lie in the consciousness being forever removed, this being finally in the elements of the flesh itself. For the flesh is restored to its original perfection by the consuming fire of the Spirit that is set up in the authority of Divine Will and Law, in their Universal application.

A mystery hides the outworking Plan of God, when related to the Church or Christ Spirit. It is that which cannot be discerned by the natural man or mind but must be spiritually discerned and received. The mysteries of God are revealed in their fullness at the Second Coming of Christ, and in the Gentiles, according to scripture, and according to their outworking, but are made known through the Action of Christ, the agent of God, by which more of God's Plan is revealed to man; not as a state of knowing alone but as a State of Being, outworking in the life. An attempt to know these mysteries or to think one can be mixed in their forces before Truth or Christ Consciousness is attained only makes for chaos and confusion, though we live in the time when they must be declared. When the student needs to know these mysteries, and is willing to know them when discerning the ideas relating, they will work out in the Divine Law and Will, first in the life, and from the ego by which the Plan of God can be fulfilled. The hope of this fulfilment is possible only through conforming to the requirements of the spiritual unfoldment, from one's present state of advancement, for

hope for anything is fulfilled only by living now so that the Divine Plan can work out. All the hoping for the outworking of the mysteries is vain, if one is not now mastering the forces of living so as to gain understanding and control the will.

33. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

Paul is given to project ideas pertaining to the Marriage, relating to Christ and the church, or members of the Body of Christ, but because this is ahead of the consciousness to which he addresses the ideas, he ends by admonishing them to severally love each one his own wife, and for the wife to see that she fear her husband, for this is the most that they can know at their states of advancement, in his time. Even so, the mysteries are explained above by the writer, but the students are admonished to pay attention to their present status of advancement that they be not confused by the knowledges of the mysteries set forth. Truth is not known through thought and reason but through a consciousness, conformed to its requirements, though much thought and reason, as respecting the processes of living, and in connection with mental and Spiritual Light, go before to prepare the faculties of the consciousness to function Truth.

Fear is a word used to indicate awe. Since the authority of the Father Pole of God works out in mortality, the rulership of the male over the female is set up, vesting the authority of the husband over the wife, and setting up a fear that women feel toward their husbands instead of an awe, though some women, especially feminine in nature, may still look upon their husbands with awe-ful devotion. Awe is felt when sense of viewing something superior, and women have been made to feel, throughout ages of mortality, that men were superior to them. Only in strength, physically expressed, are men superior to developed women, though this strength is complemented by the capacity of women to suffer many things, or Spiritual strength that is developed because of their being made to take an inferior position as respecting the material world, or mortality. Men have confided to the Writer they were surprised to find their wives afraid of them, and women have confided their fear, so that there is a literal outworking of Paul's ideas among men and women. "Perfect Love casts out fear," but love will be perfected only among the Spiritually born men and women who put off the limitations and bondages of the mortal mind and love.

When a husband loves his wife as himself, as he is admonished, selfishness is off set and human companionship is established. This is possible among mortal men and women who are putting on the natural humanity of character. Wives are under subjection to husbands in the mortal progression, this especially pertaining to the sexual function, to which wives and husbands relate. However, this subjection in marriage is superseded by the spirit of cooperation as mortality reaches its close, the sexual being uncovered and acknowledged as a means of progression by the mortally advancing. The sexual hides the mystery of the spiritual union of man and woman, but must be entirely cut off and superseded by the attainment of Divine Love before the sexual and the mysteries of God are entirely understood. It can be said, however, that the sexual is the means by which the inner developing qualities of thought and feeling (intelligences and love) are projected to the participants, but since these two factors partake of the mind of the flesh and the sense soul, as much hell is liberated as temporary heaven, hence the sexual relation of men and women is the source of the woe of the race as well as its material happiness. This influx of hell is cut off when egos have died to the self-thought and self-love, and have been gained in the Wisdom and Love of God. It is the attainment of the Male and the Female poles of consciousness, as identified in God-Mind, that opens egos to the direct action of the Qualities of Being, and which gives continuity to Eternal Life and Being.

Chapter VI:

Children, obey your parents in the Lord: for this is right.

The Lord is the Laws of Being. Children are Spiritually the unfolding qualities of wisdom and love that must be in subjection to the Laws of Being(Lord). The obedience of the newly unfolding qualities to the Laws of Being is always required, for disobedience is destructive of wisdom and love, and reduces to chaos. The text is symbolically expressed, and is to convey that because parents are unfolding spiritually does not imply that their children are free from discipline, but that they are rather to be more perfectly disciplined that obedience may prevail. It is right that a greater discipline be expressed by those more advanced. It is also an admonition looking toward immortality, when a greater obedience is required than in mortality, for the rulership of the Lord will be set up and people be compelled to render a greater loyalty to those they love than in mortality. Obedience is a paramount requirement in advancement, for it is the means by which will is subjected to understanding, and by which Wisdom and Love are eventually gained. It is right that people render greater honor to the activities of life when they have greater advancement, and seek to let the Divine Laws control the life. Again, there is a necessity of those called children of God, to be led into the Way of Truth, by those who act as parents in the unfoldment of the Divine Love and Wisdom. What students do not know of the activities of the Spirit, they can always be helped to understand by those who are unfolded in the Spiritual Path, and who are appointed of God as custodians toward the establishment of the family of God. There is no excuse for students to become involved in the disobedience of progression, after the Light of Truth has identified and has received their recognition.

2. Honor they father and mother (which is the first commandment with promise),³ that it may well with thee, and thou mayest live long on the earth.

It is evident that the recognition of the Mystery of Divine Love as It pertained to the church, as heretofore set forth, is leading to a new expression in regard to unfolding consciousness, for the commandment, "Honor thy father and mother" is nowhere else set forth as a first commandment. Hence, it is as though a new spirit of Law (Commandment) is working out from a new concept of Wisdom and Love. The honor of the father and the mother within the consciousness of one opening in the Love of the Spirit would be first or paramount, for until this honor is accorded there is no promise of the attainment of Man and of Woman consciousness, by which each may leave the father and mother and cleave to each other as a means of bringing forth the Son or the Daughter of God. However, there is a confusion in the consciousness of Paul hence an attempt to relate this to the earth, as it exists in mortality, while at the same time relating it to something new unfolding from heaven, or the Spirit.

"That it may be well with thee, and thou mayest live long on the earth." It is always well with one to honor the primal poles of being, the father and the mother, this including proper respect and obedience to the natural parents, by which the natural is fulfilled and the Spiritual is permitted to open. Those attaining the consciousness of Eternal Life must transcend the consciousness of the natural father and mother within themselves to put on the Father and the Mother Pole of Being. These fulfil the natural love with the Spiritual, and the Spiritual with the Divine. The earth is the formed plane, the plane of the body. It is on the plane of the body that one's progression is expressed, hence it is the body that is finally redeemed and revealed in Reality, as the Wisdom and Love of Being work out in consciousness, though this also involves the greater works of Man and Woman in the Lord. To live long upon the earth is to have the physical in control to the Spiritual, though this is not as though one would live long mortally by increasing the span of life, but that one would manifest in the flesh the fruit of the spirit, by which one has Eternal Life.

4. And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord.

Again this text indicates the introduction of a new spirit of fatherhood, by which the offspring or unfolding qualities of consciousness are not provoked or disturbed, but rather nurtured or cherished in spite of the chastening that arises in the Lord, because the Light is unfolding and the darkness is being mastered. There is no excuse for students to relinquish their hold upon the Spiritual because they come under the chastening of the Lord, Divine Laws, for without chastening they are not made to be Sons of God, and remain bastards, that is, egos not spiritualized and redeemed but under the law of sin and mortality. However, on the plane of the flesh, fathers are expected to cherish their children and to aid them in unfolding life so as to bring them the greatest advancement; so that if they are chastened or admonished, they receive it in the Higher Laws of Life, even the Lord, rather than from the fathers themselves.

5. Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men^P-pleasers; but as servants of Christ, doing the Will of God from the heart;

Servants pertain to those who serve under jurisdiction of others, as employees to employers, workers to their supervisors, etc. The text is an attempt to set forth the admonition that people working on the natural plane have an opportunity to advance toward the Spiritual, if they will do their work in the proper Spirit, which is the case when Spiritual Enlightenment permits. But before Spiritual Enlightenment could come into the world, the ideas pertaining to It and their outworking are set forth, Paul being especially called to project the mental comprehension of that which was later to work out, though we have for about a century been in the actual outworking of what he talks about. Hence, the opportune application of these teachings to the world today.

If one is obedient to one who according to the flesh is a master, one develops obedience, and places oneself in receptivity to the Plan of Life that requires obedience to Its outworking, though this Plan makes a representation of Itself in symbol in mortality, and people are expected to work through the symbol with profit. It is better to be obedient than to be disobedient, when placed in positions of servants in the mortal world, for the former leads to the light, the latter to darkness and chaos. Personality was much more marked in Paul's time, and service rendered in a greater sense of servility that invites the suggestion of "fear and trembling" while today, personality is superseded with understanding, and progression in life seen as a means by which consciousness is prepared to receive the action of Divine Laws by which the Real State of Being is worked out. But if one has not been faithful in that which is another's, one cannot receive what belongs to oneself; and if one has not been faithful in unrighteous mammon, while working for another, how can one work for oneself and invite the reward of the Spirit.

One is expected to work for Christ, in singleness of purpose or heart, doing all things as unto the Lord, even though one is working for others. This is to center to Life itself and not to people, though people are used in relation to each other by which they are progressed. If one works in a material spirit, one keeps one's eyes on effects and self-gains, working to please people, but not as servants to Life who attempt to do all things in order and perfection, that the reward of God, through Christ, may be given. If one does the will of others, first, one establishes obedience of one's own will within oneself; this invites greater understanding, by which the Will of God may finally come to rule over the consciousness. This is a proven principle and bears out the Writer's experiences of Life, while in the commercial world, by which She was brought into the Light of the Spirit and made to be a Servant of God, in the dissemination of Light and Truth.

The natural world, when properly worked out by an ego, becomes the means by which one may enter the Spiritual world, or the unfoldment of the Laws of the Spirit, hence, the admonition to make of work a means by which the will is properly premised, for will is the keynote of the bodily plane, and when controlled leads to understanding that invites the inspirations of the Almighty, by which is Spiritual Understanding. If one does all things on the natural plane, as though serving Christ, the Truth, the Perfect, one invites the Action of the Spirit or Christ from within, this opening the path of Spiritual unfoldment as one is completing the material. This is the natural way of Spiritual unfoldment, though few have found this path. This was a discovery made by the Writer and which led to Her Spiritual Unfoldment, She not knowing that methods of Spiritual and mental unfoldment, such as are contained in the New School of religious thought, when first coming into the Light of Mind that led to the Light of the Spirit; though contacting These Forces immediately through the Law of Attraction. One can with greater light make the natural plane yield greater Spiritual Fruit, than through the long processes of finding one's way, though all that is perceived in the mind must be made actual in the life or living, to be really made a part of the consciousness. When the natural is completed the Spiritual is well established, though a certain mastery over the natural will invite the opening of the Spiritual, by which both the Spiritual and the natural are unfolded in completion and perfection.

7. With good will doing service, as unto the Lord, and not unto men.

Will is the keynote of the body, the means by which the consciousness is subjected to understanding, when it is controlled. Will is the outer aspect of love, and when will is controlled the love is also called into action, by which a higher light and a higher Love may be revealed to the consciousness. The Lord is the Laws of Being. These Laws fulfil Themselves in Perfection, hence, to do all things on the outer plane in the spirit of perfection is to invite the Spirit of Perfection, which is Christ, the Spirit of God, into action. Good will is an expression of service in love, seeing the Law of Perfection at work by which one gains the Spiritual result of work expressed. This is to do all things as unto the Lord and not unto men. If people look to men they seek to please people, fail to be themselves, though they are admonished to first be obedient to those who are their masters, for until this obedience is learned one is not controlled in will so as to invite one's own good.

Service is the name applied to work that is done in an understanding spirit as helpful to oneself as well as to others. Service will be the keynote of the working conditions under scientific Government, to characterize immortality. People will be under a government that has issued from the operation of the Divine Laws, hence will work in keeping with the intention of the Spirit, serving both God and Man by their expressions of industry. In this way, the work of the race will promote man Spiritually as well as physically, and at the same time invite an action of Divine Will by which a higher expression of life and being may be unfolded. Those who run ahead of the race and establish this spirit of service become agents in the establishment of scientific government, as well as make up the fruit of the Church, that reveals Itself as the Righteous Expression of the physical domain, or the State. State is body, hence has Its Righteous identification through the Laws that work out the bodily domain in keeping with the Spiritual.

8. Knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free.

Those who are bond work under others, while those who are free work for themselves, in the sense that these terms relate to the plane of the earth, where work is expressed. Whatsoever good thing anyone gives expression to that he or she will receive, for one's giving and receiving are one, the ego determining the receiving according to the spirit of the giving. What man gives to his fellowmen in the proper spirit of service, that he or she receives from the Lord, or the Divine Laws, for the

richness of the consciousness, developed on the natural plane, in modes of God(Lord). The text sets forth somewhat the idea to operate in connection with work under scientific government, each citizen, receiving again what he or she gives expression to in services, though the services are measured in terms of value in Word-Dollars. For example, if a citizen expresses services in the value of \$2500 per year, he or she will receive from Government, \$2500 credit in terms of Word-Dollars, at the end of the year, this placing government in the functioning of moneys on a par with the functioning of the Law of Divine Love, that has decreed, "Freely ye would receive, freely give." This is the Law of Life also, by which center and circumference are united as one, each serving the other. Government is seen as of the people, with all the people supporting its activities, therefore receiving in keeping to their giving, though this takes form as service to the all, which under Righteous Government is also service to God and Its Laws.

It is only in a Scientific Government that egos could physically receive the equivalent of their giving, for this would be impossible in mortality and its form of government. While one must first spiritually receive the equivalent to what is given on the natural plane, the Plan of God is to work out the Kingdom of spiritual wealth on the plane of the body, and so bring the whole man under the authority of the Divine Will. Hence, the necessity of a government being established in keeping with the Divine laws that would make all things count for Spiritual good as well as for natural good. It is the Law of Love that permits man to receive again what he has given expression to, but this must be embodied in terms of government to enable the spirit and body to be united as one, and to permit the Oneness of God, as Christ, to control the race.

9. And ,ye masters, do the same things unto them, and forbear threatening: knowing that that he who is both their Master and yours is in heaven, and there is no respect of persons with Him.

It is to say that there is only one Master, and that is Christ, the Lord, and all people are under this Master, whether they be employers or employees, as we would use the terms today, rather than master and servant. The relationship of masters and servants needed much adjustments in the days of Paul, hence, his directing attention to the expression between them, and showing how it ought to be in a higher Spirit. This text also reflects the Plan of Scientific Government when the employer and the employee are both under the same Law and invite the same reward, according to the capacity to give which is the capacity to serve. "There is no respect of persons with him," means there is no respect of persons before the Divine Laws or God. However, there is a fitness of position on the plane of the earth that cannot be overlooked. Parents are the custodians of the welfare of their children, and those who establish businesses are the custodians of those who work in the businesses. One must render unto the heads of business their due, if they expect to receive consideration due themselves.

Personality must be offset in the feeling of working for the sake of Higher rewards that come from the Laws of Life, so that one is not disturbed by people nor their demands, but rather look upon this demand as a more rigid measuring of oneself to the Inner Laws of Life, which in Reality it is, when given in a fair Spirit. Heaven is the realm of Spiritual Understanding and relates to the Principles of Life and Being. One works in the earth to conform to the Plan in Heaven, by which the without may be subjected to the within, and the Real Spirit and Body be allowed to manifest as the Real State of man and woman. When people work in understanding, the so-called masters need to master their tendencies, even as the workers, when these are not in keeping with righteousness and justice. This is an adjustment between "capital and labor" as we use the terms today, by which all are made to work for the Lord, by working for the revelation of the Real State of man and of woman. All receive alike in the Laws of God according to the Spirit of giving. If they would re-

ceive more, they must give more, for in this Law is the Real increase.

"And there is no respect of persons with him." It is to say that there is no respect of persons with God, for all receive according to their capacity to invite, through developed will and understanding. Masters on the worldly plane, are expected to express toward those under them as they would receive, for their giving is their receiving, the same as others. It is not possible for justice to operate on the plane of the world and race, but in the operation of the Divine Laws at the end of a cycle, Justice operates, leveling down the mighty and exalting the lowly, if consciousness permits. Relationship between masters and servants has greatly improved since the days of Paul, though it will not be perfectly expressed until all are servants to the Laws of Life, as possible under scientific government.

IO. Finally, be strong in the Lord, and in the strength of his might.

The Lord is the laws of God. To be strong in these Laws is first to realize that one is under their government, in Authority of God, and so let Them unfold in the consciousness. As one is opened to the Light of the Spirit these Laws of the Spirit unfold, giving one capacity to think and to do in a manner not before expressed. The might of the Lord is the Power of the Spirit, while strength is the enduring capacity. One needs endurance when subjecting the material forces of the world and establishing Realities of Truth. This is a final action of the ego, since it is only at the ends of cycles that the Laws of God set up Their Authority in the consciousness and prove the consciousness, as to whether it serves the Laws of Life or itself. To be strong is to know that one is upheld in one's ongoing because having faith in the God and Its laws, and through conforming to Them, in thought, word and act. However, the Laws of God do not formulate Themselves as rules of conduct, except as ideas of Light reveal the necessity of living in keeping with Them, the conformity to the ideas of Light establishing both understanding and will, this inviting a fuller Action of God and Christ within the consciousness.

II. Put on the whole armor of God, that ye may be able to stand against the wiles of the evil.

God is Spirit and identifies Itself in consciousness as Christ. Christ is the Truth. God is the Truth, hence, the whole armor of God is the whole armor of Truth. An armor is that protecting garment that one is clothed with when meeting enemies. It is the armor of Truth that will enable one to stand against the wiles of the devil. The devil is a name applied to the adverse forces of consciousness, and which have formed themselves in the development of the world and its elements. It is opposite to Christ, the Truth, and is called Satan, though Satan is the universal name applied to the aggregation of adverse forces, while the devil is the name applied to those forces individually developing, or developing in the person of the ego. Individually is used in the sense of distinction and separateness, and not as to the character of the ego, since one is an individual only when gained in the consciousness of Christ, the Truth.

Truth begins to unfold and when opened gives the Light of Itself on all matters, not anything but that can be discerned in Truth or seen in its lack of relation. Hence, one in Truth divides the Light from the darkness, the material from the Spiritual, this affording opportunity to put on the whole armor of God, or the full understanding of Truth. If one leaves loopholes of thought, or attaches to forces in the consciousness most loved and not redeemed, these will always prove themselves to consort with the devil, and be the open door to its wiles to betray one into darkness. One is always betrayed by the sensual love current and not by means of that which is hated, for one automatically repulses that which is hated, but clings to that which is loved. All that makes up the sense consciousness has been loved, until it is repulsed, therefore until all of the sense consciousness is repulsed, the

consciousness contains agents that deliver to the wiles of the devil, hence, one is admonished to put on the whole armor of God. Until the Whole Armor of God is put on or one puts on Truth, one is deceived and subject to betrayal by the dark forces. The devil is the seat of darkness, and darkness is not only the ignorance of what is not known, but it is made up of what is known that is false, that is, not aligned to Truth. If one will think, speak, and act in keeping with the highest Light known, no matter what is the plane of one's advancement, one will learn more and so live more, until the whole Armor of God is put on. The putting on of the Whole Armor of Truth is one with the putting off the wiles of the devil, so that when Christ is made alive, the old man is dead. Light causes darkness to arise and forces the ego to overcome and master its forces if one would be true, hence, the unfoldment of God's Armor, as Truth, is one with the mastering of the adverse forces, or the devil.

The wiles of the devil present themselves from the mind, the soul, the spirit, and the will. They may arise within the consciousness, as promoted by the Light that is unfolding, for every aspect of Light has a corresponding force of darkness within the consciousness to be mastered and overcome. Fortunately, one realization of Light of Truth may include many aspects of darkness, since the name of the devil is Legion, the forces of darkness being as infinite as the forces of Light. The wiles of the devil may be caused to arise through the thoughts, words, acts of another, but the responsibility for this condition is with the particular ego and from within, and not from the without. Finally, the Prince of this world cometh, as a racial destructive force, and findeth nothing in me, proving that consciousness may go free from the wiles of the devil, when the forces of darkness are subjected to the Light and Truth. The Light is the mentally perceived ideas of the Spirit and Their sequential conception, while the Truth is the Knowing that is opened to Mind when It is identified in Light, and darkness is in complete control.

I2. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldrulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

To wrestle is to struggle for supremacy, as one struggles when wrestling with the forces of darkness to gain the light, whether they arise within the consciousness or within the environment of the ego. Flesh and blood are the identified factors of consciousness, called the race. People who are taking mastery over the wiles of the devil do not necessarily struggle against people, but against the forces hidden within the consciousness, first within their own, and then those of others, for one must cast the beam out of one's own eye, before one can see clearly to cast the mote out of the brother's eyes. The "principalities" are the centers of darkness that have been built up within the consciousness of egos and within the race itself. However, it is not until one has completed the individual unfoldment and gained the Truth that one is opened to wrestle with the powers of the world, or the satanic forces of the race.

The "powers" are the forces that have been established in a false sense of will and love; those that set themselves up as lords of materiality but which have no standing before the Divine laws that require only Truth and recognize Its Own Qualities. The "worldrulers of this darkness" are not the rulers of the world as seen on the plane of finance and politics, but are the forces these rulers of the world promote, such as the system of finance, of government, of industry, and such other factors that relate to the race in a worldly way. The customs and codes set up in connection with marriage, birth, love, become worldrulers to which people bow regardless of their not conforming to Truth, hence, these best factors of the race make up the wiles of Satan against which those putting on the whole Armor of God must cope, as to their attacking forces. All these worldly forces, classed as "principalities, powers, worldrulers of this darkness" are to be coped with in Truth, though in the

primal steps of unfoldment, the ego meets their issues within his or her own consciousness, then as they appear in others contacted, and when individuality is completing itself, as they relate to the race as a mass, until, completing the individual consciousness in Truth, one is opened to the realm of Satan itself, and is made to finish his or her course, (though in reality his-her, an ego in Truth being male-female in State of Being) in mortality and to put on the nature of Eternal Being.

"Against the spiritual hosts of wickedness in the heavenly places." People do not ordinarily anticipate that the heavenly places are full of spiritual hosts of wickedness, for heaven is associated with the real, the Truth. There is also a heaven that passes away, referred to in Scripture, that indicates there is a spurious heaven. This is made up of those forces thought to be the Truth, thought to be of God, thought to contain the Knowledge of the Plan of God, but which are not the Truth. These are the spiritual hosts of wickedness in the heavenly places, that are subtle and which must be met with utmost sincerity and desire to know the Truth, for these highly evolved ideas will attempt to distort the Truth, make the lie to be the Truth and the Truth the lie, being the very seat of the delusion; for the lie has its inception at that point in consciousness where it can discern something of the Spirit and make false conclusions about what is discerned. In other words, the lie has its beginning as the lie about the Truth, and is promoted by those seeking the Truth not in the complete Light of the Truth. For this reason, students must always leave the door for advancement, knowing that until Truth is made alive in them, and they in It, Its Qualities and Principles cannot be entirely known; though it is possible in the unfoldment of Truth to know all that is known in the truth, and to place all not known in the truth in the lie, and to act and speak accordingly.

This is to say that when the Truth is known It is known to be known; but when It is not known, it is also known that It is not known. This enables one to deal with that not known in Truth, as in the lie, and that in the Truth as the Truth, without confusion and disaster. There is no wickedness like that promoted in the heavenly places, that is, in high planes of advancement of light that is not the Truth. For this reason wars that attack the religious are more cruel than those fought out on material planes, for people will do all kinds of wicked things in repudiation of religion, or in favor of it, and will think that God sanctifies the conduct. God never sanctifies wickedness, that is, approves it and uses its forces, for only the wickedness that is mastered by Truth yields Its essence of mastered forces for use in forming the Spiritual; for it is a scientific fact that the Spiritual Qualities are formed through the utilization of the energies of matter, but these are always in control of Truth, before they can be used.

The whole world lieth in the evil one, hence all its forces, good and evil have been progressed in lack of knowledge and love of Truth, hence are primarily the wiles of the devil. The good must be transcended to the plane of the spiritual and understood, before it is of service to Truth, though it aids in promoting human harmonies, when evils are controlled and mastered. One is always willing to give up the evils but to surrender the good of mortal existence is to subdue the "spiritual hosts of wickedness in the heavenly places" to the Truth, and not many anticipate this subjection. However, both good and evil are in the dual tree of progression, and are to be superseded by the spiritual good and Truth, which are impersonal, impartial, and unbiased in their application to consciousness. One may get along with people on the outer domain of living, for one becomes more able to fit into the plane of mortality, but the wrestling is against the forces of consciousness put off that are not the Truth. If one loves Christ, the Truth, one will take his or her stand for the Truth, when confronted with the wiles of the devil, as they are in the world, at whatever cost to oneself; yet, one can exercise judgment, commonsense, goodwill, service, and other qualities in meeting the issues presented. If one is adept in uncovering his or her own errors and in entering into the love and understanding of Truth, one can do this for others, and make the conflicts that arise of service to all concerned.

13. Wherefore take up the Whole Armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

To take up the Whole Armor of God is to be made conscious of the Truth as the wiles of the devil may call it forth, for every conflict of evil is the evil day, tho there is a final evil day at the end of mortality when all the forces of darkness make their last stand for supremacy. But if one stands in the many conflicts that arise, quickening Truth to meet the issue and being quickened in it, one will stand in the final evil day, for every evil day or action of darkness is met in the Light of Truth. To withstand is to hold one's own against the forces of darkness by upholding the Light of Truth, so that it is supreme in consciousness and one is in no way overcome by the errors that arise. When one has done all, that is, expressed Truth in connection with all angles of error presented, one can stand, and see the salvation(freedom) that the Lord(Divine Laws) will bring to pass.

There are mild forces of evil and terrible forces of evil, hence the former might be termed the errors while the latter are the wiles of the devil. Error is always present in some form so long as mortality lasts and many of its factors relating to the plane of mortal living, must be tolerated, though one does know the Truth about them so as to be identified in the Truth in supremacy of the error until they have no power to disturb, though never being indifferent to the extent that they are tolerated to exist as a permanent condition of mankind. But if one misses a train, or it is late, and dozens of things of this sort, incidental to the material world, occur, one can gain the qualities relating and must let the outer conditions stand that cannot be prevented or destroyed. These will not be present in a more harmonious world, hence must be tolerated, this being the mastery that is gained.

The devastating evils that continually arise in the course of mortality can be dealt with only through those who can subject them in thought and feeling, though, finally, it is the knowing of Truth that brings them to subjection, but then they must still be destroyed and superseded with a system of living that will promote the human welfare, and make living an opportunity for man to unfold the qualities of Divine Character. These evils that relate to the established fallacies are overthrown at the end of mortality, though this is often attended with woes and calamities. No civilization has ever yet stood the trial of mortal evils, so as to be reborn and pass to a New Order in the Ages, but we look for this victory in the American, not because we are of it, but because it conforms in Principles to the Principles of Being, and because the time has come for the control of the bodily plane to the Authority of the Divine Laws.

14. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace;

To stand is to be unmoved, to be conformed to the Truth and to make the victory over the evil. The loins type the natural life which has its seat in the sexual organs, and to gird them with Truth is to know how to control the forces and conditions of the natural plane in the Spirit of Truth. The "breastplate of righteousness" pertains to the love that has its center in the chest or breast, and righteousness is the right use of forces of love, for all the qualities of consciousness must be conformed to the Truth. The feet typify the will, the doing powers, the capacity to live in keeping with the Light of Truth. If one is clothed in Truth one will express the gospel of peace, which is the gospel of understanding, as respecting the outer plane of living, and it is on this plane that one's unfoldment is established, and one's stand is taken.

16. Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

The evil one is the adversary, the devil, made up of all the forces of evil or those forces opposed to Truth. If one is clothed in faith, one invites understanding, when it is sought, for one must seek to find when unfolding in faith, wherewith one shall be able to quench or bring to nought the fiery darts of hellish forces, for they are the agitating, burning and consuming forces of darkness that disturb the mind and soul, unless met in Truth.

c I7. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; I8 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

Salvation is freedom and a helmet is something worn on the head, hence pertains to the intelligence or wisdom of Truth. The "sword of the Spirit which is the Word of God" is the Truth that is made known because one has met the adverse forces and overcome them, the Word of God carrying Its Own Weapon or Sword of defense, which is Its Own Power to control the adversary. But one must pray or commune at all times, persevering and watching, that all things may be subjected to Truth; and what one does for himself he does for all, in the spirit of progression, who are spiritually unfolding. Yet, each must make his own victory and work out his salvation, through attaining unto Wisdom and Love in Unity of Truth.

I9. And on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

One serving the Cause of God seeks to boldly proclaim what is given him or her to know, hence would have every utterance of the mouth proclaim service to God. One appointed in the Divine Laws is an ambassador or representative of that unfolded by the Laws. "The mystery of the gospel" is in the application of the Principles of Truth to the consciousness; hence in living what is known, when the Spirit is unfolding Its Light, one comes to know the mystery of the gospel. Paul was in bondage outwardly as well as inwardly, indicating the bondage of mortality, though struggling for freedom, through Truth. One ought to speak boldly the things of the Spirit that Their Power may assert Itself in the lives of the hearers.

2I. But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things; 22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Paul, in these epistles, gives report of the progress of the followers of Christ who make up the early Christian Spirit of the race. They are all one group in spirit, though living in different countries. Tychicus means fate. Fate pertains to destiny, and unfolds in keeping with laws of progression. Tychicus is one of the ministers of the Christian church, hence is commanded to give report to the Ephesians, and they are commended to accept it, that they might be comforted in the knowledge gained considering the ministry of Paul and his associates.

The "lord" is the Laws of God. Those unfolding in the knowledges of the Laws of God are serving the Lord. While this was more subconscious with Paul and his ministers than it is to the students today, Paul was the center through which the Light of the unfoldment of the Word registered, this giving him knowledges not obtained by his associates, except through him. The Divine Laws as the Lord always have a center through which they directly unfold, relatively in the case with Paul, and by which the circumferential group is enlightened and comforted, though they are also brought under the scope of the Action of the Divine laws from Its movement at center. Many feel they are serving the Lord if they are pursuing the Spiritual,

and this is the case to some extent, but it is not until the Divine Laws are living Power and Presence within the consciousness that the actual service is set up. This was in Jesus and not in Paul, though Paul received appointment of his ministry through the Word's reflection from Jesus.

One is faithful who continues in the love and unfoldment of the Spirit. There is always the faithful One that forms the central function of the Word, by which all the activities of the Divine Laws are understood, as they enact Themselves. Hence, the use of the Word in relation to those who devote time and attention to learning and projecting the knowledges of the Spirit, as ministers do, and as Paul's associates did. The farther out one is from the movement of the Word the more reflective the knowledge, that is, the more it is cast, like a shadow, and is not directly known through the operation of the Divine laws; though it is perceived as light, and applied to the consciousness can bring one close to the Life of the Spirit, by which being can be identified.

23. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Peace is present through understanding the Spirit and Its Laws, though It is common for those in the Love of the Spirit to project the Spirit of peace toward others of a like faith. Faith is devotion to the Spirit whether it is understood or not, though this primary devotion leads to understanding by which is genuine love and peace. God the Father is the Laws of Being. The Lord Jesus Christ is the governing authority of Divine laws in a consciousness united in humanity (Jesus) and Divinity (Christ), this being consciousness of Man (male-female).

24. Grace be with all them that love our Lord Jesus Christ with a love incorruptible.

An incorruptible love is one that cannot die or pass away, the character of Divine Love attained through being devoted to the Spirit and Its Cause. Grace is an aspect of Love. The Lord Jesus Christ is always the Center through which the Divine Laws express, a consciousness in unity of spirit and body, soul and mind.

The End