

Chapter Five

Works are the rest of mind in the Presence of God

Fifth Gate: As spirit, I can preach the gospel, heal the sick, cast out demons, and raise the dead.

Confidence, or faith in anything, works according to the level of confidence. Conviction is not properly speaking conviction until it develops into action. "Faith without works is dead." (Jas 2:20) Unless some kind of work takes place, we have not believed anything.

Our globe has been called Number Five, the planet of works, since everybody and everything must accomplish something. Earth, as number five, must perform *The Great Achievement*.

The most wonderful achievements of humankind have been brought to pass by confidence in some wonder-working Unseen Power.

All work is redemption. It redeems a place, a people, or a situation from one status into another status.

Redemption is historically associated with the number five. With five loaves, Jesus redeemed five thousand people from hunger. With five sling-stones, David redeemed all Israel from Goliath the terrible. With five wounds, Jesus redeemed common humankind from ignorance of their Son-ship to God, Triumphant Royalty.

The ambassador of the King wore the sardonyx stone, which was the fifth stone according to John the Revelator. To him was given the power to redeem those who were appointed to destruction. It has even been said that Jesus wore the sardonyx stone as Ambassador Plenipotentiary for the King of Kings and Lord of Lords, but there is no written history for this tradition.

The best ambassador for any king would be a person who would understand the king's mind best and therefore carry out his king's hidden wishes. There is One King of Kings and Lord of Lords, whose whole purpose toward His kingdom has ever been peace, health, wisdom, and majesty. "Look unto Me." (Is 45:22) "I extend peace like a river." (Is 66:12) "I am the Lord that healeth thee." (Ex 15:26) "I will instruct thee and teach thee." (Ps 32:8) These are the words of the High Redeemer

inhabiting Eternity, whose way upon the earth is the saving health of the nations.

The Ambassador Plenipotentiary for this High Redeemer said that the same fountain cannot send forth both bitter and sweet. So when we have pain or poverty or sickness or misfortune of any kind we must have been looking away from the High Redeemer, who counsels: “Seek ye Me and ye shall live.” (Amos 5:4)

Let us not be deceived by the poetic eloquence of any great poet or theologian who tells us that the King of Kings suffers or is in anyway grieved. For if He suffers or is grieved, He must shed suffering and grief around Him, even as we when suffering and grieved shed suffering and grief in all directions.

Those who speak of the King of Kings reporting that He is angry with the wicked, or that anything grieves or dismays Him, are not ambassadors understanding the Great King's mind. They are ambassadors for their own kind of king, and their own kind of king works his own way with them.

There are some wounds on life's pathway that only the Real Christ Jesus can heal. Read the words of Zoroaster of Persia eighteen hundred years before the coming of the Anointed of the Heavenly King: “A virgin shall conceive and bear a son, and a star shall appear at midday to signalize the occurrence. When you behold the star, follow it wherever it leads you. Adore the mysterious Child, offering Him gifts with profound humility. He is indeed the Almighty Word. He is indeed your Lord and everlasting King.”

There is a science, which runs like a river of light above all the sciences. It never changes its assurances. It tells of the Working Efficiency of One Lord Supreme. It is the Mystical Science. According to its practice, “The Lord shall fight for us and we shall hold our peace.” (Ex 14:14) “All my trust on Thee is stayed.” (Ps 7:1, 16:1) “Put not your trust in princes,” (Ps 146:3) is the language of the Lord Supreme; “I will contend with him that contends with thee” (Is 49:25) “No man shall set on thee to hurt thee.” (Acts 18:10) “Fear not, I will help thee.” (Is 41:10) “Look unto Me.” (Is 45:22)

Mystical Science starts the New Language promised to break forth from the lips of humankind at some time: “I will turn to the people a pure language.” (Zeph 3:9) “They shall speak with new tongues.” (Mk 16:17)

Whatever language humanity starts with shows that visional sense has preceded speech. Can you see how much we need the high watch with its high language?

Works are the rest of mind in the Presence of God

People must learn the law of lifting up their faces to the Lord Supreme who brings noble conditions of life into view. How shall we make it plain that power, and vigor, and plenty, hail from above?

Things and people are often troublesome. Mystical Science teaches us to let them alone as if they did not exist. To look up to the Vast Vast Countenance for one second of time; maybe two seconds; to have nothing to do with them; to cut the threads of attention toward them. The Vast Vast Countenance says: "I will set them in order before thine eyes," (Ps 50:21) "I restore to you the years that the locust hath eaten." (Joel 2:25)

Have not locusts always been symbolic of domestic tormenting? Restorations hail from above. Expect greatly from above, and greatly shall restorations multiply. "Prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing that there shall not be room enough to receive it." (Mal 3:10)

So it is that Self-recognition awakens. So is new mind built. So is hidden ability set astir. So arises the new race of which Jesus was the forerunner.

No man has ever stood so boldly forth for the Redemption of the God-Self of humanity from the clutches of the mortality-self, as that young man of despised old Nazareth two thousand years ago! No lover of his brothers and sisters so willing to die has ever appeared on this earth so that He might show us our own God transcendence. "For this cause came I forth into the world." (Jn 18:37) – *Why should not the angels sing often time the story on heights of untold glory of the greatest one among them, Christ Jesus and His Love...* –

It was practicing inborn authority over the Universal Servitor, when the wonderful Jesus cried, "Glorify thou me!" (Jn 17:5) and when on the cross He acknowledged, "How thou hast glorified me," (Jn 17:4) He was seeing the obedience of the obedient God to His orders. His eye overlooks future ages, when He should stand to humankind as the embodiment of divine insistence - His Name above principalities and powers, and above every name that could be named.

Authority with the Universal Servant is roused in us to accomplishing vigor, by repeating the prayer of our inborn lordship, with firmness and sternness.

Authority with the universally present Divine Servant discloses authority with the particularly present divine Self, or Spirit of God vivifying each frame. "He that ruleth his own spirit is better than he that taketh a city." (Prov 16:32)

The self of someone who is self-subdued is as the Supreme Self, or God. So now let us according to orders, "Up-raise the self by the Self; for Self is the friend of self."

Every night before the eyes close in slumber we should command the immanent Godship swelling the self with possibilities to do the work we choose to accomplish, also what type of character we choose to exhibit. "Awake up, my glory!" (Ps 57:8) "Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion!" (Is 52:2) This is how we are loosed from all dependence on the instructions of humankind.

The Self of ourselves has a voice. Its answer to every command we give it is, "I can do all that and more." Why should we fall asleep regretting the day or dreading the morrow, when we have an eternally abiding Self, quiescent, still, instinct with executiveness, waiting our firm insistence on Its action in our behalf?

We must be up and about the business of managing our own Godness in us, and command the vitality of our own mind to remember all things, and the vigor of our own hearts to beat with steady hardihood. And so our mind will remember all things, even its relation to Universal Spirit that raises the dead. "The upright shall have dominion." (Ps 49:14)

Praise is comely for the upright, for the "I" the Soul-Self, the God-Self is one with praise as with command, ready to demonstrate all excellence for which It is praised or commanded. The voice of inspiration teaches us to praise Soul.

Let us not speak without praise for our "I" our secret free Spirit, saying, "I am sick," or, "I am discouraged," or "I am inconsequent" – for this is speaking out of key with high truth. We were all free born, upheld by Free Spirit forever. By recognizing this we bring it to the front. Truth is mighty in Itself.

Paul knew that truth is truth whether we are already embodiments of it or not. Thoughts of the mind can be trained to be so strong that they can strike down opposing ideas on invisible mind fields. Thoughts highly practiced have wrought mental havoc.

What shall we, who wish to be free and not to engage in warfare, do, when our peace and safety are menaced by foes of such giant physical and mental stature? We will seek unto God, the High Presence in the universe not affected by thoughts. "These all shall perish but I, Soul, Self, shall endure." (Ps 102:26) "Seek ye Me, and ye shall live." (Amos 5:4) "No weapon formed against thee shall prosper." (Is 54:17)

It shall not profit a us to gain the whole world by the prowess of our arm or the might of our thought. It shall only profit us to know our own

Works are the rest of mind in the Presence of God

Soul, uncontaminated offspring of Eternal Majesty, whose triumphs are already complete, ready to manifest. The Highest God and the inmost God is One God.

Let mind no longer claim creative powers or accomplishing energies. The true work is already complete in Spirit, the Self that we praise. *"I am all that and more,"* answers Soul, our own *"I,"* to our highest descriptions. *"I can all that and more,"* It answers to our highest mandates.

Soul has the strength of empire and an influential glory such as it has never yet entered into the heart of humanity to conceive. Our own Soul, our own Free Spirit forever says, in bold faith, *"I am Truth, I am God-Omnipresence, Omnipotence, and Omniscience."*

The outer appearance, the cocoon, the hard chrysalis, vibrates when the words of Immortal Soul are spoken silently or audibly, as the chandelier hums when its key-note is struck, or as the brim of a bell resounds when its hidden tongue hits it.

By speaking the truth to our own Soul, or Self, we strike the true key tone to the body of flesh and its mind and emotions. We can speak in silent language or audible words the truths of the transcendental Self that cause health, happiness, and helpfulness to radiate; and this speech wakes the Soul type of humanity to walk on earth.

But the truth of Soul is that it ever dwells in calm majesty, striving against nothing. Nothing can injure the immortal principle of the soul. *"Truly my soul waiteth upon God."* (Ps 62:1)

It is not what happens to us that makes us healthy, happy, and radiantly helpful; it is what we harmonize with, and we harmonize with what we describe.

The winds of misfortune and pain hit every one, sooner or later; but they do not touch our Self. *"Truly my soul waiteth upon God,"* we sing. (Ps 62:1) *"My soul doth magnify the Lord,"* we chant. (Lk 1:46)

We set ourselves to the heavenly Soul key by praising our innate Lordship, our eternal identification with Divinity. It is the set of the soul that decides the goal, and not the storms of life.

We praise the great free Spirit that stands back of our mind. We praise the free Spirit that knows beyond the mind, which is always saying, *"I am God - I am Truth - I am Light."*

By recognizing our divine, *"I,"* our mind ceases to be our supreme guide, and the sensations are forgotten.

There is a consciousness of cold, there is a consciousness of heat, there is a consciousness of stinging, and of falling or rising; so there is a consciousness of God. It is consciousness as in a trance. Those who

have the consciousness of God know beyond his mind, and wake a new kind of body, in tune with the Infinite Immortal, the Lord Supreme.

Praise and command of our divine Self, always wakes the consciousness of our own superiority to environing disadvantages and ignorance. It is only the divine Self, Soul, or free Spirit that is worth knowing, worth praising, worth commanding.

Fight as though you were the fighter, but know that it is but the Angel of God's Presence, with whom we identify ourselves that fights our battles for us. "I have seen God face to face, and my life is preserved." (Gen 32:30) "The Angel which redeemed me from all evil, bless the lands." (Gen 48:16)

Our secret Self whispers: *"You cannot praise Me so highly that I am not more than you praise, You cannot command Me so greatly that I cannot work by you still more greatly."*

The young Jesus stood up in old Nazareth and spoke of the everlasting Son of God, the Immortal Youth, the Unconquerable Divinity of humanity. They refused to recognize their own divinity, their self-renewing fountain of immortality.

When our mind no longer conceives itself to be the knower, recognizing that Free Spirit is the Knower and the Doer, only then we are liberated from the laws of mind and matter.

It was by the recognition of His own Infinite Divinity, His own God-ness, that Jesus of Nazareth discovered His ability to perform the greatest work ever accomplished upon this earth, and made Himself the Bloom in the Garden of Man.

It is through divine at-one-ment that He accomplished his great helpfulness to the world. He saw Himself as the fulfillment of the prophecies of the ages that one should come who should be greater than death, pain, and grief and all the hatred of the entire human race. He saw himself so identified in the flesh with flawless, unhurttable Substance, that He could take to Himself all the pains, and the discords of the human race, and yet not be slain, and yet be nothing less than Divinity.

He saw that whoever should acknowledge His accomplishment should be set free from their own pains and discords. They then should sense that Jesus of Nazareth, charged with His own divinity, was the Savior of the world from disease and death, misfortune and decay. "Who gave himself for us," said Paul, "that he might deliver us from this present evil world." (Gal 1:4)

Jesus, the Bloom in the Garden of Man, came and charged Himself to become one with the complete Divine Presence in the universe. He fulfilled the prophecy of the Jews that one would come who would be so

Works are the rest of mind in the Presence of God

at one with Absolute God, that He could be slain and yet not dead. One who could chemicalize out of existence, and thus make nothing, all the maladies of earth.

Jesus of Nazareth had His work, as we each of us have a work, which is supremely ours, and no other can accomplish this opus, or God-ordained work. The work of Jesus was the redemption of humankind from sin, sickness, and death, thus allowing us to walk through a redeemed world. This was His chosen work; and it is only fair for humankind to acknowledge the completeness and splendor of His finished chosen work. Jesus was charged to the supreme with Christ power.

It is a well-known observation that certain people by putting themselves into the consciousness of God can withdraw sickness, pain, disease, deformity, and death into themselves, leaving the sufferer free from his sufferings.

This vicarious suffering is often taken in our own day, by sensitive and spiritually illuminated men and women, who are not awake enough to chemicalize the condition into nothingness. This is why we often wonder why spiritually sensitive and divinely illuminated people are sometimes afflicted in mysterious ways.

Only Jesus of Nazareth understood how to withdraw the wretchedness of the people into Himself consciously. He made wretchedness nothing both for them and for Himself. He did it by the consciousness of His own God Substance, His own majestic, untarnishable Soul.

Isaiah, the prophet, gave the assurance that all should go free from their own sorrows and sicknesses, who should acknowledge that Jesus of Nazareth, by the Christ splendor shining through Him, had borne their griefs and carried their sorrows, taken their infirmities and borne their sicknesses.

Mistakes of mind and action may be conscious or unconscious. When mistakes are unconscious people may never trace the mechanical consequences of their mistakes to the misfortunes of daily life.

This is where the offer of Jesus the Christ, vicarious bearer of all the sufferings for all the world, the destroyer of karmic death and disease, should be acknowledged.

This acknowledgment is the same as passing on all distress to the Healing Fountain: "Himself took our infirmities and bare our sicknesses," and "redeemed us from the curse of the law." (Matt 8:17)

There is no describing what worldwide liberation from suffering might be manifested, by making "His Soul an offering for sin" (Eph 5:1)

and its consequences. The sacred promise remains, “That the God of our Lord Jesus Christ, the Father of glory may give unto you the Spirit of wisdom and revelation in the knowledge of him.” (Eph 1:17)

Paul wrote, “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.” (Gal 4:4,5) “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.” (II Cor 5:19) “Who gave himself for us, that he might redeem us from all iniquity.” (Tit 2:14) “We are sanctified through the offering of the body of Jesus Christ once for all.” (Heb 10:10) “How shall we escape if we neglect so great a salvation?” (Heb 2:3) “For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God.” (I Cor 1:18)

We are all posited on this planet for the one purpose of accomplishing some great opus, or work of a unique and inimitable sort. We do this by the recognition of our own divinity, our own free bold spirit, offspring of Almighty Jehovah. We have the example among the multitudinous sons of men, of One who was the first fruits of them that slept in non-recognition of their own divine equipment

As Divine Mind, which I am, I can preach the Gospel, I can heal the sick, I can cast out demons, I can raise the dead. I work the works of God, who works through me to will and to do that which ought to be done by me. I do this according to the doctrine of Jesus Christ: “The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.” (Jn 14:10) Thus the highest working power is to see that we have nothing to do – the Spiritual world is already perfect.

There is no respect of persons with God. Though Jesus of Nazareth was indeed the first to accomplish the superhuman, by the recognition of His own superhuman equipment. There is no reason why each one of us should not rise up and accomplish the super-mission which we came here to accomplish for the glory of our Eternal Father.

This is the great planet of achievement. Every individual upon it naturally seeks to accomplish some beautiful and praise-worthy deed.

We must remember and acknowledge that only One of us has really accomplished His native deed of unspeakable splendor by full recognition of His own unspeakable, splendid Divinity.

As it has taken the light of some splendid stars thousands of years to reach our earth, so it has taken the best part of two thousand years for humankind to recognize the far-reaching glory of the undertaking of the Divinity-charged Jesus of Nazareth.

Christ Jesus as Emmanuel, or God with us, has once taken to Himself the mistaken thoughts of my mind and their consequences, that

Works are the rest of mind in the Presence of God

I might be unveiled of my mind, and free with my bold Soul, my uncovered free Spirit, to speak new words of victorious truth.

Christ Jesus as Emmanuel, or God with us, has once borne for me the burden of my human lot, that I might be unburdened free Spirit forever.

"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (I Jn 2:2) He has borne our grief and carried our sorrows," (Is 53:4) that we might not bear them.

All the learnedness of the world cannot compass the wonder of the mind of Christ, who knew all things. The highest point of His wisdom was His understanding of how to be God, glowing and transfiguring through the flesh, and how to transfigure the mind with new light, so that no more errors could darken it.

Jesus knew how to be so mighty with Omnipotence that all who should recognize Him should share His mightiness. Whoever believes that Christ has actually once come through the flesh, partakes of the coming, and are themselves sent as workers of new work, and speakers of new words.

Jesus was the pivotal man of achievement of the humanly impossible by the identification of himself with the divinely possible.

The Chaldeans had prophesied of Him as the Lofty One to arrive among humankind. The Egyptians had foreseen Him as the Lord of the whole world to come among us. The Chinese had waited for Him as the Saving One, who would be born, and would die for the race. The Hebrews had expected Him as darkness expects light.

In Christ Jesus all works are finished, awaiting only acknowledgment to be plainly visible. Great signs shall follow them that believe in the redemptive labor of the Divinity - awakened Lord of Galilee. "When thou shalt make his Soul an offering - the pleasure of the Lord shall prosper." (Is 53:10) "For it is your Father's good pleasure to give you the kingdom." (Lk 12:32)

Practice

Bible verses to commit to memory:

"And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the father full of grace and truth." (Jn 1:14)

"Behold, my sheaf stood upright." (Gen 37:7)

"He that ruleth his spirit is better than he that taketh a city." (Prov 16:32)

"Pleasant words are sweet to the soul." (Prov 16:24)

“When thou shalt make his soul an offering.” (Is 53:10)
“I have finished the work Thou gavest me to do.” (Jn 17:4)
“As far as the east is from the west, so far hath he removed our transgressions from us.” (Ps 103:12)
“That he might deliver us from this present evil world.” (Gal 1:4)
“Awake up, my glory!” (Ps 57:8)
“Awake thou that sleepest!” (Eph 5:14)
“God sent forth his son to redeem them that were under the law.” (Gal 4:5)

Résumé - Friday First Week

Faith without works does not exist. Faith always works. It stirs boldness and confidence, to dare the seemingly impossible. Notice Elisha’s bold faith when he ordered the widow to borrow vessels and pour oil, seemingly from nowhere, into them. (II Kings 4)

Command of the Great Servant is a practice that changes the nature from timidity and doubt to commanding boldness. It changes the nature from timid following to daring leadership, and from obedience to authority. So was Jacob’s name changed to *Israel*, when he fought with the angel at daybreak, and won in the battle. (Gen 32)

Authority with God discloses authority with the Self. The divine Self lies quiescent and still, waiting in all humankind to be stirred into action by the outer self. Two kinds of action stir the still Self into action: command and praise.

Once the Spirit is recognized, it acts. Recognition has a subtle law of its own. Body and its speech are woven into relationship with the Soul, or Self, by recognition.

We are to turn and speak to the divine Self back of us. As our speech has so far been shot forward, speaking to our neighbor, so now at the turn of the tongue, we speak backward to raise up our outer self by our hidden Self. This Self back of us, like a *Shekinah* pillar of cloud by day and of fire by night, is the friend of our outer self or outer life. It can make the outer life whole, strong, and sane. For the truly sane know, that health can be awakened outwardly by the recognition of the Soul’s free, flawless and immortal excellence. “The Spirit of a man is the candle of the Lord.” (Ps 20:27) And by recognizing this candle sound health is established in the outer experience. “Awake up, my glory!” (Ps 57:8) “Awake thou that sleepest!” (Eph 5:14) This is addressing with ever-strong command the ever-present, glorious Soul.

Works are the rest of mind in the Presence of God

Those whose Soul glows and flames through all they do and think, have discovered a bottomless well of living refreshment to draw from. Everything they do has the touch of spiritual charm about it. For the Soul is the everlasting reservoir of enchantment. "The fifth angel sounded," said John the Revelator (Rev 9:1) and a star-like character appeared upon the depths of their own Soul, or the bottomless well of power and glory. And John saw that the being of Soul showed humankind how to put their consciousness of flesh limitation and common sensation of pain and pleasure into trance, or sleep, for the sense of God's Presence to be most real. And thereby humanity should know new laws of life.

For centuries, we have been urged to praise and command the hidden limitless Self of us. Let us begin now, to praise and command the Self: "*Oh Wonderful Me! Oh, strong and unspoilable Me! Beautiful Me! Influential Me! Enchanting and Immortal Wisdom!*" It answers, "*I am all that, and more.*" For "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I Cor 2:9-10)

Let us continue with strong commands to our great Self: "*Rise up, my Soul, and heal the sick wherever I walk! Show people how to be strong! Make people love God! Quicken me with heavenly fervor! Show me the finished kingdom through which I walk! Show me the words that make the world glad and sane!*" The Soul, or Free Spirit, answers: "*I can all that and more.*"

We must never give over commanding the Soul Self, every night before we sleep. Some day, like Jesus of Nazareth, we shall sense our ever-present abilities. It was by the sense of his masterful Soul that Jesus saw he could take all the sin and all the consequences of the sins of the world into himself. Because he was full of the Godhead bodily, he could utterly annihilate sin, sickness, and death.

There is a strange and very little observed law ever operating among us. It is the law of vicarious or transferred suffering. Jesus saw this law and entered it, and for all who would accept his great offer, there is freedom from unconscious or mechanical guilt. Jesus offered to take our guilt and the consequences of guilt into his own self, and thereby lift the weight of the law. "God sent forth his son to redeem them that were under the law." (Gal 4:5) He offered to do this for all unwitting sinners upon the earth. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (I Jn 2:2)

Let us acknowledge the great, unprecedented, and uncopiable achievement of Jesus of Nazareth, who, by recognition of his own Soul,

did the humanly impossible. He is the pivotal man. He is the Soul-bloom in the garden of man, the first fruits of them that slept. (I Cor 15:20)

We will take Friday to acknowledge before High God the surpassing accomplishment of Jesus of Nazareth. Let us acknowledge before God, that we walk through a redeemed, healed, unpunishable world, because of the vicarious suffering of Jesus of Nazareth. He, being all God-hood, was and is forever Christ Jesus – or God Jesus – the living manifestation of what humanity can do and be by recognition of their own son-ship to Omnipotence. “That God the Father may give you the spirit of Wisdom and revelation for the acknowledgment of him.”(Eph 1:17)

Let us accept our liberty. Let us accept our health; let us accept our redemption, by stating what hath been done. So shall we by sighting one completed work enter upon our own ordained *opus*. “God is not unrighteous that he will forget our work.”(Heb 6:10)

There is but one unit *one*, but as many expressions of the unit *one* as we please. Each expression occupying an independent and differentiated position, so there is but One Supreme Self in the universe. It manifests as the Self of Jesus, or your-self, or my-self. There is but one work for each of us. As Jesus did his work, so we are to do ours.

Every Friday, let us lift up our voices to acknowledge that, “*Jesus Christ, as Emmanuel, God with us, hath borne my griefs and carried my sorrows. He was wounded for my transgressions. He was bruised for my iniquities, the chastisement of my peace was upon him, and by his stripes I am healed. He Himself took my infirmities and bore my sicknesses. He is the propitiation for my sins and not for mine only but for the sins of the world.*”(Is 53:4 -5)

This acknowledgment is promised to send ether balm across the heart and brain.