

Chapter Six

Understanding of God

Sixth Gate: I understand the secret of instantaneous spiritual demonstration.

A bar of iron gains magnetic virtue by having been placed for a time in a special position. It appears that particles of matter arranged for a long period in a certain posture eventually become surcharged with life.

Natural phenomena are mysteriously symbolic of mystical realities. We can understand how the example of the bar of iron and the particles of matter applies to us. When we often give our attention to *Ain Soph* the Great Countenance of the Absolute, we become visibly charged with newness of Divine Life. "Look unto me and live." (Is 45:22) "Seek ye my face and live." (Amos 4:5) "I give life to the faint." (Is 40:29) "And I will reveal unto them the abundance of peace and truth." (Jer 33:6)

Take a wide, wide view of The Vast - Vast. "If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given to you." (Jas 1:5)

Harsh criticism and lack of generosity hail not from him, – not Life but the Cause that Life is – not Spirit but the Cause that Spirit is.

We call our relationship to the High Eternal First Cause, inspiration, because it comes along with our inward breathing. "The inspiration of the Almighty giveth them understanding." (Job 32:8) We call it Spirit, or Breath of the Almighty. Breathe toward me heavenly breath, till all this breathing form of me quickens with breath divine. Why, O humankind, will ye die, having power to partake of the breath of immortality?

Abraham sought the wooing Unseen by looking up and hearing the voice of the Light saying, "The land thou seest, to thee will I give it." (Gen 13:15) Mystical Science brings the miracle-working uplands to our attention with perpetual urgings: "Lift up your eyes to the fields white for the harvest." (Jn 4:35) Visioning toward the same country Abraham was seeking we swing in with the Miracle-Working Heights. "The land which thou seest, to thee will I give it" (Gen 13:15) Nothing shall by any means defeat us when we often lift up our eyes to Thee!

Five stands for successful labor, and six stands for success without labor, or the miracle of the Highest ever moving toward us.

The hyacinth bulb planted topside down labors desperately to bloom toward China, and succeeds in making an anemic blossom, pale and small, only a plain imitation of itself were it facing the sunshine and ambrosial morning airs. What does the downward looking hyacinth know of its own sun-facing, non-anemic wide-spreading beauty? So we have never seen a man of the Labor-less Supernal order, facing the “Sun of Righteousness with healing in his wings,”(Mal 4:2) until the New Dispensation gave us its good news when he came toward us!

The more we look to *Ain Soph*, the Great Countenance of the Absolute, the Origin of knowing, the more we know of the influence of the close-swinging miracle-working world in its finished beneficence. “Listen, O isles, unto me; and hearken ye people, from far.”(Is 49:1) “I will show thee great and mighty things, which thou knowest not.”(Jer 33:3)

Beyond the margins of the mind, supernal Wisdom waits. Over the Dayspring of a glory from above, the heavens' mysterious healings are distilling for those who obey the mandate: "Lift up your eyes."(Is 40:26, 49:8, 51:6, 60:4, Jer 3:2) “Look unto Me.”(Is 45:22) “I am the Lord that healeth thee.”(Ex 15:26)

The greatest doctrine announced by the voice of inspiration, is that a Mighty One onlooks us, wooing ever as, “What wilt thou?” “Ask what ye will.”(Jn 15:7) “Is anything too hard for Me?”(Gen 18:14)

Who of us holds high converse with the Ruler in the heavens, who says, “To him that ordereth his conversation aright will I show salvation?”(Ps 50:23)

When the Man of Galilee touched the six-stepped throne place by daily converse with the glory above the heavens, such magian effulgence gleamed forth from him that the multitudes which were coming unto him, he healed them every one.

We are all harvesting according to our inward viewings. “Why are ye troubled?”(Lk 24:38) and “Why do thoughts arise in your hearts?”(Lk 24:38) asked Jesus. We always look toward an object before thinking it and it is by having oft recourse by inward viewing that then the mind goes on to know and comprehend.

High mysticism is not a science of right thinking, or right conduct; these are strenuous labors. High mysticism is the call to look up to *Ain Soph*, the Great Countenance of the Absolute, who orders thoughts and speech and conduct anew. “Behold, I make all things new.”(Rev 21:5)

Understanding of God

“I will return unto that people a new language.”(Zeph 3:9) “They shall speak with new tongues.”(Mk 16:17)

Our speech always declares the direction of our inward viewing, by the harvest of our life conditions. If we mention the shiftlessness, the sorrows, the sufferings of our neighbors we may experience some unpleasantness of body and of affairs formulated by the inward gazing our verbal descriptions betray. Is it not written that the wages of sin or *aberrated vision* is death? (Rom 6:23)

Mysticism is not a science of goodness and badness of conduct. It is the science of that which harvests as good or bad conduct. It is the science of the genesis of conduct and the genesis of thoughts. Secret viewings compose their own speech, rouse their own emotions, and formulate their own actions.

Our initial and compelling faculty is our inner vision. Vision often God-ward and live anew. So shall the body be like a tree planted by the rivers of water - whose leaf fadeth not.”(Ps 1:3) Vision often God-ward so that all affairs also may go well. Gaze often toward Our Father, and all thoughts shall be like morning music. Lift up an inward look now and then, to a country whose ether winds ever raying forth their healing aura, are swift remedies for all the world's unhappiness.

The hills open in the daytime and at night pinch into themselves the circumambient vitalizings with which the daytime airs are charged. Then they bring forth grass, herbs, and grains for cattle.

By physical invocation, the body may renew with the subtle elixirs that wait to mill within it to strengthen and uplift. The brain of humanity can open and close into itself the wisdom elixirs: “Lift up your heads, O ye gates... and the King of glory shall come in. Who is the King of glory? The Lord, strong and mighty... The Lord of hosts, he is the King of glory.”(Ps 24)

There is no part of the body that may not open and indraw the subtler-than-air stimulants that would soon burst forth as strength. This is physical invocation.

The mind is surrounded by distant knowledge that it may draw in by asking, and bursts forth with answers as from unseen teachers. This is mental invocation. The sardius stone stands for mental invocation.

The luster sardius stands for mystical invocation - the way to know new things from the heights above the margins of the mind, where things so far untaught lie waiting our mystical invocation. There are magic, mighty syllables making up an Ineffable Name, key to the mysteries of the universe. “The Holy Ghost, whom the Father will send in my name, he shall teach you all things.”(Jn 14:26) “I wept much,”(Rev 5:4) said John the Revelator, because the world went on so long without

noticing that some names are like alabaster boxes of empowering ointment. Break them open by invoking them, and mysterious new influences awake through the body, the mind, and environments.

Paul wrote to the Ephesians that revelations would be granted by the acknowledgment of the name Jesus Christ. That the eyes of our understanding should open to know the hope they may entertain from the calling of him that has put all things under his feet, with name above every name that is named, not only in this world, but also in that which is to come.

Jesus, who was Christ with the fullness of the Godhead bodily, insisted that His name sheds forth fresh life: "My words (my syllables) are life." (Jn 6:63) "I came that ye might have life." (Jn 10:10) "I am the living bread." (Jn 6:51) "He that eateth me, even he shall live by me." (Jn 6:57)

Only Christ Jesus ever told us how to quicken anew with the life of which our nerves are scant, and He declared that His Name would stir the ether-breaths of the unseen eternal world to inbreathe with our inbreathing

There is no science of wealth or health so great as the science of inbreath. Invocation is the greatest efficiency of prayer.

Did not the voice of far past inspiration declare that the name of Deity transcends prayer? Jesus of Nazareth called the Overlooking Deity *Father*. At the crucifixion He cried, "Father, forgive them!" (Lk 23:34)

Why have we not been taught to lift up our eyes to the prayer-answering, for-giving Father and partake of the same Beneficence into which the glorified Jesus was then gazing? This Beneficence is ever streaming toward us.

Though your errors were as scarlet, the for-giving answers to the Jesus Christ prayer on Calvary passing them along to the sin-undoing High Redeemer, they shall be as if they had never been. "I will set no wicked thing before mine eyes; it shall not cleave to me." (Ps 101:3)

In the science of numbers, Six is significant of complete manifestation, all the faculties raised to their highest exercise. Sin is errant vision unified with errant words and acts. Errant vision, or sin, carries the banner of triumphant arrival at complete manifestation.

To the mystically wise the badge of triumphant arrival at the worst that downward vision can accomplish, is tantamount to telling plainly the possibilities of upward visioning.

The secret that sin tells to the wise, is that by vision toward matter and mind and their laws of pleasure and pain we get caught in the wheel of destruction. But by vision toward the Highest One above the pairs of

Understanding of God

opposites, we get charged with independence of matter and mind. To the mystic, contagion is sign royal of the possibility that we can be charged with heavenly inspiration.

There is but one commandment issuing from the Giver of Almighty Health, the Author of Strength, and that one commandment, is “Look unto me, and be ye saved, all the ends of the earth.”(Is 45:22) “Beside me there is no Savior.”(Hos 13:4)

Elijah did not touch the sixth mark of arrival at the best that the high watch could do for him, for he did his in-breathing of victorious energy intermittently, and unwittingly. He did his upward watching halfway, unknowing of the secret of up-looking power. Like most human beings of this very day he spent more time viewing his troubles and describing them, than glorying in the immune splendor of the wisdom-imparting Jehovah.

To the true mystics the upward looking and the breathing in of heavenly atmospheres are volitional and scientific. They know whence the energizing breaths come wafting their newness, and the healing elixirs come streaming with enlivening vigor. They also know that if they are not rounded up with unkillable Omnipotence, it is because they have neglected this science.

In the Apocrypha, we read that in the sixth place the Lord imparts understanding. Understanding imparted from the Lord is the desideratum of all humanity – for having touched this magian flame, life is kindled to glow forever – for understanding is a wellspring of life.

Mystic understanding is strength, identical with Divine Strength. “I am understanding,” said the Lord, (Prov 8:14) “I have strength,”(Prov 8:14); and it is written that He gives this strength to His people.

“That believing, ye might have life through His name.”(Jn 20:31) “Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.”(Jer 33:3) “And all the nations shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.”(Jer 33:9)

“I press toward the mark, for the prize of the high calling of God in Christ Jesus, and if in anything ye be other-wise minded, God shall reveal even this unto you.”(Phil 3:14-15) Many Christians have been “otherwise minded,” in their calling, and have had what they called for revealed in full measure.

This is the practice of the calling principle: “Thou shalt lift up thy face unto God.”(Job 22:26) “Thou shalt also decree a thing, and it shall be established unto thee.”(Job 22:28) Every choice is a call, direct or implied.

Paul, and the Christians he gathered round him, lifted up their faces to the Almighty, and called to the Victorious One, until they were great conquerors together. “I am more than conqueror,” Paul declared of himself. (Rom 8:37) And he insisted that the victorious Christ Jesus he had so persistently invoked, charged him so near to the brim with Christ executiveness, that he could work miracles. “I can do all things through Christ which strengtheneth me.” (Phil 4:13)

Upward watchers can catch heavenly health by their persistence heavenward, until their health breaks forth like the morning, and every sick person catches health from them. The same applies for downward watchers, who, identifying with small pox, give them to their neighbors, if they come into contact with them. It is only the Jesus among us of whom is it yet written, “Multitudes came unto him, and he healed them every one.” (Matt 15:30) “But as many as received him, to them gave he power to *visibly* become the Sons of God.” (Jn 1:12)

In mysticism we learn the law of our subtle visional sense. We find that we use our inner vision constantly, and we find that our thoughts follow its wake, and that physical conditions follow the thoughts. For whatever is looked toward as an objective to the inner eye reveals its secrets, whether the Lofty One inhabiting Eternity, or the motives of our neighbors.

There is but one law running along to the flowering of all steadfast visioning. “The secret of the Lord is with them that fear him.” (Ps 25:14) *Fear* is singleness of eye. “In the fear of the Lord is the instruction of wisdom.” (Prov 9:10) “The fear of the Lord is a fountain of life.” (Prov 14:27) There is no want to them that fear him. *Fear*, or singleness of eye toward any objective, is disclosure of its secrets, and experience of its working power.

Peter discovered that there is great effect from singleness of eye toward names, as toward other objectives, and he chose the Name of the Savior of humanity to stand by.

Micah got it as an unfailing law, that, “My name shall *cause to see* that which is.” (Mic 6:9) Peter proved it by walking with the angels, and doing their works, after fearing the “only Name given under heaven, whereby men must be saved.” (Acts 4:12) For as the angels do wondrously, so also did Peter wondrously always by the power of the Name he inbreathed.

The purpose of religion has always been to teach people to make the most of themselves. At its highest point of instruction, it has taught that right thought and right conduct follow right view. To look steadfastly toward the Helper, and Healer, and Savior abiding unseen but always

Understanding of God

within calling distance, has ever been its injunction: endure, “as seeing Him who is invisible.” (Heb 11:27)

By much attention to material things, we make such drafts on matter that its mysterious operations seize upon us in more than conceivable abundance. We suck in the way of matter, by indirect calling, as we look to it for our welfare and our knowledge.

Let us but volitionally lift up our eyes to the Sender of the mystic cure and make all our drafts on these immortal streams, and the mysteries of health, and prosperity, and incessant renewal shall be revealed and experienced.

Jesus having demonstrated this was able to declare, “Whatsoever ye shall ask in my name that will I do.” (Jn 14:13) “Ask what ye will, and it shall be done unto you.” For “all things are delivered unto me of my Father.” (Matt 11:27)

The Science of God reveals all science. The true Name of God reveals the Science of God. It reveals all names – from the names of the stars – to the names of the insects – from the names of the fearless archangels – to the right names for the victorious earth walk of our children.

The name of one, *Jesus Christ*, who knows the Great Revealing Name, reveals his knowledge. “The Holy Ghost, whom the Father will send in my name, he shall teach you all things.” (Jn 14:26) “Thou holdest fast my name” (Rev 2:13) – “I will give a new name which no man knoweth save he that receiveth it.” (Rev 2:17)

All that we know of the Maker of the universe so far, is the practice of His Presence. Of His actual substance and purposes, we know nothing. “Touching the Almighty we cannot find him out” (Job 37:23) – “with him is terrible majesty.” (Job 37:22)

Yet Elihu found the Almighty teaching and exalting him, and giving him songs in the night, as the result of his upward watch and the inbreath of the Almighty that awakened the God-Seed of understanding within him.

Elihu seemed to know no other name of the Highest but *God*. But he spoke of a messenger, an interpreter, a ransom, an atonement, one who could enlighten with living light.

By the recognition of the atonement, we should begin to breathe in lakes of joy and wisdom from the Giver of Wisdom. The recognition of the Man of atonement makes draft on the Holy Spirit, “The Holy Spirit whom the Father will send in my name.” (Jn 14:26) It makes draft on life: “I will put my spirit in you and ye shall live.” (Eze 37:5) “Wherefore turn

yourselves, and live ye.” (Eze 18:32) The Holy Spirit is the ghost or spirit of wholeness; or breath of wholeness.

Job knew that to regard the breath he breathed as the Healing Spirit, instead of common atmospheric air, and never to speak of the outcome as anything but transforming, would fetch him out on to some upland that those who breathed just air, and called it air, would never reach.

And he was right. His witness in the heavens, and his breath, always known by him while inbreathing it as the God breath, brought him to where he was blessed beyond his calculations. With mysterious wisdom, he knew himself well pleasing to the High Eternal.

The Apostles of the Regeneration knew the name of the Atonement. They knew their breath as charged with the ether wafts of healing. They knew the law of the vision, and the re-born status that was to be the outcome.

This was their Christianity. In the name of the Great Achiever, they drew their breath as the Holy Spirit, which is the spirit of wholeness, and they were transformed characters. They walked in the fourth dimension in space. No prison walls could hold them, and no lions' jaws could destroy them. No former ignorance or common birth among the people who breathed common air, and sought their life from material productions could count against their being the wisest men on earth.

They took up a life near us and yet above us, a life with the power of manifestation here and there, and now and then, throughout the generations, not unmet even in the present century.

But their mode of arrival at the state of just people made perfect, on the unseen plane, is not the final arrival that mystical interpretation foretells.

To be charged to overflowing with irresistible miracle-working power, while yet manifest in the flesh; to be the radiance of buoyant joy while yet walking among the children of earth. To shed the perfume of healing and strengthening and illuminating while yet speaking with us and smiling upon us is the final Christian ministry. This is the bloom of full obedience to the Sacred Edict, “Look unto Me.” (Is 45:22)

There is no warfare where the vision of God is. There is no disease where the healing Name is called. There is no inadequacy or failure while the Spirit of God is in the nostrils, inbreathed as the only breath. This is living truth.

If we would transcend our limitations, we must look above our limitations. We always believe in what we look toward; and we draw what we believe in. Deep believers in punishment are unconsciously drawing it. Great believers in miracles draw them. Some drew

Understanding of God

Pentecostal tongues, and spoke languages by the Holy Spirit they had never studied.

The watch of the first Christian Apostles was toward the Lamb that in the midst of the throne is the unfailing Provider; and they wanted for nothing. All those who gathered to them were abundantly supplied.

Their vision was toward the Highest, and no one could set upon them to hurt them, with power to defeat them, nor hurt the thousands obeying their injunction to continue in prayer and watch in the same. Their faces were set toward the Author of peace, and they allowed no one to be a slayer of himself or his fellowmen. Their look was toward Christ the Triumphant, and no one could grovel in their presence. No one could lack joy. No one was foolish. They were the spiritual magistral, or sovereign remedy, answering the prayers of the ancients for a way of universal cure – opiate divine to the sorrows of the world.

The High and Lofty One inhabiting Eternity is above the pairs of opposites, good and evil, life and death, spirit and matter, therefore his ways that inspire us as we look toward Him are not our accustomed ways. We let Spirit go on its free way, to leave us poor in spirit; we are independent of Good; we do not hug tightly to Life, as though it were precious. For Spirit, Good, and Life, are gifts of the Highest.

It is not the gifts of the Highest that say, “Look unto Me and be ye saved,” (Is 45:22) though all the gifts of the Highest do come if we set our inner eye toward them and call their names, drafting on their waiting offers.

Can we not call sleep, and in-breathe sleep, that subtle thing that the beloved of God receive, till insomnia flees our being? But sleep is not God. Sleep is a gift of God. To joy in sleep is to be like Isaiah's people rejoicing in a harvest of grass and apples. The bloom of sleep is not the perfume of unspoilable health shedding itself abroad from the sleeper.

We can call strength, inbreathing its offered vigors, looking toward its omnipresent smile, till strength nerves us to masterful handling of lions and elephants. But strength by itself is not God. Strength is a gift of God.

To joy in strength is to joy as in a harvest of apples that lose their flavor, or corn that moulds. For all the gifts, sought with eagerness for their own sake, have their round of existence and disappearance, and those who receive them partake of the same. *But thou! O Highest Original! art forever, and the manna Thou givest for the calling of Thy Name, is radiant beneficence scattering and yet increasing till the world is alive forevermore!*

The choice of the High Original alone instructs the mind, renews the body, engirds the affairs. “Call unto me, and I will answer thee,”

(Jer 33:3) revive my Spirit in thee, and “nothing shall prevail against thee.”(Jer 15:20)

Nothing prevailed against Jesus. “I can both lay down my life and take it up,”(Jn 10:17-18) He said. He knew all things, and needed not that any man should teach Him. His face was always heavenward, comrading always with the King of Kings and Lord of Lords.

Thus invoking the name of Him calls toward us His masterfulness of life and death, knowledge and ignorance, health and sickness, majesty and insignificance.

Call to the Lord of Life and Glory beyond the bars of human sense, and all the living fountains lying deep in thee shall quicken into stirring streams. All the pent-up wisdom that inhabits you shall leap to meet the Universal Wisdom, shining forth as the sun with the glory of their Father. “There is none like unto thee, O Lord! Thou art great, and thy name is great in might!”(I Chr 29:11-12)

The disciples had associated with the Risen Christ until they knew that He had borne the griefs and carried the sorrows of all the human race. Because of His God Substance it had been as nothing to Him, therefore “opened he their understanding, that they might understand the Scriptures.”(Lk 24:45) He dissolved the bars of human ignorance that hid their Lord-implanted inward wisdom. He dissolved cold foolishness and dark ignorance by the hot beams of His bright Righteousness, or shining Understanding.

The Risen Christ was weightless of body and think-less of mind. He was Pure Understanding, hot with universal dissolvent to human heaviness, dewy with working mystery. Then was fulfilled in His disciples the inspired promise that they of understanding should do exploits. Then was fulfilled in them the promise that whosoever should draw out his soul to the hungry, and satisfy the afflicted, should have his light shine forth in obscurity, and the Lord should guide him continually. “To satisfy the afflicted”(Is 58:10) is to acknowledge the Lord of affliction.

To draw out the soul, or to acknowledge it, are noted as identical activities in the Scriptures. They have the same results: the breaking forth of the light, and the consciousness of daily guidance by the Lord of victorious living. “In all thy ways acknowledge Him, and He shall direct thy paths.”(Prov 3:6) “Draw out thy soul to the hungry, and satisfy the afflicted...then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually.”(Is 58:10-11)

To acknowledge the Great Hungry is a mystical expression, meaning to acknowledge Him that swallows up death, and hell. It is to

Understanding of God

acknowledge Jesus the Savior from death, and Hades, and darkness and the paths downward.

The only Scripture the Risen One gave the disciples, after their acknowledgment of His vicarious achievement, was His own Name. “The Holy Spirit whom the Father will send in my name shall teach you all things.” (Jn 14:26) And to the world at large he prophesied: “Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” (Matt 23:39)

Wise ancients declared that there is an Ineffable Name, that teaches the mysteries of the universe.

But Jesus himself testified for all time: “The Holy Spirit whom the Father will send in my name shall teach you all things.” (Jn 14:26) “In my name preach the gospel, heal the sick, cast out devils, raise the dead.” (Matt 10:8)

He knew the Ineffable Name that is key to the mysteries of the universe. He also knew that whoever should keep His Name as Jesus Christ should come into the Ineffable Name.

“Thou holdest fast my name. I will give a new name.” (Rev 2:13) This new name cannot be spoken without instantly accomplishing the raising of the dead or the healing of the sick, or the illuminating of the life. It can never be spoken in vain. “Thou shalt not take the name of the Lord thy God in vain,” (Ex 20:7) is a prophecy, just like “They shall not hurt or kill in all my holy mountain.” (Is 11:9)

All the so-called commandments are prophetic utterances, to the Initiated. They all mean that when the Ineffable Name of the Lord is known, we are at home in the perfect land, where the former things come not into mind any more.

A Kabalistic system made the name Jesus the equivalent of Jehovah Sham-main, or the saving Word; and some studied the two syllables as in themselves the Ineffable Name. Many can testify that the name Jesus Christ is a mysterious power although he is more often regarded as the historic sufferer rather than the victorious Peace-Presence

Who now is ignoring every disastrous state of affairs, and separating himself to the One Name by which the first Apostles wrought their miracles?

“And the throne had six steps. And I saw in the right hand of him that sat upon the throne, a book.” (Rev 5:1) “I wept much,” wrote John the Apocalyptic seer, “because no man was found worthy to open and to read the book.” (Rev 5:4)

It is the book effecting by the mysterious writing on its covering, the unlocking of the doors of limitation, and the uniting of whoever reads the outer writing to unstinted blessings.

“Seek ye out of the book of the Lord and read, no one of these shall fail. – For the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.” (Is 29:18)

Surely, the book in the right hand of the Lamb, slain for the transgressions of the race, gives for its outer reading the Name or revealing so vitally insisted upon by the first Christian Apostles – and so ignored as to its mystical potency by the Christians of today. The opening of its inner writing waits upon the faithful reading of its outer form. “Blessed is he that readeth” (Rev 1:3) “will give him to eat of the hidden manna.” (Rev 2:17)

Faithful reading is always associated with understanding: “Whereby when ye read, ye may understand my knowledge in the mystery of Christ.” (Eph 3:4) “Whoso readeth, let him understand.” (Matt 24:15)

Understanding is mystical light. It is the light pent up and hidden in all humanity as it was in the first disciples of Jesus. It is the glorious light of the Lord of the wide universe. “Then shall thy light break forth as the morning” (Is 58:8) “And the Lord shall be unto thee an everlasting light.” (Is 60:19)

The same law of light reigns for the unseen shining as for the manifest. Do not scientists insist that the same light that illuminates the noonday sky is present in the darkened chamber? And that the bars of hiding being removed, the light within springs to meet the light without?

The breaking forth of the pent-up light, which is our hidden understanding, is associated with the bursting forth of our pent-up health: “Then shall thy light break forth as the morning, and thine health shall spring forth speedily.” (Is 58:8)

It is associated with rising: “Unto you that fear my name, shall the Sun of righteousness arise, with healing in his wings,” (Mal 4:2) “And the gentiles shall come to thy light, and kings to the brightness of thy rising.” (Is 60:3)

“Tarry ye in the city of Jerusalem,” said the Risen Lord, “till ye be endued with power from on high.” (Lk 24:49) “Ye shall receive power after that the Holy Ghost is come upon you.” (Acts 1:8) “The Holy Ghost whom the Father will send in my name.” (Jn 14:26)

Then the obedient disciples tarried in Jerusalem. They tarried during the forty days of the Lord's ten appearances, plus the days to the fully come Pentecost, the Sixth day of Sivan, the feast of the harvest; coming together often, with one accord, to call upon the Spirit-imbuing name.

Understanding of God

On the sixth day of Sivan, the house where they were gathered trembled in the rushing Spirit they had invoked by their persistent calling. Tongues of mystic fire whispered to them the powerful mysteries. They were ready to greet the outside world with a new ministry.

Six is the number consecrated to final equipment for heavenly offices. No equipment transcends the effulgence that wakes in us the healing word, the tongue for speech with angels. Even the shadow of Peter, most name-distraught, caused joyous forgetfulness of pain.

Jerusalem is symbol of the Self. To tarry at the Self, invoking the Name that wakes magian majesty – inbreath immortalizing – medicine of God – is labor worthy of the sons and daughters of humanity.

Jesus of the same Judea set His vision toward the Author of success, and inbreathed the airs of Paradise. He opened the gates between Himself and unstinted transcendence. Jesus rose to immortality, and His Name is full of life-giving, miracle-working energy; it opens the gates between humankind and its native kingship.

Choose this day the objective for your vision's oft-time gaze, and your calling's precious good. Be as hotly intent as Jesus toward God.

Whatever we look toward, we come into identification with. They who seek Me identify with Me. They reign with Me. They live as My life, they strengthen as My strength, they understand as My understanding. What I Am, they are. They call upon My victorious Name, and whatsoever they do prospers, reminding humanity of My ever present, ever friendly, ever available Supremacy. For I send the Healing Ghost, the Enwisdoming Breath, to them who call My Miracle-Working Name – Christ Jesus – bursting through which is the other Name, only known to them that invoke My Anointing Name.

Practice

Bible Verses to commit to memory

“In him was life; and the life was the light of men.” (Jn 1:4)

“All things are delivered unto me of my Father.” (Matt 11:27)

“And whatsoever ye shall ask in my name that will I do.” (Jn 14:13)

“That whatsoever ye shall ask of the Father in my name, he may give it to you.” (Jn 15:16)

“Thy name is as ointment poured forth.” (Cant 1:3)

“I press toward the mark of the prize of the high calling of God in Christ Jesus – if in anything ye be otherwise minded God shall reveal, even this to you.” (Phil 3:14,15)

“Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not.” (Jer 33:3)

“The Holy Ghost, whom the Father will send in my name, shall teach thee all things.” (Jn 14:26)

“I have made thee like unto Him, even God, who quickeneth the dead, and calleth those things which be not as though they were.” (Rom 4:17)

Résumé - Saturday & Sunday First Week

When the disciples had associated with the Risen Christ long enough, they sensed that he had been wounded for the transgressions of a world. They realized that by acknowledgment of the same the world might go free, “then opened he their understanding that they might understand the Scriptures.” (Lk 24:25) And the *Scriptures* he gave them was his own name: “The Holy Ghost whom the Father will send in my name shall teach you all things.” (Jn 14:26)

This name constitutes the most remarkable book ever mentioned on earth, for the Spirit of Truth it wakens, shall guide into all truth, and show humankind of things to come (Jn 16:13).

Every name conveys the bearer’s qualities, and when called earnestly, imbues the caller with that quality. “I have made thee like unto Him, even God, who quickeneth the dead, and calleth those things which be not as though they were.” (Rom 4:17) “For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?” (Deut 4:7)

Surely, by this law, the man who has shown the most super human power must confer the most super human powers through his name. No man’s name ever named stands for such colossal achievements as Christ Jesus whom the apostles spent so many weeks calling upon.

John the Revelator had been among the callers, and he knew that the little book in the right hand of him that sat upon the throne (Rev. 5) was the name, *Jesus Christ*.

“The throne had six steps.” (I Kings 10:19) *Six* is the number of attainment to spiritual insight, or illumination above the brain. It is often rendered *understanding*

A person can be so full of epidemic that whosoever but touches the hem of their garment may be cast down into a bed of sickness. Has any one seen a man so full of the contagion of God that whosoever touched his raiment was instantly healed, and now sheds abroad health like a contagion?

Saul was told to call upon the name *Jesus Christ*. (Acts 22) His name was changed to *Paul*, and his aprons and handkerchiefs were full of the contagion of God. (Acts 19) “As many as touched Jesus were made

Understanding of God

whole.”(Matt 4:36). Whosoever stepped into the shadow of Peter, calling on Jesus Christ, was healed. (Acts 5:15).

That contagion still exists, but there is either curiosity mixed with doubt, or pure doubt without curiosity, in the minds of all who are now told to call upon it, to cry sharply upon it.

The name is like an alabaster box that has to be sharply broken open in order that the precious ointment may be obtained. Is it not written “Thy name is as ointment poured forth?”(Cant 1:3)

We will choose the name of the one who wrought forth power over earth and heaven, and in whose name is folded the new name with new powers in it. (Rev. 2:17) We will choose the name of Him who has redeemed us out of every nation. (Rev. 5)

To sight toward an object with fixed, steady attention and call its name is to be related to it in the end. We must give out strict attention to something supernally worthwhile.

Let us take Saturday and Sunday to call upon the name *Jesus Christ*. “Far above all rule and dominion, and above every name that is named, not only in this age but also in that which is to come.”(Eph 1:21) We will stretch up our hands and cry to that name. “Does not Wisdom call, does not understanding raise her voice?”(Prov 8:1) Let us declare our great need, for he answers, *What wilt thou?* He has promised, “Whatsoever ye shall ask in my name, that will I do.”(Jn 14:13).

There is an ineffable name, the key to the mysteries of the universe. According to the Christian Scriptures, the name *Jesus Christ* is that revealing name, key to all understanding.

He that seeks Me identifies with Me. He reigns with Me. He lives as My life, he strengthens as My strength, he understands as My understanding. What I Am he is. He calls upon My victorious Name, and whatsoever he does prospers, reminding humankind of My ever present, ever friendly, ever available Supremacy.

For I send the Healing Ghost, the Enwisdoming Breath, to him that calls My Miracle-Working Name Christ Jesus, bursting through which is the other Name, only known to them that invoke His Anointing Name.

