

**1954 Portland Practitioner Class**  
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**95A - Flesh and Flesh, Part Two (Continued from 94B)**

Now Paul tells us:

*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon, with our house which is from heaven. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

You see, our work is not asceticism. Our work is not getting rid of this body. It is not denying this body. It is not ignoring this body. Our work is not getting rid of this body, but being clothed upon with a new concept of body...with another consciousness of body; that body that is not made with hands, eternal in the heavens.

Now, I must tell you this, that this is that body that is not made with hands, and it is eternal in the heavens. It is immortal, but you can't see this body. You can't see my hand up here at all. You are seeing a concept of this hand, and depending on your background you will say, "It's a very small hand," but someone else, maybe a little child, will say, "It's a very big hand," and so on. Each one will entertain a different concept of it, judging only from appearances, based on their own experience. So actually, you can only see your concept of this hand, you cannot see this hand. This hand is invisible to you, because it is the eternal hand. It is the hand of God, the hand that God made. And this is the body that is eternal and immortal, and which will be with me forever and forever.

Now this body as you see it, will change day to day. This body as I see it in the mirror will change day to day, because the higher my concept of God and spirit is, the better looking and feeling becomes my body. So the concept changes, but the body itself is immortal. Therefore we do not get rid of the body, even in death; we get rid of our concept of body, and we are doing that, that is what constitutes dying daily.

You must die daily, but you mustn't die so as to need an undertaker. You must never come to that death. That's absolutely unnecessary, and even should we experience it, it is still unnecessary, because the last enemy that shall be overcome is death. Sooner or later we will so evolve in consciousness that our concept of body will just change and change and change while we are yet here on earth, and we will never have to call in an undertaker.

But, we may not, at this particular period of our demonstration, prove that. That is the ultimate goal, but whether or not we prove it in the nineteen hundreds, we will prove it in the two thousands or three thousands. And I mean we, each one of us individually, because no one here is ever going to die. That will never happen, even though there comes a time when, for one reason or another, we pass from this visible plane, it does not mean that we have died. It doesn't even mean that we have passed on. It means only that we have changed our plane of consciousness for the time being, and sometimes that is involuntary, as when people go out in sickness or accident. But, there are times when it is voluntary. The Master revealed that we can lay down our lives, or we can pick it up in a certain state of consciousness, and that is true.

There are times in spiritual unfoldment when people come to where they recognize that the work that is given them to do of God can best be done on another plane of consciousness. Now that is very much in line with the experience that came to me when I was living in Florida, and for two years I had been seeking an unfoldment. The voice had said to me that I must know the

impersonal Christ and impersonal healing, and I made...well I spent two years in meditation trying to come into the awareness of impersonal Christ and impersonal healing, and then while in Florida, the little home I had there, the unfoldment came, and it was then, in that very month that my wife passed on. And I had two friends in New York who immediately came down to be with me, and naturally, as soon as possible, their question was, "What do you expect to do now?" And I said, "I'm going back to Boston and open my office, and I'm going to practice in Boston as I've always been doing. In fact, I've already wired for my old office again, and an apartment." And this friend of mine, who was in no wise psychic, not even to the extent really, of understanding Christian Science very well, or any spiritual teaching, turned to me and said, "No, you're not going to Boston. You're going to California, and you're going into a new work that is going to be widespread and very successful." He said, "Massachusetts won't be able to hold you, and California won't be big enough."

I looked at him and said, "What makes you say that? That's not your usual manner of talking?" He said, "No, I can tell you now, that I'm going to pass on very soon. For the past year all of my relatives and friends who have passed over have been consciously with me and telling me that the way is prepared for me to be with them, and now I have the gift of seeing things to come. And I will tell you that you're not going to Boston, you're going to California," and so forth and so on. Well, he did pass that year, and I did go back to Boston, but I was only there three weeks when I was called to California, and the only time I went back to Boston after that was to pack my furniture.

Now you see, there was a movement, if you will, from one plane of consciousness to another, that outwardly revealed itself in moving from one state to another, and even that was a temporary move, because now my home is under my hat, and my hat is somewhere in transit between Hawaii and New York. Evidently the work that has been given me to do could not have been done in Boston, and the furthest place from Boston was California, until Hawaii appeared on the scene, and now London, and Stockholm, and so forth and so on.

In other words, there has been a movement, as my consciousness of God increased, so has my movement or planes of consciousness changed and heightened, and we've even risen above traveling in automobiles and trains to the speedier methods up above. And of course there's no limit. Anyone who would limit our demonstration of transportation to just airplanes, or our demonstration of place just to movement from one part of the country to another, would be limiting the activity of God.

And so it was, in California in 1945 the Voice spoke to me and said, "Next year is your year of transition." Well for a little while, I gave myself very vigorous treatments, because I wasn't ready to die, or pass on and then the Voice came again saying, "No, not that type of transition. This is a transition into another state of consciousness." And in the month of July 1946, this change of consciousness began. It lasted two months...the transition, and at the end of the two months, everything was prepared for this work. And then the final talk that I was given in this inner experience was this—"You will teach, but you will not seek students. You will teach those who are sent to you, and they in turn will teach. And you will teach what is given you to teach." And you see, from that moment on I have been obedient.

I have never gone into a class with my mind made up what I was going to say or talk about. I either go in with just bare hands, and sit and meditate and wait for the message to come, or perhaps a few minutes before, sitting in the room, it will unfold, and a note will be jotted down, or whatever is given me to jot down. Now you see, that is living on another plane of consciousness. I am sure that those of you who have been with me for some years know, that

most of the time I'm living in an entirely different world than this one that we're seeing here now. It's a different plane of consciousness. It's a plane of consciousness where some musicians live, some poets live, some painters, and of course all spiritual teachers or revelators live.

And it is in that consciousness that these things unfold that later, they become flesh in consciousness, invisible flesh. That is they take form as my state of consciousness, then they appear outwardly as words and writings and recordings. But before that, now you see, this, this is what happens to that kind of form. And if you were to pay attention to this tomorrow, you'd be watching yesterday's manna, and trying to live on it. This kind of flesh must wither as the grass and go into the oven, but the flesh that it is now in my consciousness will never die. That which was given to me before it went on paper will never die. That which you absorb in this class in your consciousness will never die. That which you put on paper, you can probably tear up tomorrow, because if you try to live on it, you'll be living on yesterday's manna.

Whereas, what I have given you now, is the seed of truth, and it is planted in your consciousness, and tomorrow you can just close your eyes, and find that that truth will flow back to you. It may not flow back in my words; it may come in such an original way that you'll write another book about it, one that I never thought of. Because you see, any truth that is in my books is to be found in the Bhagavad Gita of India, and in the teaching of Lao Tzu of China, and in the Bible of the Old Testament, and in the Bible of the New Testament, and in the revelation of Christian Science, and anywhere else you look in the work of inspired revelators, you will find anything I have said to you. And yet I did not get it from them. It came to me from the depth of my withinness, as revelation.

And so it will be with you. You will not have to write articles on The Infinite Way that sound as if I had written them. They will be articles on truth, and they will contain this same truth, but it will be in your words, in your thoughts, in your state of consciousness, and it may be newer and fresher for your time. Do you see that?

Now, the word becomes flesh. This word of truth, which you are hearing becomes... is a seed within you which will develop, and it will appear as a state of consciousness. Then after that, it will appear outwardly as the health of your body or of your purse or of a new writing or of greater supply. And that's the way it is, and that's the way "flesh" must be understood. The flesh, when it's out here, we're done with. That withereth as the grass. Don't put your faith in it. That's like putting your faith in princes. *Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of. If I go not away from you, the Comforter cannot come to you ... but the word of truth I speak to you, that is life eternal.* And as you learn through this to turn within you and let that word of truth come into expression, you will find that as it becomes flesh, invisible flesh, invisible form, invisible consciousness of truth, invisible awareness of truth within you, then it becomes externalized as these forms.

And then you can do anything you want with these forms; use them for a day and tear them up. And they may be dollar bills or thousand dollar bills, use them or tear them up or give them away, because as long as you have the consciousness of the Spirit, you can have the multiplication of loaves and fishes, you can find gold in the fish's mouth, you can multiply, you can do anything you want. Because it will not be you, it will be the Spirit of truth, which you have become aware of. It will take form. But then when it does, don't glory in that form.

You know, all of our work, all of our students should become familiar with the Bible, even though at first you don't understand many passages. Get familiar with them, because the spiritual interpretation will come later. Every student should have not only a Bible, and a well-worn one,

but they should have a concordance to the Bible so that when a word like this comes to their mind, they don't jump to the conclusion, "Oh I know what flesh is." Indeed you don't know what flesh is. You may know one interpretation of the word flesh, but here we have seen two interpretations, and almost, you may say, opposites; yet not quite, because this outer flesh that you see is the shadow or out-picturing of the invisible flesh. So there are really two forms of flesh, rather than two different flesh—Two different forms of the same flesh.

Spirit is one form. It's the original substance. The idea as it comes to us in our consciousness is the word made flesh, and then when it becomes visible out here, it's the flesh that withereth. It's the flesh we can enjoy today, but let's not hold on to tomorrow. Let's change our concept of being, of body, of supply, every day. *Wherefore henceforth, know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now, henceforth know we him no more.* Now heretofore you have known me in the flesh, as a man heretofore. Henceforth you are not to know me that way any more, but you are to know me as the spiritual teacher, and not judge of the flesh or of the being.

Heretofore I have known you as human beings and students, but hereafter I must never know you that way again, but only as Christ, as Spirit, as the spiritual being, the offspring of God. Heretofore you have known your friends and your relatives and your patients and your students as human beings, some of them good, some of them bad. Henceforth you must not know them either as good or as bad, but as spiritual. Remember, it is just as wrong to know a good man, as it is to know a bad man. It is just as wrong to know a rich man as a poor man. You must not know any man after the flesh, whether good flesh or bad. Henceforth you must know as Christ. Therefore, *if any man be in Christ, he is a new creature. Old things are passed away; behold all things are become new.*

Now the moment you give up holding yourself or others in condemnation to being a good man or a bad one, a sick one or a well one, drop that condemnation of both, and know them henceforth only after the Spirit. Then the old things will pass away. Old habits, old forms of the flesh, old fleshly appetites: greed, lust, ambition, desire for health, wealth, fame. All of these things will pass away, and *all things will become new.* And then, when you see a dollar bill, it will be like I told you the other day ... one statement of truth is infinite. If you can grasp the import of just this idea of flesh, you will have all the truth you will need forever and forever and forever. So it will be with a dollar bill. Once you have seen a dollar bill come into your possession, not through demonstration, not through seeking it, not through desiring it or even needing it, but it should come without volition on your part, unexpectedly, from sources unknown; from that moment on, all things will become new, and that one dollar will be the outpicturing of infinite supply, because it'll multiply itself over and over and over again.

In other words, the Spirit that produced it is still producing. It's an endless chain of dollars. We only need that first one, not because of the dollar. No, no, no, but because it is the evidence of the unseen Spirit at work. And so, the message today is this, don't glory in healing. Never give a testimony about a healing, except, if you are illustrating the principle or spiritual idea that brought it about, because it is relatively unimportant whether we have health today or wealth today. What is important is whether we gain a spiritual conviction that will give us eternal health and eternal wealth.

Never glory in a demonstration. Never glory if you have a healing of a thousand cancers. Don't ever do it, because the next day you may be tripped up with a common cold if you're going to glory in the effect—don't do it. Don't glory in a demonstration of supply, whether for yourself or for your patient. Don't glory, don't rejoice in any kind of demonstration, but glory

and rejoice that you have seen the face of God, that you have born witness to the presence of the Spirit, which in turn became evident as the healing or the supply. Do you follow that?

It is on this point that The Infinite Way message stands foursquare, that we are not to look on you as flesh, as human beings. We're not to glory in you as man or woman, good man or other kind, but rather that now, we must know you not after the flesh, but after the Spirit. *Therefore, if any man be in Christ*, if any man be in the consciousness now of his Christhood, all the old things will disappear. Even the old people will disappear out of his life. Some of them he'll be sorry to see go; he liked them, but they won't stay anyhow, because they won't like you anymore.

But once you are in Christ, your whole family changes, your whole acquaintanceship changes, your whole circle changes. You may even move into a different state of the union, or out of the states entirely, because all things become new in this new and higher consciousness in which you *live and move and have your being*. And you find there that there are no limitations. You're not bound to an apartment, you're not bound to a house, you're not bound to a family. You have them, but you just come and go and feel free.

Well that's the story today... Wait a minute, wait a minute. What happened here? Now what do you think of this? (Question) When true substance is fully revealed in consciousness, will the holy temple still appear as outline form only, having lost its solidity and weight?

Isn't that what we've been talking about here all morning? As the consciousness changes, as the substance of the Spirit is revealed in consciousness, and not necessarily fully revealed. Even when it's revealed in part, the holy temple, the real body, appears to your awareness. Others may still see it as this form, but you will know that it isn't, that this is a temple of the living God, and it itself, if you get on a scale, may still have weight, but you have no sense of weight. You have no sense of solidity. You have no sense of body. I have said over and over again that most of the time the only awareness of body I have is if I look down and see these hands waving, or my feet around somewhere. Otherwise I have no sense of body. All I know is I look out of these eyes.

But all of this isn't here, except that once in a while I see it waving in front of me, and I know that I haven't learned to keep my hands still. But my body really disturbs me very, very little, and it is only a very short while out of any day that I'm consciously aware of it as body. I'm aware of it in the same way that you're aware of your automobile when you're in it, but you're not aware of your automobile as being part of your being or body. And I'm not aware of this. This just seems to go along with me wherever I go. Maybe some day it won't.

Now what do you think of this one too? (Question) Could you talk to us a little on the form of thought? Can there be thought without form?

There we are again. Isn't that the word made flesh? And you see what happens, it isn't a thought. No, it's a state of awareness without a conscious thought. And yet at times it appears outwardly as a conscious thought. In other words, first comes the word, God, and It becomes flesh, that is, it becomes a state of awareness, but without form. It's not a thought and it's not a thing. But then, out of that comes the thought, or the spoken word, or the written word, or the tangible dollar, or fish, or loaf of bread.

First is the realization of God as substance. Then the word, the substance becomes flesh. It becomes a state of awareness, a state of consciousness, and it does not necessarily take form of a thought. Any practitioner will tell you that when that flash of inspiration comes, that release, they don't always have a specific thought with it. And yet, they have the result, as if a thought were there. On the other hand, sometimes following that comes a specific thought. For instance, this

morning, sitting in this room, in the meditation, the click came, but there was no word with it, there was no thought with it. There was just the realization that we had our lesson today. And then all of a sudden the word “flesh” came to me.

Ah, now the state of consciousness achieved in meditation appears as the word flesh, and now I know the lesson is flesh. Well I have the Bible and I have the Concordance; inside of five minutes we have an hour’s lesson.

That’s the way it appears outwardly, and all of this has taken place through a state of awareness that had no word at first, just a feeling of fulfillment. Then came the word “flesh.” Out of the word flesh came the double meaning of the word “flesh.” Out of the double meaning of the word flesh, came all that we have spoken about this morning. Oh yes, never be concerned and never try to have a thought about anything. Never try to know anything about God, because I’ll tell you something, there isn’t any truth you can know consciously that is the truth. So don’t be concerned about seeing a vision, or hearing words. But on the other hand, do not be disturbed when you do see visions or hear words, because very often they are a necessary part of our demonstration.

This work of The Infinite Way was really begun with those two months of actual vision and audible hearing, and yet those experiences have been rare, and only come once in a while. Usually the messages come like this this morning, with just a feeling and then a word, or a passage of scripture, and then out of that comes all the rest. As you hear tape recordings or read a book, you will see that usually there is a passage of scripture, and then out of it comes a chapter of a book. First comes the inspiration, then comes the specific thought or idea, and then out of that comes this.

Thank you, and until tonight.

(Note: The tape ends, then resumes)

Good Morning.

This morning we come to one of the deepest of the points or unfoldments in the message of The Infinite Way, and it will take not only your attention on the inner ear, with the inner ear, but ... in the days to come, ponder these points very, very carefully within yourself.

You must remember first of all—that even though you hear the words that I say, they are not yet power, so far as you are concerned. And even if these words sound reasonable to you, and you can accept the message intellectually, it still is not power with you. It is only after you have accepted the message and buried it within your own consciousness, pondered it, thought about it, until a depth of answer comes from within you, an acceptance from deep down, which we might call a conviction or realization. Then does it become power; it is like the word, “Word” ... capital W-o-r-d.

Now many people believe that the truth that is written in scripture, or written in metaphysical books, is really truth and that it’s really the Word, and it isn’t at all. It is merely a collection of statements about the truth. It is a message about the truth—it is never Truth itself. Truth itself is your consciousness or your awareness of truth. That is the only truth there is, that is the Word. And therefore the Word, capital W-o-r-d is never an effect; it is a cause. When the Word of God comes to you, not from out here, from within yourself; then, if you have a Red Sea, it will open it. If you are in the desert, the desert will blossom. If you need rain, rain will fall. If you need sun, sun will fall. If you need food, food will appear. If you need money, money will appear.

Why? This Word of God is the substance of life, and out of this Word you have flesh. In other words, you have your body, your business, your home, your profession, your ability, your customers, your clients, your supply; everything comes to you out of the Word. Now, these words, spelt with a small “w”, these words, sentences, paragraphs, statements in a book, represents the truth about the Truth, the facts about the Truth, leading you back to the depths of your own withinness, where you make room for the Word to come forth.

In other words, if you were a practitioner, and you were about to sit down and give a treatment, you would bring to conscious remembrance every thought, every idea that you could about God and spiritual creation. Not about man, not about a patient, not about a disease or a sin or a lack because there is no truth that you can know about man, except the truth that he’s nothing of himself, and that’s about all that can be said of man.

But, you can know the truth about God. This constitutes your treatment. So you could sit quietly and declare, “Yes, yes, we know God is. And since God is one, God is infinite, God is all there is, then God is present where I am. God is the law unto my being, (or his or hers). God is the only law, because God is the lawgiver and because God is the only law, there’s no law of disease, there’s no law of sin, no law of lack, no law of limitation. God is a law, a law of abundance. God is omnipotent law, all-powerful law, so there’s no law opposing God’s law. God is love, and so there is no power opposing God’s love. God is life, therefore there’s no disease in life and there is no death in life. God is consciousness, infinite, immortal, divine consciousness, so there is no unconsciousness. God is infinite intelligence, and so there is no such thing as lack of intelligence, or insanity, or any of these mortal beliefs. There’s no truth to them. There is no power in them. Since God is the only power, regardless of any sin, disease, death, lack, or limitation I’m beholding, there’s no power in it. So if you want to keep on being, go ahead and be, but there is no power aside from God. Therefore there is no power in the appearance of sin, disease, death, lack, limitation, so forth and so on.”

Now, that is the truth about the Truth, but now that you have completed your treatment, declared all the truths about God and God’s creation that you know, now you sit back in your listening, attentive attitude, and now the Word, capital W-o-r-d will come to you. You may hear it within you as if you were hearing a voice, or you may see a flash of light, or you may just get a...feeling, a deep breath and a release, as if the weight dropped off your shoulder. We call that “hearing the word,” even though there’s been no word heard. Because you must remember, we are using the language of religion and scripture, and so we are apt to get a little fanciful. And so when we say we hear the still small voice, it doesn’t always mean that we hear anything. Sometimes it just means that you can get a deep breath like that ... and a smile comes to your face, and you wonder what you had been troubled about.

Now all the appearances may be the same out here, but you are released from them, you’re free from them. Now you don’t mind. It is just as if here we have these flowers, and I looked over here and saw them as snakes, and for a minute got frightened. And then I looked back and I said, “Oh, they’re flowers,” and now it’s all released, no more fear. Well you see, the same thing was there that caused me the fear before, but now it isn’t causing me fear, because I’ve been released from the false concept of it. Now it’s the same, if you think of a disease as being something to fear, dangerous, harmful; if you think of lack as something that you must get rid of or get out of, naturally you’re going to fear it, and as long as you fear it, you’re enslaved by it.

But, in one of these periods of illumination you say to yourself, “Why should I fear disease? Since God is the only power, what power can disease have? Why should I fear lack? What

possible difference does it make whether I have a lot in my pocket or a little? God still is functioning; that's all I have to care about. If there's a God in the world, I'm happy and safe. If there isn't, I've got something to fear about, but just fearing lack of money or lack of home, that's nonsense as long as there's a God in the world. Begin to fear if you ever discover there isn't a God, because then you're in trouble. But as long as you can have an assurance there is God, don't fear a condition, don't fear a person, don't fear a bomb. You have to make your decision. Do you believe there is a God?

Once you believe actually there's a God, and I don't mean believe it like we were taught to believe as Christians, "Do you believe in God?" "Oh yes, I believe in God." "What do you believe about God?" "I don't know." Then you commence to find out they don't believe in it, they question it. Now, we're not entitled to such a belief about God. We're not allowed to believe in God—we have to experience God, and you experience God when you experience the Word, which means consciousness, the consciousness of the presence, the feel of the presence, that is the Word. So the moment you feel that, your Red Sea begins to open, your desert begins to blossom, your supply begins to flow, your health begins to be restored. But you begin with your statements of truth.

And remember what I'm giving you this morning—there is no truth about man. So don't waste time knowing the truth about Jones, Brown, or Smith, because there isn't any truth about them. *I of my own self can do nothing or be nothing... If I speak of myself, I speak a lie.* So if you speak of Jones, Brown, Smith, Goldsmith, you're speaking a lie. Don't know the truth about man, and don't try to know the truth about sin, disease, or death—there isn't any. They are illusions. If you were on the desert and you saw the mirage of water ahead of you—now try to know the truth about that water. You find you can't because there isn't any truth. The water is an illusion. You'd have to know the truth about the desert, and the desert is made up of sun, sand, air. That's the truth. Now what happens to the mirage? You see right through it.

You may still see the image of water there, but now it has no power over you. You don't fear it, you don't try to go around it, and you don't call out the Fire Department to pump it away. Now you go right through it, because you're not going through water, you're going through a mirage, that which you understand has no power. Now supposing you make the declaration that disease has no power and no law, and then you look, and the disease is still there. Well that isn't any different than declaring there's no water on the desert, it's mirage, and then still seeing the mirage.

The difference, and here is where your freedom comes in. As long as you thought water on the desert was water, you were in bondage to it. You couldn't go through it. You'd be looking for a way around it or to get rid of it. But the minute you knew the water was a mirage, it had no power; you started your car and went right through it. No more power to bind you, once you knew that what you called water wasn't water, but was mirage. So it is with disease. As long as you think of disease as disease, you know that the ultimate of it is death, pain, dissolution. Of course you can't help fearing it, hating it, wanting to get rid of it.

But the minute you can say, "Oh, you're not disease, you're a mirage, you're an illusion, you're a lie about God," now what do you care whether you still see it? It has lost its power over you. The moment you can see that there's no God power in it, there's no law in it, there's no power of any nature in it, it has lost its power over you, and even though the appearance may still continue for a day, week, or month, be assured of this. It will gradually fade out of your consciousness once you are released from your hate of it or fear of it or desire to get rid of it.

Now that is, you see, a very deep point, because here you will make no effort to get rid of sin, disease, death. You'll make no effort to get free from them, which you couldn't do in any event, any more than the alcoholic can get free of his snakes. He can't do it. If he is seeing snakes in his alcoholic dream, they're going to stay with him as long as he's got the substance of it, which is alcohol. Alcohol appears to him as snakes, and as long as there's alcohol in his system, he'll see snakes.

Now sin, disease, and death represent a belief of a selfhood apart from God, a power apart from God, a presence apart from God. So as long as you have the belief of a selfhood apart from God, a presence or a power apart from God, the substance of that belief will be present in the form of disease or lack or limitation or sin. So there's no use trying to get rid of it; the thing (to do) is trying to change your idea about it or attain the consciousness, awareness of the truth. So now remember that you have two words this morning—the word “Word,” capital W-o-r-d, and the word “word,” small w-o-r-d. And that small word is anything and everything that you know about God: God's law, God's presence, God's power, God's being, God's man, God's universe, God's kingdom. That's all the word about God or truth.

But now when you become quiet, and you feel this release, that's *the Word*. That is the consciousness of God's presence. That is your awareness of God's presence. That is God's presence Itself, announcing Itself within you. And believe me, the Bible is true when it said: The Word of God is power, great power, infinite power, the only power, quick, sharp, powerful. Now if the words you and I declare were the Word of God, they'd be quick and sharp and powerful. We'd only have to say it, or think it, or voice it, and all error would disappear. But you see, it isn't. Our word, what we read, and what we state, and what we think, is not the Word of God. *My thoughts are not your thoughts saith the Lord*.

But the words we know, think, read, state, declare about God and God's universe, that constitutes at least the truth about the Truth, the fact about the Truth, the word about the Truth. Now we can settle down into our meditation and say, “Father, I have lifted myself into your consciousness. Now reveal thyself, declare thyself.” Or, “Speak Lord, thy servant heareth.” Or there's a hymn of Mrs. Eddy's, “I will listen for thy voice.” Bring any of those into your remembrance after you've declared all the truth that you know. Just within yourself say, *Speak Lord, thy servant heareth*, or “I will listen for thy voice,” and then do it. And you may have to train yourself for a week, a month, a year, before you really get to the point where you can settle down now into an atmosphere of receptivity, and wait until that beautiful release comes within you.

But if you seek it, if you want it, you'll have it. Remember, the Word of God is closer to you than breathing. How close can that be, closer than breathing? *Nearer than hands and feet*. So you see, you've got the whole kingdom of God in your own grasp. But because of our centuries of humanhood, we have lost the ability to contact it. And now, if you want it badly enough, you will learn to sit down, two, three times a day, declare every truth you can remember about God, and God's kingdom, and God's universe, and God's creation. Then sit back ...

“Now Father, you speak. I'm listening for your voice. I'm receptive to your presence. I have only one desire, nothing out here. I'm not interested in achieving place, position, health, wealth, fame, fortune, happiness, not even peace, not even security. I have only one desire in life, to know thee, whom to know aright is life eternal. That's my only desire. I surrender this whole world to you Father. I'll give you everybody in it and everything in it, just let me have you. Right

now I ask no blessings for myself or for anybody else. Let me know thee, whom to know aright is life eternal.”

*Seek...take no thought for your life. Take no thought for your life, not for what you shall eat, not what you shall drink, or wherewithal you shall be clothed or housed. Take no thought for your life. Seek ye the kingdom of God. All these things will be added unto you. Only any attempt on your part to save life, to get things to eat, to wear, or housing, will defeat you. Why? Your heavenly Father knoweth that you have these things, so seek the kingdom of God, and you'll find they're all supplied, even before you ask.*

Never, never do mental work to acquire anything, to achieve anything, to accomplish anything, to get anything. You see, mortal, material man, that which is dying daily, is a go-getter, always on the make, always out for getting, never arriving, never satisfied, even when he's accomplished his millions or his presidency, or his name or fame, always one step more to go, never achieving peace, harmony, home, satisfaction, or joy. But spiritual man is the opposite of that. Spiritual man never, never needs anything; spiritual man has all that the Father hath; and therefore the man of Spirit is always seeking ways to let it flow.

In other words, it's always pouring through spiritual man. It's never his personal possession, any more than Jesus would have storehouses or barns. What would he need them for? He had God, and he knew he would have God at ninety years of age or a hundred and ten, so he didn't have to lay up where moth and rust corrupt. And so it is that spiritual man, once he comes into the awareness of his true being, is not a getter; he is a giver, and yet he isn't a giver. It's just that he's like the pane of glass that the sun shines through. He's an instrument, an outlet, that's all, because he never gives anything of his own. He hasn't anything more to give than I have these words of truth to give. They aren't mine; they're just coming through.

If I ever tried to save them up, you know what would happen to them. I'd forget them. So the best thing to do is to let them flow while they're flowing, loose them and let them go. Yes, but this is true of everything in life. It's true of cooperation, of friendliness, of money, of sharing ideas, of sharing. On every plane of life the spiritual man is never seeking, and the minute there's a thought in your mind of getting, receiving, even from God, remember you're back in mortality again. It's only when you are realizing, *I have. All that the Father hath is mine*, and that you're letting it loose through you, then are you in your spiritual awareness. Then you're in your spiritual consciousness. As long as you're in the atmosphere that good is flowing through you to the world. The moment the thought of getting, receiving comes in, even being worthy of or deserving of, then you're off the spiritual beam.

Now, ... actually, there is no truth that you know that is really the truth. Real truth is something that is not known with the mind, it is something that imparts Itself into the soul. And so this truth that we know with the mind is only our preparation for receiving the Word of truth Itself in the soul. Now we're going a step further, and I would like you to see why, there is no power aside from God. As you are sitting there now, think of me, Joel, and then let me say to you that no matter what you're thinking, it's wrong.

I don't care what you're thinking, it's wrong. Why? Because what you're thinking represents your concept of me at this moment. Now had we asked this question a year ago, you know that your answer then would not have been the same as your answer now, and I'm sure if we ask the question a year from now, your answer will not be the same as it would be now, showing that what you are answering has nothing to do with me. What I am, I am, but you don't know that. You don't know what I am or who I am. All that you know represents your concept of me at this moment.

Well now it would be the same thing, let us say, if I were to say, “What do you think about the Bible?” Well it would be easy to prove that no matter what you know isn’t true, because if we took up a paper from each one of you on what you think of the Bible, there’d be very little agreement about it, and the poor old Bible would be caught in between what everybody believed about it, yet all the time it is what it is. And what it is, you do not know, and the proof of that is ... that if we had asked you a year ago about the Bible, asked you today about the Bible, and ask you a year from now about the Bible, none of the three would agree, because your concepts of Bible changes.

Now, do you see then, that in your concept of me there is no power that touches me? Let us say you think I’m good. What difference does that make to me? Let us say you think I’m bad. What difference does that make to me? What power has your thinking on me? *I and my Father are one*. God maintains me and God sustains me, and I’m not subject to anything but God. So you see then, that your concept of me has in it no power—none. Well it is the same thing about anything that you see, hear, taste, touch, or smell. You never know what it is. You have no idea even what this table is. You only have you your concept of it, and there’s no power in that concept. The power is in the table itself.

There’s no life in your concept of me. Life is in me, not in your concept of me. Do you see that? Do you follow that? Let us take a diamond. A diamond, it may be beautiful and it may be valuable. Now whatever beauty and value there is is in the diamond, not in your opinion of the diamond, because you may think it’s a rhinestone. But you haven’t touched the value of diamond have you? You haven’t changed it, nor have you changed the quality. You may think it’s perfect, and it’s imperfect. You may think it’s imperfect when it’s perfect. Does your thought about it ever affect it? No, because it is what it is, and the power is in it, not in your concept of it.

Now, the application of this truth to our healing work is this. You don’t know what a disease or a sin is. You only have a concept of it, and there’s no power in that concept—none. Let us say the person coming to you for help; you don’t know them either. You only have a concept of them, and so there being no power in your concept of them, the power is within them themselves, and that’s the power of God, because there is no other power.

Now you must learn not to hate or fear your concept of life, whether it’s concept of man, or concept of sin, or concept of disease, because it’s only a concept, and it has no power in it. We have outside sunshine or rain. Your idea of them isn’t power. Your thought of them isn’t power. The sun is its own power. The rain is its own power. You can entertain all the thoughts that you like, but that’s not power. All power is in God. What you are considering person isn’t person, it’s a concept of person. The person themselves are God manifest.

Let’s put it in another way. We have two important words in The Infinite Way. They are the words on which the entire message is founded. And the first word is “as,” a-s. There is no such thing as God and man. There is no such thing as God and a universe. There’s no such thing as God and supply. There is no such thing as God and safety or God and security or God and peace of mind. God “is” man. God appears as man. God appears as individual being. God appears as—is manifested as your individual being. You’re not separate and apart from God. The belief that you are is what is causing the discord.

Now let’s get away from that belief to the truth, *I and the Father are one ... All that God is, I am*. So if God is life, I have God’s life; *all that the Father hath is mine*. If God is life, then I have God life. If God is love, I have God love. If God is a rock and a fortress, which means security and safety, then I have all of God’s safety and security. I do not seek any.

Did you hear what I said about spiritual man? He never has to seek peace. He never has to seek safety or security, not even from bombs. Why? Because all that God is, I am. *All that the Father hath is mine.* So we have two words. Since God is appearing as my individual being, then *all that the Father hath Is mine.*