ANNOTATIONS

Series 1 Lesson 4

"THE CHURCH OF CHRIST OR THE LORD'S BODY"

UNITY

CORRESPONDENCE SCHOOL LESSONS

UNITY SCHOOL OF CHRISTIANITY

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1. What is the "church of Christ"? What do we mean by "universal church" and "particular or individual church"?

1. The "church of Christ" is a temple of God within each human being, an aggregation of spiritual ideas within the individual consciousness, the point of contact between the human and the divine. It is here that the Christ holds Its never-ending service. Jehovah, appearing to Abram, said unto him, "I am God Almighty; walk before me, and be thou perfect."--Genesis 17:1. In the Sermon on the Mount Jesus of Nazareth stated, "Ye therefore shall be perfect, as your heavenly Father is perfect."--Matthew 5:48. This consciousness of perfection when held by humanity is called Christ consciousness. Each one who realizes the power, value, and enduring nature of the Christ consciousness is an individual "church of Christ." When the soul of man grasps the truth of its being and its possibility of development Godward and lives this truth, it allows the Christ within to build Its church. The Christ is the activity of divine ideals that works toward perfect expression and manifestation. The "church of Christ" is established in the human consciousness by thinking Godward, that is, by thinking on the divine ideas that make up the "church of Christ." Spiritual substance is used in the structure. The church is not an outer organization but a living organism within the outer organization (body). It is a body alive and alight with the glory and beauty of Truth.

The universal "church of Christ" consists of those individuals, regardless of race, color, occupation, or place on the earth, who have awakened to the divine nature and purpose of Spirit in mankind. It is those who are carrying out the plan universally. Such are members of the body of Christ. They are the universal "church of Christ."

Talks on Truth by Charles Fillmore, page 110 - "When the true church is revealed to his soul, all this illusion of the manifest man is dissolved. He finds that the church of Jesus Christ has to do with the world right here and now; that it is not a religion, as he has been accustomed to regard religion; that it is an organic principle in nature working along definite lines of growth in the building up of a state of consciousness for the whole human race. Thus the church of Jesus Christ is an exact science."

2. What is a "sect"? What causes the forming of "sects"?

2. The word "sect" comes from a root word meaning "to cut." According to Webster's dictionary a "sect" is "a group having in common a leader or a distinctive doctrine or way of thinking. A school of philosophy or of philosophic opinion." From a religious standpoint, the dictionary states that a "sect" is "the believers in a particular creed, or upholders of a particular practice; especially, now, a party dissenting from an established church; a religious denomination; a separate religious organization."

Groups have drawn away from an established church because they,
or a leader, feel that only the "letter" of the scriptures is being followed by the established church, rather than "the spirit" that "giveth life." On the other hand, "sects" have been formed because of some belief on the part of a leader, or a group, that when truly analyzed could be found to be itself only the "letter" based often on some outer rite or ceremony.

No matter for what reason a "sect" has been formed, it can be seen as concerned primarily with the expansion and growth of mankind to the knowledge of the Christ consciousness. Many times in history when groups have drawn away from an established church, it has caused the church to look into its own doctrines and practices to see wherein it may have erred in presenting the Truth, so this soul-searching can be the open door to the church's own expansion. On the other hand, those who have drawn away from the church, for reasons other than direct guidance from the Spirit, will through their own experiences eventually have to attain the Christ consciousness and come to see oneness rather than differences.

When we come to really know Truth, through our communion with God in the "secret place," we are free from beliefs in separation. No matter what outer religious organization we may belong to we shall know that we are "all one in Spirit" with every other seeker after God, thus part of the great "body of Christ," the "Lord's body" or universal "church of Christ."

3. **What is the basis of real unity, and why?**

3. **Unity is oneness, universality, completeness.** It is union of God consciousness, universal Christ consciousness, and individual Christ consciousness brought into one complete, all-embracing oneness. This means oneness with God, with mankind, and with the universe, Unity of Ideal, idea, and unity of purpose that acknowledges no division and gives no thought to separation. The church of Christ acts in a consciousness of oneness with all recognized and unrecognized factors of the universe. Unity, oneness, comes from knowing there is only one Mind, God Mind, Spirit, and only one man, Christ Jesus. In Spirit, God Mind, there is only one governing power, the Jesus Christ principle, which is the union of wisdom and love.

To attain full unity (acceptance of God as the Allness of all things), you train your mind to look upon every human being as an expression in some degree of the wisdom and love of Spirit, God Mind. In the ideal every human being is the beloved of Spirit, God Mind, no matter how unlike the ideal his present appearance may be. As an expression of Spirit, God Mind, you have the wisdom in your mind and the love in your heart that enables you to discern the divine ideal in all human beings. In thought, word, and act you are to welcome joyously that Ideal and give thanks for its unfoldment, no matter how small that unfoldment may seem.

Man-made unions usually have some selfish interest to promote and are held together by rules and regulations formulated by men. These rules and regulations often prove to be fetters to members who are not in accord with them. The real unity comes from abiding in God consciousness.

4. **Why are the members of the "church of Christ" referred to in some translations of the Bible as a "peculiar people"?**

4. Often the words "people," "race," "nation," are used as though synonymous terms, but there are distinctions in meaning.
"People" refers to generic man with customs and habits common to all mankind. "Race" has to do with physical characteristics; "nation" refers to a group that has established a political system of government. Our lessons relate to Biblical usage. The only way the Bible is concerned with man is from the spiritual standpoint, man created as the image of God through which he is to prove his divinity by developing the likeness of his Creator, Jehovah. In its original significance "peculiar" meant a whole group distinguished by some mark or standard that was unlike anything possessed by other individuals of the same class. In Deuteronomy 7:6 Jehovah told the Israelites that he had chosen them for his own possession. This makes them a peculiar people in the sense of being God-owned.

By Jehovah's act of adopting them they became a distinctive people in religious things, consecrated, set apart from races and nations everywhere, with Jehovah as their standard of life. The Israelites as assembled before God and considered as the religious element of all peoples were distinguished as the "church of God." They were not a race, neither were they a nation, but a people who individually and collectively put their dependence in God as their standard, supply, and support in all ways.

In translating the Old Testament into the Greek language, the Hebrew word which designated the Israelites as the religious element was rendered "ecclesia," which was the Greek word for "church." Both the word "ecclesia" and the word "peculiar" indicate men as coming out from under the tyranny of negative conditions as produced by negative thinking; men who through awareness of their own divinity establish God as the governing power of their life. God works in and through them, His church, to accomplish a universal good for all the earth.

5. What is the purpose of the "church of Christ"?

5. The purpose of the church of Christ (consciousness) is to pass on the good news of divine sonship to every human being who may not be conscious of this truth. Man as the beloved son of God is not under law but under grace. Because man has learned many lessons --some of them very hard ones--from his various experiences, law is given the greatest prominence in his life, so much so that he forgets the gospel, the good news of his divine sonship. Even when he expresses intelligence and recognizes that so-called evil is in his life because of his non-conformity to spiritual principles, he too often believes his only way out is by personal effort alone. This erroneous concept has caused many who received the first glimmer of light to mentally concentrate too closely on the appearance of evil in themselves and in the world and thus to lose the very thing they were seeking, the presence of God.

The mental law of cause and effect says: Life is a battle; one must labor for all that he requires.

The gospel or the good news of the grace of God says: Life is a joyous experience, an opportunity to express God.

The mental law of cause and effect says: When trouble comes into man's life he must bear it patiently.

The gospel or good news says: You have the ability to respond to the love of God and to assert your dominion over all adverse states of consciousness.
6. Explain the meaning of the word "restoration" as used in this lesson.

6. Man is created in the image of God. In his unenlightened efforts to manifest the image he failed to produce the likeness of God. Man was created a spiritual being; he was placed in an ideal environment, made dependent on God for the revelation of needed knowledge. By turning away from God, man became unconscious of himself as a spiritual being and only conscious of himself as a physical man dependent on knowledge gained from an external world through his five senses.

Restoration here means the process by which man comes again to his original inheritance, the high position that he had in the beginning, conscious of the omnipresence of God and of himself as a spiritual being. Every cell in his body must be regenerated and resurrected. All peoples on the earth must be freed from false beliefs in sickness, sin, poverty, and death. "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose." — Isaiah 35:1.

As all creation suffered through man's "falling short," so through man's restoration to God consciousness all creation will be brought again to its original perfection.

7. What are the two phases of growth which the members of the "church of Christ" experience?

7. There is first the growth which entitles the individual to membership in the church of Christ. This is followed by his developing an understanding of the universal church of Christ and finding the place he is to fill in it.

First, the individual becomes conscious of his birthright as a spiritual being. A desire for further revelations of Truth is aroused. He begins to take the necessary steps to promote his own regeneration. He feels the necessity of cleansing his mind and heart of the beliefs and habits that heretofore controlled his life. He seeks Spirit within his own being for illumination and guidance, willingly and courageously acting on further revelations received. His obedience to the divine plan as it is revealed to him brings increased enlightenment. His conception of God, of himself, of humanity, and of the entire universe undergoes a change. He sees the universality of the one life; he sees the place he should fill in the divine plan for the good of all life.

Secondly, his understanding of life deepens and broadens. His love for mankind grows. He begins to note the effect that his feelings, thoughts, words, actions, and reactions have on those about him. He desires to be of service to his brothers by showing the practicability of the redeeming power of the forgiving love of Jesus Christ. He wants others to know how the grace of God frees each and every one and restores to him the power and dominion over his world with which he was vested at his creation.

In this way each individual member of the Christ body must pass from the belief in bondage to acceptance of freedom; from human limitation to divine understanding; from the belief in death to acceptance of eternal life here and now." "We know that we have passed out of death into life, because we love the brethren."—I John 3:14.

8. What place has thought in the restoration to divine perfection?
8. Man lost consciousness of his divine origin through the misapplication of his causative power, thought. Ideas are the cause of all that is. A man is as limited as his beliefs; as free as his beliefs accord with Spirit. Man is a conscious thinker. To attain a consciousness of divine perfection he first must have a clear mental image of what divine perfection is. Divine perfection is God; therefore in his thinking man should contemplate God. What is God like? Man fell short of manifesting perfection by beholding an imperfect image (pattern) of himself, and now to be restored, he must carry an image of God in his mind and in his heart. Our whole life is an outpicturing of our mental conception of what God is. Our thoughts, our concepts concerning God are the most important ones we can have. Divine perfection cannot be restored without a pattern, so we image in consciousness our conception of what God is, where God is, and what He is like. As we catch the true vision and meditate on it, our homeward journey begins. The more man desires, visions, thinks, contemplates that which is like God, the more nearly perfect will be his manifestations. Man "falls" every time he lets himself consciously think of anything less than the ideal and the perfect.

9. Explain fully the meaning of the word "blessing."

9. "A blessing is the essence of the highest spiritual realization that we can give to another" (Dare to Believe!: page 28). A real blessing is of God; it appears in the consciousness of man as a divine idea, such as love, life, power, faith, protection and so forth, that his heart would pour out to others. It takes feeling as well as thinking to produce substantial results.

The word "bless" comes from an Anglo-Saxon word that signifies "blood" which in turn represents life; the blood in ancient times was considered so sacred that it was on the "blood" that men would take an oath. Thus in blessing we are recognizing the life of God and stirring into action all the God qualities by our "highest spiritual realization." Blessing is like the use of oil in machinery—it does away with friction and delay; it brings about order and harmony. Blessing, however, is not confined to others. We may bless our minds as channels for the expression of God's ideas; we may bless our bodies as temples of God to manifest His life, strength, vitality; we may bless our affairs with the love, understanding, peace, harmony that are part of our divine inheritance as sons of God.

Man's power to bless is unlimited. It may reach to the ends of the earth and beyond to all the universes created by our Father-Mother God—into infinity itself! But this far-reaching, unlimited power to bless is dependent upon man's recognition of himself as a son of God endowed with this power of blessing. We may bless with peace and be brought together in love and understanding.

When we regard all life as sacred because it is an expression of Spirit, and every form of creation as part of God's divine plan, then we are exercising our power to bless, with the power and dominion given to us as sons of God.

10. What was Jesus' mission on earth?

10. Jesus overcame "the world," man's system of beliefs in sin, sickness, poverty, and death. He overcame "the flesh," that which believes in the physical, mental, and moral weakness and
frailty of man due to the biological body with its appetites and passions. He overcame "the devil," the thoughts of fear, separation, selfishness, and unlikeness to God which the human family has accepted for ages. He erased the man-made mental laws that humanity has set up, substituting for them the grace of God, God's wondrous love for man. Everything that He claimed for Himself, He said, belonged equally to every man. He taught by His word, His works, His life, that man is free, not subject to man-made laws. Jesus is the great Way Shower.

God as substance has always been present in man's soul and body, but the power of God's presence cannot be released until man becomes consciously one and the same as God in nature and in disposition. The law of life is the law of love. Jesus said, "I came that they may have life, and may have it abundantly."—John 10:10. According to the Emphatic Diaglott the correct rendering is, "I came, that they may have life, and may have abundance."

Jesus showed mankind by His example how man may come into a conscious understanding of his birthright as a son of God. God is the Father-Mind; the kingdom of God is within man. Through often turning his consciousness to God consciousness, man can become established in ever-present good. Jesus showed the use of the power of God by the transfiguration of His body in the presence of some of His disciples. He also proved this power by resurrecting His body from the grave. He redeemed mankind through leading it out of darkness into the light of understanding. All men may become consciously one with God through entering into God consciousness, which in this lesson is called the "church of Christ" or the "Lord's body."

11. What is meant by forsaking all for Christ's sake?

11. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."—Luke 14:33.

In the King James Authorized Version of the Bible, the word "forsaketh" is used instead of "renounceth." Renounce means to "give up, abandon, or resign." Forsake means to renounce something dear to one, to quit or leave entirely; to desert.

We must remember that when Jesus Christ spoke these words, He spoke from the consciousness of the Christ, I AM, and He meant that each one of us who would be a disciple (follower) must give up all in consciousness that is likely to interfere with our living the Christ life, expressing the Christ Spirit, manifesting the Christ nature and character.

If we are to become the Christ in expression and manifestation, we must forsake all error thoughts (false beliefs), inharmonious feelings, that we have about ourselves, God, and man; we must renounce all consciousness that would in the least degree deny the archetypal spiritual pattern for universal man, Jesus Christ. Man must withdraw his attention from the without and center it within his own being, and through affirmations begin to consciously see his body as spiritual substance manifesting the perfect body-idea. Man's body will then be the perfect vehicle for God consciousness or Christ consciousness.

I AM is God's name for Himself; His acknowledgment of Himself as Being. I AM is the identity of God as Creator and Cause of all that is.

I AM is man's name for himself; his acknowledgment of himself
as a spiritual being. I AM is the perfect Law of man’s being. I AM is the identity of man as a co-worker with God in sustaining all that God creates and makes as His visible and invisible presence in creation. Man acknowledges his identity as the Son of God by his use of I AM in connection with his thoughts, feelings, words, actions and reactions.

By forsaking all for Christ’s sake, man loses nothing, but gains everything. True unity with God, man, and all good is thus realized and proved as a continuous and continual demonstration.

12. Explain the meaning of "spiritual gift."

12. A gift is something voluntarily bestowed without expectation of compensation. When we speak of a "spiritual gift" we usually mean some quality, talent, or mental faculty to which man has awakened and of which he is now making use in order to better conditions for himself and for all creation. We may become aware of God through one or more of the qualities of Being thus only partially identifying ourselves with Him. When man becomes conscious of such a quality, talent, or faculty, it is, so to speak, "given" to him. Through use the gift is brought to life and light.

The supreme gift of God to every human being is that I AM identity. Identity here means: the same living being that God is; the same character as God; the unchangeable nature of God as perfect good. I AM is the name (Nature) of God as given to Moses to show that perfect good is alive everywhere.

I AM is the nucleus, like a seed idea of God Himself, that is living in every human being. Around this identity his desires, feelings, and thoughts must gather in continuous activity until he enters into God consciousness in all parts of his being, spirit, soul, body. He is then a "life-giving spirit."--I Cor. 15:45.

The universal Christ body is those of humanity who have awakened to their divinity and are carrying out the regenerative process of redeeming their natures of all that is unlike God. Each member of the Christ body relates himself to the whole by voluntarily using the special talent he has unfolded, not only for himself but for the benefit of all.

Thus he recognizes the Fatherhood of God and establishes the brotherhood of man. There is an infinite number of members, each of whom is expressing the God nature in a variety of ways. There are no great, no small. No matter what his standing is in man’s world, one member is no more important than any other member of the body. There are no superiors and no inferiors. Consciousness of eternal life is attained by each member of the Christ body, as he unfolds within himself the character of God; when he is manifesting the likeness of God.

13. Explain how baptism and the Lord’s Supper are the means by which man becomes a conscious member of the "church of Christ."

13. Baptism and the Lord’s Supper can be the means by which man becomes a conscious member of the "church of Christ" only if these sacraments are observed in the Spirit instead of the "letter."

The "church of Christ" is an inner consciousness of God’s Presence that must develop within the outer organism, (the form or the body). What we read in the scriptures regarding the "church" is to be applied to the invisible spiritual body as it goes through the process of regenerating and redeeming the biological flesh body.
The outer rites and ceremonies of church organizations are symbols that lose their true significance if more attention is given to the symbol than to that which the symbol represents. All symbols are good when rightly used, and when they emphasize the reality they represent. Every word we utter, everything we see in the outer world of manifestation, is a symbol. Mankind has had need of the rites and ceremonies of the organized churches as symbols of devotion to and worship of God. We are, however, learning that the value lies beyond the outer act; it lies in the soul's own contact with Spirit through prayer. Only in this way can the Lord's Supper or baptism become valuable to the individual in awakening him to his place in the "church of Christ."

Denial corresponds to water baptism. Affirmation corresponds to Holy Spirit baptism--"Receive ye the Holy Spirit" (John 20:22). Affirmation also corresponds to the eating of the "bread" and the drinking of the "wine" of the Lord's Supper. However, both denial and affirmation yield their full meaning for us only as we remember the inner activity back of the words.

14. What does water baptism symbolize?

Water baptism symbolizes the cleansing and purifying process that must take place in those who are living in error consciousness. Humanity as a whole, traveling the evolutionary path, has filled its consciousness with pure and impure elements. Each experience through which the human being passes becomes embodied in accordance with the way he reacts to it. The natural man is prone to cling to the memory of his adversities, and in so doing multiply and increase the imperfect and the untrue in his being. Since subconscious action builds the body in accordance with what is settled in it as a belief, the body becomes the great burden bearer. In consciousness there is no vacuum; therefore the old must be dissolved in order that the newer and better may replace it. Water baptism typifies the dissolving of error consciousness through a process of denial. Water baptism symbolizes man's willingness to cleanse his human consciousness in order to enter into the Christ consciousness.

15. Explain the symbols of the Lord's Supper.

The truth taught is that man is saved, freed from his troubles and shortcoming, through appropriating the substance (bread) and life (wine) of Spirit. Questioned when teaching in the synagogue at Capernaum, Jesus declared, "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world."—John 6:51. Jesus is here referring not to His personal self but to that I AM as the bread of life.

The symbols used in the Lord's Supper are bread and wine. Bread is sometimes called "the staff of life," that which is substantial in food, that which gives solidity to the diet. Metaphysically it represents the substance of God in which inhere perfect elements or ideas necessary for spiritual growth. Wine is a stimulant which enlivens the action of the physical heart and the blood. Metaphysically it symbolizes the quickening power of Spirit circulating through every cell of the physical body, vitalizing and sustaining it. The Christ body, comprising both substance and life, is
intelligently appropriated by the individual through affirmation, meditation, and contemplation, the Silence and in action. We "eat" when we appropriate God ideas with our understanding. We "drink" when we accept them through faith in God. The process of physical eating had its counterpart in the Eucharist. The Word, which is the bread of life, is

(1) Received in the head (mind), as food is received in the mouth.

(2) Analyzed intellectually, as food is masticated in the mouth.

(3) Dropped from the head to the heart, in the same way that food is swallowed into the stomach.

(4) Contemplated in the heart, as food is slowly digested in the stomach.

(5) Established in the consciousness in the same way that food is assimilated and incorporated into blood, bone, muscle, and tissue. "And the Word became flesh, and dwelt among us" (John 1:14).

16. Explain why and when the use of symbols becomes unnecessary.

16. The true purpose of religious symbols is to help the individual become consciously acquainted with God. A symbol is useful when it directs the attention to the reality (divine idea) behind it. When one depends on symbols rather than on the truth to which they point, he is missing the full blessing which the symbol represents. When we speak of "eating" and "drinking" the body and blood of Christ, we refer to the mind's appropriation and assimilation of the substance (bread) and life (wine) of God. When a person contemplates substance and life he comes into an intelligent understanding of his true nature and manifests eternal life here and now.

Rightly understood, symbols make us aware of the divine ideas they represent. We must then go beyond the symbols themselves into the realm of God ideas in order to lay hold of this "spiritual food" for the soul.

When a symbol is used literally as though it had power of itself, it does not fulfill its true purpose. When used thoughtlessly a symbol has no spiritual meaning to the individual. When used with understanding, symbols help to strengthen one's faith in the ideas of life, substance, love, power and so forth.

Only as each one is guided by God can he know when outer religious symbols will be of value to him at any particular stage of his soul unfoldment; also when he has no further need for them. To use with understanding flowers, candles, bread, wine, water in religious ceremonies tends to lift the person to a state of consciousness where God may reveal His Presence to him.

17. How do we reach the consciousness where we discern the Lord's body?

17. Discernment of the Lord's body (the glorious body of light) is the fundamental step toward attaining consciousness of eternal life here and now in the body. To arrive at discernment of the Lord's body, we pass through three stages of development:
First, we discern the one omnipotent Spirit working as consciousness in and through all living forms. We know that Spirit always works for good, for God consciousness, for perfection in form and in nature.

Secondly, we discern that we have our place in the Lord's body; that it works in and through us. We are intelligence substance and life, having part in the expression and manifestation of the one life. As this concept of oneness and perfection grows, it begins to show forth in our physical organism. We lose the thought of our body as being flesh, blood, and bones; we behold it as the habitation of Spirit. Spirit builds in accordance with the thought we hold in mind; by the process previously outlined, the body takes on life and light. We must form a structure harmonious and orderly for the use of this finer substance and life, which is infinitely more subtle and vital than we have heretofore recognized. This essence is given form by thought; by spiritual thoughts it is built into an eternal dwelling place for the Holy Spirit. The overcoming of death is not a casting off of the present body but a purification of each cell contained in it so that the whole becomes finer and finer. It passes from human consciousness into the Christ consciousness.

Thirdly, as we see ourselves with this higher vision, so also by it do we see others. We awaken to the real meaning of brotherhood. We see how we are all bound together in an unbreakable bond, one life flowing through us, one intelligence guiding us, and the whole of redeemed humanity woven together in the one substance of love.

18. What relation is there between food and the redemption of the body?

18. Food has much to do with the redemption of the body. We eat to live, not live to eat. It is a scientific fact that the heavier and grosser foods slow up the digestive and eliminative processes. They also dull the action of the brain through which the conscious thinker must express himself. We lessen our ability to feel the uplifting power of Spirit by any practice that slows down the vital processes of the physical body. As the body has no initiative of its own, it lives in darkness unless the soul makes it actively conscious of the light, life, and love of Spirit. For the body to fulfill its purpose as a perfect instrument through which the conscious thinker may achieve the redemptive process that makes him consciously one with God, to attain the consciousness of eternal life here and now, man can wisely partake of only such foods as will increase efficiency. We know that behind everything in the manifest world is the idea that causes form. Eating the form, we are appropriating and making one with us the ideas that caused the form. If we appreciate the life and substance of Spirit we shall intelligently eat that which is vital, living, sustaining, and regenerating.

Life, light, and love are closely associated with the Word of God, for it is through our desires, feelings, thoughts, words, actions and reactions that we give form to the substance of God. The longing we have for better things and greater attainments is the effect of the soul's effort to lift the body to a higher level of intelligence in order that it, the soul, may progress onward and upward.
19. The word sabbath means "restoration, completion, perfection, oneness, rest." The true Sabbath is conscious atonement with Spirit within and around us. The Sabbath is first mentioned in Genesis 2:2-3, "And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made." The plans were finished in God consciousness, and the creative principle rested within the soul of man as His image, taking it for granted that the creations would come forth into expression and manifestation in due season. Then follows the pause, the rest, after which the Son moves into the expression and manifestation of the divine potentialities inherent within Him.

All manifest life is carried on in cycles. This corresponds to the periodic method in which Spirit works; there is the inflow, the pause (rest), then the outflow into expression and manifestation. With manifest man the Sabbath is a pause in the midst of his outer activity. In the pause he realizes that Spirit is working in and through him to accomplish Its purpose. Man prays (speaks the Word) and then rests in perfect faith knowing that the law of God is bringing into manifest form the perfect result.

Even as God rests in the soul of man, so does man rest in God consciousness, knowing that all is well and that the Father is doing His perfect work. Every day is a Sabbath day if at some time during that period we turn away from our interests in the outer and seek Spirit within us for rest and refreshment. "In returning and rest shall ye be saved."--Isaiah 30:15. Eventually the Sabbath is that eternal rest which comes to regenerated man when all that is unlike the Christ has been denied, and man awakes in the likeness of God.