

I AM THE LORD, THY GOD

We read in the Scriptures: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." "When ye have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God," and "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

"Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Thus hath the "I," the Lord of Hosts, sworn. Not as you think or purpose, not as Jesus thought or purposed, not as anyone else thinks or purposes, but as "I," God, Spirit, Love, Mind, Principle, Soul, thinks or purposes, "so shall it come to pass."

This "I" is God, is your Ego, your own "I," my "I," everybody's and everything's "I." The "I" is not person, not man, not thing, but the "I" is Spirit, Soul, God, Mind, Principle, Life, Love, omnipotent, omnipresent, omniscient, omni-luscent. Man includes the universe, for man is not just the person, but man is his whole consciousness, the very body of God; man is the expression, the manifestation of the "I," and as much of the "I" as you or anybody else may have, do you or they manifest.

The "I" is God, the "I AM THAT I AM," and the body, the world, or your consciousness will manifest exactly as much of the "I" as you have of the "I." The body is, of course, spiritual, but today it appears otherwise. As we get more and more of this "I," it will appear less and less materially, as John says, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

God does all. Man is His manifestation. If it be true that man started in slime, if his release had depended on his own prayers for freedom, he would still be slithering about in slime, for man can only pray for something which he knows about, and not for something of which he knows nothing; so since all he knew then was this slime experience, the best he could do would be to pray for more or less slime. Happily, however, he had an Ego, and this Ego was God, the "I," and this "I," infinite intelligence, could pray for anything which

would be for its own glory. So God, the "I," proceeded to give man the kingdom. So far He has given to us what we know today, but it is not a circumstance to what He will give to us soon. In other words, the "I" which is God, prays for us, reveals Himself to us, and reveals all the wonderful things to the world for His own glory.

Did the human being — the person, call him what you will — with the human mind give to the world all the wonderful things it has received in the past ages? Never. Man could only pray for the things or believe along the lines with which he was already familiar, and as he is limited to the boundaries of his own consciousness, he knows only that which he knows. New ideas cannot come from the human mind, else they wouldn't be new, and if these ideas were in the human mind, they would be in manifestation already. These new ideas came from God; whatever they may be; they came from this "I," infinite intelligence. Man, not knowing anything about motor cars, radios, telephones, airships or other electrical contrivances, could not have prayed for, asked for, or even conceived of them, for how could he do so, knowing nothing about them? Man cannot pray for the still more wonderful things which are about to come into the world in the near future because he doesn't know the first thing about them. But God, man's Ego or "I," reveals them to man by his Spirit, for "the Spirit searcheth all things, yea, the deep things of God," and "before they spring forth I tell you of them."

It is God that prays. Not a God such as we have been concerned with for so many generations, but the "I," the all-knowing God, perceives the desirable things for us and gives them to us. Prayer is desire. Whose desire? God's desire, the desire of the "I," Spirit. Man couldn't possibly desire anything beyond that of which he knows, because he doesn't know anything about it, that he might desire it. The commandment, moreover, tells us plainly not to covet or desire things which we know of, which we believe at the time we have not and which someone else may have. God, the "I," however, beholds the desirable things for us, and this "I," God, Spirit, gives us those things, reveals them to us. As the author, the mind of the Crusoe world, saw that it would be a desirable thing for Crusoe to have an ax, he prayed as Jesus prayed and said we should pray. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Crusoe's prayer didn't originate in himself, but originated in the author, and so the author prayed, turned to his own mind, the mind which was the author, and drew from itself, or prayed, or originated the idea which Crusoe expressed in his prayer for the ax. Crusoe didn't know anything about an ax being wanted, and could have gotten along quite well without it, even as our ancestors got along perfectly well and happily without motor cars, radios, or other electrical inventions, without which today many of us would be at a loss. The author, the "I" of the tale of Crusoe, saw what was wanted for the greater glory, not of Crusoe, but of himself, the author, and so he gave him not only the ax, but a whole chest of tools. This he wrote in the book known as *Robinson Crusoe*, and so brought it into the world of Crusoe, which after all is said and done, was but the body or expression or manifestation of the mind which was the author of the tale and everything in it.

So God, the Author, has written the Book of Life, and among many other things beholds man, his character, created for His own glorification, just as was the whole world of Crusoe created for the glorification of the author himself, and not for Crusoe. This "I" or God perceives that His creation will glorify Him more and more if He gives them wonderful things, and so He writes them in the Book of Life, and there they are. God hath revealed them to us by His Spirit. But it is God's desire, the desire of the "I" or Spirit.

This same "I," God, Spirit, Soul, Principle, says to you: "I perceive My beloved son or character will glorify Me more by having health, life, love, peace, strength, abundance, success, happiness, and many other things. Well, I'll give them to him, and do so in abundance. It is My good pleasure to give him the kingdom, and so I will. Before he calls I will answer, and while he is yet speaking I will hear. I know what he has need of before he asks Me." And He no sooner says so that it is written in the Book of Life, and we onlookers read it as it is spread out before us — which is now and at all times.