



“I AM THE WAY”

One of the most important statements in the New Testament is the passage, “I am the way.”¹ The incorrect interpretation of these few words has kept the world in spiritual darkness for seventeen hundred years. On his understanding of that one passage hinges man’s spiritual darkness or his spiritual enlightenment. That same passage of scripture correctly interpreted, however, can set the world free, but to accomplish this there must be the “ten righteous men” to show forth the correct understanding of the passage by their fruitage. The fruitage of spiritual enlightenment is freedom, peace, abundance—all that the Master meant to convey when he said, “I am come that they might have life, and that they might have it more abundantly.”²

When you personalize these words of Jesus and believe

that they refer to a person, you are in spiritual darkness. Did not Jesus say, "I can of mine own self do nothing³. . . . If I bear witness of myself, my witness is not true"⁴? Think of the degree of spiritual ignorance in which a person lives when he worships and prays to someone who frankly, openly, and honestly declares, "I can of mine own self do nothing. . . . If I bear witness of myself, my witness is not true"!

Rightly interpreted, the words "I am the way" mean what they say. The way, the truth, and the life more abundant are to be found in *I*—the *I* that I am, the *I* that you are, for you have been told that you and your Father are one. It is in that oneness that you find spiritual freedom, spiritual harmony, and spiritual grace, a life "not by might, nor by power, but by my spirit."⁵

I is the way, and that way reveals that "I and my Father are one⁶. . . . I will never leave thee, nor forsake thee⁷. . . . I am with you always, even unto the end of the world."⁸ It is in this word *I* that you find the entire secret of the spiritual message given to the world by Christ Jesus, a message that is destined to set men free and break from them all shackles and all limitations, that they may live as children of God, completely free, under the domination of no man, under the domination of no circumstances or conditions, and under the grace of God alone. When this is translated into practical life experience, you will begin to understand some of the passages of scripture that have heretofore been obscure.

HE THAT IS WITHIN YOU IS GREATER

Consider this passage: "Greater is he that is in you, than he that is in the world."⁹ Who is this He that is within you that is greater than he that is in the world? Is there any He within you other than the *I* of your own being, your own Self? Is there another? Think of these words: "The Father that dwelleth in me, he doeth the works."¹⁰ Who is this Father within? Does it not mean that there is a presence within you, and a power as well, since He performs that which is given you to do? This He that is within you does those things appointed for you to do.

"Fear not, for I am with thee."¹¹ Can you agree within yourself that this "Fear not, for I am with thee," refers to a presence, a power, and a wisdom? Fear not! "It is I; be not afraid."¹² How can you help but fear unless there is omnipotence, omnipresence, omniscience? "It is I; be not afraid. . . . Fear not, for I am with thee."

Do not these words reveal that there is a presence within you, a power, and a wisdom? Whether we accept the Master's designation of that presence, power, and wisdom as *I* or as the Father within, or whether it is easier for us to go along with Paul's statement, "I can do all things through Christ which strengtheneth me,"¹³ through the Christ that dwells in us, the truth is that that spirit—that presence, that power, that wisdom—is within each and every one of us.

SPIRIT IS THE CREATOR OF ALL BEING

There is an indwelling presence in you, in me, and in everyone, and since Jesus' message was addressed to saints and sinners alike, it must also apply to saints and sinners alike now. Since it was addressed to Hebrews first and Christians later, it must apply equally to Hebrews, Christians, and all others who hear this Word, who hear that they are not to be afraid because *I* within is the Christ, the presence, the power, the wisdom. "Be still, and know that I am God."¹⁴ Is that *I* a man, or is It this presence, power, and wisdom within you? "Choose you this day whom ye will serve"—a man or *I*?

Until you can arrive at this recognition and conviction and until you come to an inner assurance that there is this He within you, this *I*, because of Whom you need not fear, you can go no further and your tomorrows will be no different from your yesterdays. Do not try to go beyond this moment of revelation regardless of how many months or years it may take for you to reach the absolute inner conviction:

Where I am, God is. I need never fear; I need never be afraid. This Presence is with me. This I is within me.

Without this realized presence, you are the man of earth who is not under the law of God, and you do not receive the things of God. It is only when you come to the absolute conviction that the spirit of God is with you and that the spirit of God goes where you go that you are fulfilling the promise that

those who have the spirit of God are children of God, heirs of God, "joint-heirs with Christ"¹⁵ to all the heavenly riches. But whether or not you acknowledge or recognize It, the spirit of God is always and ever with you, even though It is of no avail to you, because it is only through your awareness of It, your consciousness of Its presence, that It functions.

The spirit of God is within me and dwells in me. The spirit of God goes before me to "make the crooked places straight," to prepare mansions for me. The spirit of God has ordained me.

Only when you have come into this agreement within yourself do you become the child of God. Then you no longer live by effort, but by grace. You then inherit your good. You do not labor for it, struggle for it, strive for it: you inherit it.

PRAYER BECOMES AN INNER COMMUNION

This in no wise means that you enter a life of indolence, because once the spirit of God is upon you, you are called upon to fulfill God's mission for you, and that entails more work than you may have dreamed of. But now it no longer involves striving or struggling, and no longer is there a seeking for things. This is the miracle, the miracle that changes your entire concept of prayer, for you no longer pray for the things of this world. You no longer pray for happiness, for security, or for peace on earth. Your prayer now is a continuous inner communion with that Spirit which you have acknowledged.

In other words, the nature of prayer is changed. No longer do you take thought for anything that concerns your human life, because with the assurance of this inner Presence and Its promise to give you the life more abundant, you have nothing more to do with the outer plane of life than to accept God's grace as It flows into and through your experience, and quite naturally compels you to share the twelve basketsful with those who have not yet realized that there is no use struggling for full baskets. The only struggle, and it is not a struggle, should be for the awareness that I, the spirit of God, is within you. The full baskets will appear of their own accord. There is no use in struggling for health even through prayer or treatment, once you have realized that the function of the spirit of God in you is to give you health abundantly.

As long as you live constantly and consciously in this truth of the indwelling Presence and Its function in your life and in the life of your friends and enemies, you are living a life of prayer. You are living the contemplative life: contemplating God, contemplating the presence of His son within you. See what this does for you. Every time you think of the son of God, you no longer think back two thousands years to Galilee. Now, whenever you think of the son of God, you immediately realize that you are speaking of the son of God who dwells in you, the Christ that dwelt in Paul years after the crucifixion.

All there is to a spiritually fruitful life is this conscious abiding in and through the Presence. "I can do all things."

Does that mean that I am so great? No, I can do all things because His spirit dwells in me, and It voices Itself over and over and over again saying, "Fear not, I am with you. Be not afraid, I am with you. I will never leave you."

This is the presence of God that has spoken to me and is now speaking to you from within you after you have pondered this truth of scripture that *I* is the way. The presence of *I* in you is really the way. When you raise up the son of God in you, you hear, "*I will never leave you. I am come that you might have life and have a more abundant life.*"

SEEK THE REALITY
AND NOT THE SHADOW

When you have so raised up this son of God in you, you are the child of God, and you live not by taking thought for your life, "Not by might, nor by power," but by this indwelling Spirit. Never again is it possible to be tempted to accept the belief that you must demonstrate anything other than the continuous realization of this indwelling Presence, because It becomes the form of fulfillment.

I dare not pray for success, for any success separate and apart from the presence of God would be for me failure. Only in the realization of the presence of God can I find success. True, when that success appears, it appears outwardly in tangible form as students, messages, books, or whatever it is that is intended for this experience.

I dare not pray for supply because any supply separate and apart from God would not be supply at all: it would be a shadow; it would be an image; it would be something false, certainly nothing to rely upon. But, as I confine my prayer to this realization of God's presence, or God's grace, It appears tangibly and outwardly in the form necessary: sometimes pounds, dollars, marks, or francs, sometimes publishers, sometimes recognition in other forms, sometimes transportation. Always the realized Presence appears as the form necessary to the fulfillment of that moment.

Do you see then why the Master cautioned against praying for food, clothing, and housing? Do you see why he cautioned against taking thought for those things? Seek the realization of this Presence; seek only within your own consciousness for the constant remembrance.

I am with thee. Rest; abide in that Word. Abide in that consciousness. Fear not, be not afraid; I am with thee. I will never leave thee. I will be with thee until the end of the world. My presence goes before thee.

Abide in this Word, and then this spirit of God will appear to you in the form of fulfillment for your life, and in some other form of fulfillment for my life. For both of us it will be fulfillment, and yet the forms may differ, since what represents fulfillment to you may not represent fulfillment to me. Furthermore, what represents fulfillment today may not represent fulfillment a year from now. As you remember that it is the recognition of the presence of God in you, and as

you are still enough to recognize the presence of this *I* within you, It then takes care of the daily bread, food, clothing, housing, joy, peace, safety, security, reward, and recognition—whatever the nature of the fulfillment is to be.

You cannot afford to accept these two points and go on as if you had read a beautiful lesson. You must take them into your consciousness for a day, a week, a month, or a year if necessary, until they have come to fruition within you, and you yourself have attained an understanding of the nature of the revelation of Jesus Christ that *I* is the way. Through *I*, which is the divine Presence within you, you are fulfilled. Through this *I* which is God within you, through This you live. This is the way of life, and you live through this Presence: in It, with It, through It, by It. Commune with It. Live and move and have your being in *I* and with It. Be still and know *I*. Be still and hear the still small voice say to you, "Fear not, *I* am with you. Be not afraid, *I* am He."

REST IN *Me*

Then you will know that the miracle of the Christian life is that *I*, God, in the midst of you am omnipotence. Rest in *Me*. Rest in *My* word. Rest in that word *I* in the midst of you. Rest in that presence of God. Rest in the assurance of Its presence and of Its mission. Abide in It. Never take anxious thought, worrisome thought, or fearful thought for the things of this world.

Take all the thought you wish in doing your work correctly, perfectly, with timeliness, and lovingly. Take much thought about being neighborly to your friends and to your enemies, and take thought about praying for those enemies. Take thought about forgiving seventy times seven, but take no thought for your own life, for this is the function of the *I* that dwells in you. *I* is the way. Be not afraid, it is *I*; and then relax in that *I*. Relax in that presence. Relax in that power. Relax in the assurance that *I* is something that will never leave you nor forsake you.

This *I* will not keep you on earth forever, for that is not Its function. Its function is that you live forever, but not necessarily in England or the United States, France, Germany, or Switzerland, or anywhere on earth. It should make no difference where you live as long as you live by the grace of God. Here, there, or any other place should be the same to you.

ENTERING THE INNER SANCTUARY

I is never a person. It is not my person or your person. *I* is always the divine Selfhood, the Creator, the Word that is in the midst of you. When you recognize It, you are living the Christian way, the way of *I*, the way of the indwelling Presence, the way of prayer and communion, entering the inner sanctuary of your own being to find God.

As you read the Bible, you may believe that the inner sanctuary or holy of holies that the Hebrew priests entered

was an edifice. This is merely a way of presenting it, but it has a much deeper inner meaning. There never has been an edifice erected that was the holy of holies—not even King Solomon's temple in Jerusalem. It too went the way of all flesh. All material structures go that way. The holy of holies is your consciousness, the inner sanctuary of your own being. You are never in the holy of holies until you have gone within yourself and there found God, tabernacled with Him, spoken to Him, and heard God—all within yourself.

"Whither shall I go from thy spirit?" Here where I am, God is, and I need only turn from material edifices, material kingdoms, and retire within to the spiritual edifice, the temple not made with hands, to My kingdom, the spiritual kingdom, and there, within the temple of my own being, within this invisible, spiritual sanctuary which my consciousness is, I can hear the voice of God. There I can bear witness as It utters Its voice. I can hear the still small voice, and I can watch the earth of error—sin, disease, lack, limitation—crumble as this voice says, "Be not afraid, it is I. Fear not, I am with thee."

Remember consciously when you awaken in the morning that where you are is this temple of God. As you go about your business during the day, whether you find yourself in your home, your office, on the street, in a bus, or in trouble, turn within and realize: "I am the temple of God, and God dwells in me, in this temple here where I am."

Practice this presence of God in you. Practice it morning, noon, and night, under any circumstance and every cir-

cumstance, but more especially those that appear to be evil circumstances. Pray the prayer of remembrance—not a prayer for things you need or want or should have, but the prayer of remembrance: Be not afraid, it is *I*. Be still and know that *I* within you am God.