



Monthly Lesson  
June 2012

**Continuation: “Freedom Under the Law of Love”<sup>1</sup>**

*“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”<sup>2</sup>*

The point of this is that it is in giving that we receive, so if we give patience, forgiveness, and tolerance, that is what we will receive. We are not weakened by it because it says in Scripture that *“My grace is sufficient for thee: for my strength is made perfect in weakness.”<sup>3</sup>* When we of ourselves can do nothing, the Christ within does all things, and it is wonderful to watch this principle operate.

*“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun*

*to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans [tax collectors, considered at that time the “lowest on the totem pole”] the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”<sup>4</sup>*

In other words, we are to be the embodiment of Love, regardless of the circumstances, regardless of the words or actions of others. If we can allow that to happen, we will then be the very presence of God that walks the earth. Years ago, we owned a commercial building that we wanted to remodel. There was a tenant in the building who did not want his store remodeled and he resisted us in every way. However, we proceeded with what we wanted to do. One morning, he confronted me with anger, saying, “You’re a witch!” As he continued a tirade, I felt a marvelous sense of peace, love and compassion for this man come over me. It was so wonderful that I didn’t even know how to express it, so I just stood there with Love enveloping the man and myself. When he finally stopped talking, I said to him, “Well, I love you anyway.” With that, he turned and retreated into his store. Later, I found out that when I wasn’t present, he was going to the study center nearby and listening to tapes!

*“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. [We don’t give in order to receive praise.] Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy*

<sup>1</sup> 1991 Asilomar Retreat, Tape III (9106), Side 2 (continued from May)

<sup>2</sup> Matthew 5:38-42

<sup>3</sup> 2 Corinthians 12:9

<sup>4</sup> Matthew 5:43-48

*right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”*<sup>5</sup>

So there we have the great principle -- that which we do in secret is shouted to the housetops, not by us, but by the Father. There is always a way that it is recognized.

*“And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, [remember, this is a Rabbi talking to us!] that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”*<sup>6</sup> This is the formula for prayer: pray in secret and it will be rewarded openly. *“But when ye pray, use not vain repetitions [it is alright to have affirmations, words and thoughts as a preparation, but don’t keep going over them] as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven [notice that it says “our” Father? Not my Father, but our Father? So we could say our Father in the Kingdom of Heaven within.] Hallowed be thy name. [Holy is your name.] Thy kingdom come, Thy will be done in earth, as it is in heaven. [Your kingdom is come because God is omnipresence; Your will is done because God is omnipotent.] Give us this day our daily bread.”*<sup>7</sup> [Scripture says, “the bread of God is he

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<sup>5</sup> Matthew 6:1-4

<sup>6</sup> Matthew 6:5-6

<sup>7</sup> Matthew 6:7-11

*which cometh down from heaven, and giveth life unto the world.”*<sup>8</sup> ]

What is the bread of God? *I*, this *I* in the midst of me is my hidden manna; it is the bread which cometh down from heaven and giveth life to everything I do. It generates and regenerates Truth and Love. *“Give us this day our daily bread”* – give us this awareness of inner Grace that comes from the Invisible and which we feel as a wonderful sense of peace. That is our daily bread.

*“And forgive us our debts, as we forgive our debtors.”*<sup>9</sup> We are forgiven in proportion to how we forgive others. God doesn’t know anything about “sin.” He is not a rewarding and punishing God. If we do not forgive, it is a punishment to us, but when we forgive others, we forgive ourselves. We release ourselves because forgiving is releasing.

*“And lead us not into temptation, but deliver us from evil.”*<sup>10</sup> God doesn’t lead us into temptation. James said this: *“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed.”*<sup>11</sup> In other Bibles, this reads, *“let us not be tempted but deliver us from the evil one.”* It is interesting that there is just one evil, and that one evil is the belief in a power apart from God. Whenever we give power to anything in the realm of effect, that is the one evil. Once we go along that line of thinking and give power to any form or effect, that one evil breeds all kinds of other evils.

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<sup>8</sup> John 6:33

<sup>9</sup> Matthew 6:12

<sup>10</sup> Matthew 6:13

<sup>11</sup> James 1;13-14

This is also true if we give power for good to any person, place, thing or condition. When we do that, we are adulterating the command to have only one God, Infinite Good. Beside this God, there is no other. We know His name as *I Am That I AM*. There is no other good and there is no other power than *I Am That I AM*. The minute we give power to the realm of effect, we have committed the one evil, and that evil turns and rends us.

*“For thine is the kingdom, and the power, and the glory, for ever.”*<sup>12</sup> So if we know that this kingdom, power and glory is one Consciousness, then we are the only ones who give power to evil. God doesn't know evil and doesn't give it power.

*“For if ye forgive men their trespasses, your heavenly Father will also forgive you.”*<sup>13</sup> God doesn't know anything about your trespasses, but an unforgiving heart is like a dark area on your transparency. Light can't shine through that dark area. Our act of forgiveness is cleaning our “windows” so that we can be a clear transparency for the Christ to shine through.

*“But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”*<sup>14</sup> We know that God doesn't know anything about our trespasses, but if we think of that *I Am That I AM* as the *I* that functions from “*I*-ness” at a lower level and we condemn someone, then we are functioning in the state of consciousness “as I sow, I shall reap.” Since I know that what I do to another, I do to myself, I don't want to live in that false state. That is karma. Karma has no power and does not exist *except* when we let the *I* of our being descend into mortality. Then we function in a consciousness of two powers. In

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<sup>12</sup> Matthew 6:13

<sup>13</sup> Matthew 6:14

<sup>14</sup> Matthew 6:15

the Adam dream state, we make our own karma. So let us stay awake and live in the blessed nowness of Being.

*“Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.”*<sup>15</sup>

You can fast your mind. Decide you will take a Sabbath and say to yourself, “I will not be mentally devoted to this world.” Today can be a day devoted to fasting, reading a little spiritual literature, and resting the mind. Go for a walk in the woods and fast your mind. Our minds are so overfed in this generation that we need to make space for spiritual ideas to enter, feed and companion with us.

*“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven [the consciousness of peace and love], where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.”*<sup>16</sup> If you are seeing only God, good, your entire body will be full of light. But if your eye is bad, if you are seeing only the bad things, your entire body will be full of darkness.

*“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is*

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<sup>15</sup> Matthew 6: 16-18

<sup>16</sup> Matthew 6: 19-22

*that darkness!* [This means we must think on the beautiful, the good and the true, keeping our conversation in Heaven.]

*No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [material sense or money]. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. [They grow by Grace, don't they?]*

*Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

*Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”<sup>17</sup> Live in the Now and be under God's government.*

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<sup>17</sup> Matthew 6:22-34

*Dear Friend,*

*It is always wonderful to review the instruction given by the Master that keeps us at peace, aligned with Divine Principle. Doing so, life is more graceful and we flow with the Spirit, moved by grace and truth.*

*This month, John's new book, Fullness of Joy, is published. As I read it, I was thrilled by the way he so clearly revealed the middle path with simplicity and beauty. All who read it will feel the love and joy with which it is written, and will be inspired.*

*In loving Oneness and aloha,*

*Virginia*

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