

The Miracle Self
Monthly Transcript 7
Series Two

The Light That All Is

Good evening, everyone!

There is only one reason why we do not experience the fullness of our true identity – the fullness of life invariable; the unconditional love that is God and is the love of true relationship; unconditional abundance of all form including money, success; beautiful home, fulfilling neighborhood and neighbors; country, harmonious and peaceful world. There's just one reason, and that is *our sense of separation from that which is, that which we have called "God."*

That sense of separation primarily expresses in two different ways: we either believe (we've been educated by some Eastern teachings to believe) – that we, our minds, bodies, world, universe, and all these constitute, do not exist in actuality; that God is ethereal and anything objective does not exist at all, is just imaginary, dream stuff. Of course, we know this isn't true; all is God within and without.

The second way is that we intellectually know that all is God, that God is infinite and therefore, there cannot be anything else; that God is omnipresence or omnipresent, so there is nowhere that God is not. Yet we believe that everything of the objective sense is *different from, separate from, less than* God – a different material, a different substance, different flesh, different place, different presence than God. We're unable to look at the common things of life – let's say a table, a chair, a computer, business, money, each other – and truly know that what is presenting itself to us is God and nothing less, nothing separate, nothing different *at all*.

Whatever we believe we experience. This belief in separateness and difference from God leaves our experience devoid of God. We all, in a group like this, believe that God is within somewhere (and usually that belief laves is with a God that is infinitely within somewhere, very hard to reach) or that God is everywhere, but what we're *experiencing* is

not God or not of God or not fully of God, is different from God. Then we have thousands of names and definitions for all the people, things and circumstances we meet up with in our believed separate-from-God existence.

Now the root – keep it in mind – the root is the belief in separation and difference from God. Once we solve that, once we wake up and discover that there is no such separation and difference, and abide in God awareness within and without, we are free in God.

We realize that God is the infinitude and the omnipresence of the infinitude, so all is God; and because God is consciousness, *all that we are conscious of is God*. Our consciousness is infinite and eternal, and so all that we can *ever* be aware of is God and the fullness of God – not a “bit” of God but the fullness of God.

We realize that God is omniactive, God is the one expression, the one power within and without. *In experience* God is that omniactive cause of the goodness of itself, the fullness of itself as all – as all that you are and all that you can ever be conscious of, whether it be a subatomic particle, an atom, a cell, an arm, a whole body, the organs and functions of the body, your family, your home, your neighborhood, your world, your universe, a flower, a leaf, an ant, a butterfly. It doesn't matter what you are aware of or how you may define it, or how large or small or tiny you may believe it is. What all is – what all is, period – is God and the fullness of God. There is no such thing as a “bit” of God. The fullness is the only presence.

Now, once we wake up to this, meditate with it deeply, live by it constantly, we are free in God, or at least let's say we're largely free in God. Yes, there are always a few remnant beliefs floating around that we have to deal with – all of us, me very much included. However, once we know what that belief is, then it's quick to deal with, in most cases.

Stop working on what appears to be. You don't *have* “what appears to be.” There is no such condition as an appearing condition, a nameable definable condition or thing or place or state or age or amount – no such thing exists. These are all belief pictures, none of which has any substance, form or activity of its own. The *truth* of all is God, is infinity, omnipresence, omnipotence, omniscience, eternity, invariability, oneness.

With this awareness, you can look at anything and have an infinity of it, realize an infinity of it. Never walk around with lack or limitation in your mind. Never! Walk around with *God* in your mind, because your mind *is* God, so you may as well be truthful to it. Your mind is aware of nothing but God because there is nothing else to be aware of. So why

don't you join the party? Do you see? You do not even have to gatecrash it! You're there already. Just wake up to the fact that you're there and then think as God thinks, think as infinity *is being*, think as omnipresence *is being*. Or we can say, be *aware* as infinity *is being*, be *aware* as omnipresence *is being*, be *aware* as omnipotence *is being*.

Think about that – the *one power*. We can let go of every belief in other powers. How many are there? Well, we can't count them. Probably a million. Virtually everything we experience has its own power, so belief will tell us, and that power consists of both good and bad. Well, drop it. Drop it all. Don't “work” on it. If you think about that which appears to be, if you think about the problem and want a solution, if you try to solve, try to heal, try to pacify, that which appears to be, you're wasting your time, and so am I if I try it. We'll never experience the God that all truly is if our attention and effort is on that which appears to be.

Realize that all sense of pain, suffering, limit, injustice, immorality, unfriendliness, destructive weather and so on is nothing but a collective belief in separation and difference from God. Realize this, then go to work on the realization of oneness. As oneness is realized and rested in, it becomes evident.

It was tough the last few days, but we eventually saw the example of this with the hurricanes. One journalist reported the reduction in the Cuban and then the Florida hurricane's power as a "biblical event". All of you in Phase 3 worked very diligently and I thank you so deeply. We watched a "biblical event" take place, indeed. So never doubt that in the realization and resting in oneness, true oneness, God or good or oneness is evident as the harmony, the peace, the truth of whatever seems to be un-God-like.

As in the cinema, light is the multiple forms of experience on the screen and the fullness of them, the “inner” and the “outer” of them, so God is the multitudinous forms we experience as “human, world” sense.

The projector light “and” the forms of light on the screen are one, indivisible, inseparable.

We can hear the character on the screen realize, “I and the light are one. I of my own self am nothing, it is the light within that does the work.”

And, just as the beams of light flowing from the projector take no thought for (which means are not concerned about, do not make effort to maintain) the forms they are and that they behold on their screen-world, so we take no thought for the forms of objective person, body, and world, (and we can

add, "and all that the world constitutes") that we behold.

All is God; all is light. As we "stay in the consciousness of light", we are and have all that God is and has. But imagine how instantaneous our finiteness of experience would be if we took our awareness from the light itself to the forms of light in and of their own selves. In light awareness we are the macro, the all-of-all, the cause of illumined (whole and harmonious) form; but if we take our awareness from the infinity of light to the finiteness of form, we instantaneously have finite, limited experience.

*To add insult to injury, **all** finite sense is both good and bad. It is impossible to have finite sense filled with God or good only. So now we have not only finitized our experience but also filled it with both good and bad.*

Never can we, or any aspect or form of our being, body, or world, lack light, lack good, lack joy, lack freedom. The belief of "absent" light, "limited" light, "sick" light or "disharmonious" light in the infinity and omnipresence of light not only lacks principle but is nonsensical.

The infinity and omnipresence of God, light, is all-of-all. "I am the light of the world." All is God and God form, light and light form – one presence, one entity, one entirety.

God is infinity and omnipresence and can only be evident as it is, (as the consciousness of infinity and omnipresent being all-of-all, "inside" and "outside", as God itself "and" as the objective sense of God person, God thing, God condition.)

Imagine yourself, right where you are, as a light being. What appears to be the humanity of you, what appears to be the mental brain, what appears to be the flesh and bones and blood body, what appears to be the material environment of your room, your home, your office, your garden – wherever you may be right now – and what appears to be the materiality of your expanded world sense, are not what they appear to be at all, but are *all light*.

There's nothing else to anything whatsoever but light – the presence and substance and form (in sense) of light. Remember that mind *forms*; mind does not change the nature of existence. Mind does not alter anything. It does not have that faculty. Nothing has that faculty. Only God is, and God is omnipotent. *God* is the only faculty, the only power, the only presence, the only form, and the self-governance of it. God sustains itself. God maintains itself. *God is itself alone*, and because nothing but God exists, *all* is self-maintained God, self-sustained God, self-formed and perfect God.

But you see, because God is consciousness. . . . ah, if every student could catch this great secret! God is *consciousness*, so evidencing, experiencing truth is all about your and my *state of consciousness*. What are we consciously aware of? What do we believe? What's happening in our consciousness, individually? This is the entire secret.

When what is consistently happening in our consciousness is God, then we have God as the forms of our experience. It is as simple as that. When we are *being* God, we *have* God. When we are *being* God "and", we *have* God "and" as our experience. Then we start battling it, suffering it, experiencing its pain and then, because it looks so real to the believer we're unwittingly being, we set about working on that believed outer problem. There isn't any outer problem. There's a consciousness problem. Always it's a consciousness problem. And the root of that problem is the belief in separation from God.

Now, let us realize the belief in separation from God has to be understood and has to be "worked at," let's say, within and without, not just "within." I used to believe that if I had the realization of oneness "within myself," then my physical body and material world would harmonize, become healthy, become abundant, joyous, and true. It was a long and hard lesson to discover this is not true. By working at the realization of oneness within but not without, I was still living twoness and a lot of it. I had a lot more of the second than the first – a lot more flesh and a lot more materiality than I had of God. But even if I had "a lot" of God awareness and some flesh and materiality left, the problem would be the same. I would still have a belief and a sense of separation from God. Do you see that?

Yes, we have to realize the oneness of God "within," of course. We have to realize that God is all, that only oneness is, only infinity is, only omnipresence is. Yes, that's a good start, but it is not enough by any means. Now what we have to do (I think this is the great area we're missing as spiritual students) is be able to look out and realize oneness *as all* and in the most real and practical way. Remember, the kingdom is inside you and it is outside you. We have to reach the point of practical awareness of the oneness of omnipresence.

We certainly accept and continue to use the world's or human definitions for everything of our experience; however, what we must know is that, despite the definition, despite the appearance of any thing, condition, person, place, amount, activity, *it is God*. We live and move and have our being in God. We exist in the infinite ocean, the infinite omnipresent ocean of God. We can look an inch from our nose or we can look a billion miles from our nose and we must be able to observe everything we are conscious of and realize it as God – not only when a problem hits up against us, but all the time.

We have to *be* the presence of God twenty-four hours a day. This is another area in which the students can wake up. We don't start "making our great God effort" when a problem hits up at us. Yes, we *can*, and we *must* if we haven't done our work before that. But the only way of consistent God experience is to *live* our true identity, not use it as a Band-Aid. We cannot bring God forth the three times a month there's a problem and we believe God is needed. That's no way of living God, of being a god.

I used to do that. I used to be perfectly happy in my humanity when there was no pain for a little while, when there was enough money to get by on for a few weeks. I used to be happy. I used to relax, go and enjoy myself a little, and then – bam! Disease would flare up again, or financial pressure would flare up again, and I'd ramp up my attempts to realize God in order to fix the problems. Well, that did not work! I was attempting to access God to be solutions to my problems. The real problem is that God does not have solutions to give because God has no problems to give them to. *God is.*

We are the very presence of God-life twenty-four hours a day. We are spiritual being twenty-four hours a day. The key is to wake up and *live* our spiritual being, our true identity, twenty-four hours a day. Is it effort? Yes, to begin with, and then it gets a lot easier. Nevertheless, there's always a degree of work involved. The pull of material sense is indefinably hypnotic. It even, by degree, hypnotized the Master. Can you imagine it, the great Master being tempted by the devil, by belief. That is how strong suggestion is. Now, again, that strength of suggestion is only our degree of belief about it. It is nothing of its own self. Its nothingness is why belief cannot block or resist truth when *we are living in truth* twenty-four hours a day.

Now, imagine yourself as light being. More than that, imagine that every cell of you, every atom of you, every subatomic particle of you and infinitely deeper than that, is the source, the center, of the entirety of God. Unlike the cinema, which has a projector at the back beaming light through the reel of film to the screen some meters away, God is *omnipresence*. Therefore, the source, the very center, of God – think about that! The very center of heaven and earth and all the host of them, the very cause and center of the creation itself, of God itself – exists at every point of the infinite at the same time, which means that God exists at every point of *you* at the same time.

Wherever you look, there the center of the whole of God is and it is emitting itself, it is omniactive as the whole of itself, as what you and I sense to be our bodies, and deeper: our atoms, our cells, our organs and functions, the totality of our entire bodies. God is every

point of our minds. The whole of God is, and is emitting, flowing forth unstoppably, the whole of itself as every point of your mind at the same time. (Let's make sure we understand that the brain has nothing to do with the mind. The brain is just an image; mind is omnipresent and infinite awareness.)

Now, feel the omnipresence of all the light there is, the infinite omnipresent light that is God as each and every point of your body at the same time, emitting the fullness of itself, being the fullness of itself, omnipresent light – light so great it would blind the physical eye in a nanosecond.

Rest in the light you are.

As in the metaphor of the cinema, realize that you of your own self are nothing, that the personal self is literally nothing. It is the *light* that is the truth of being *and* its form *and* its function *and* its faculty. "I and the Father are one." I and the light are one. I *am* the light. The light *is* I.

But always remember, when we speak of *I*, we're speaking of the infinity of you, not only what you are aware of moment by moment. No such momentary, personal or local consciousness exists. Your consciousness *is* infinity; infinity and all it constitutes *is* your consciousness.

I and the light are one. I and the Father are one. The Father and I are one, yet the Father is greater than I. Let's never forget that. Let's never believe we are God beings able to live our own existence, that can stand alone. We cannot, of course. I and the light are one – indivisible, inseparable. I and the Father are one, yet the Father, the light, is greater than I.

Be attentive to the light – not the form we experience in itself, not the activity or function or organ that we experience in themselves, but the one light.

We are certainly alike to the screen characters who can say exactly this about the light and forms of light they are and have as their bodies, as each other, as their whole screen world of things, conditions, amounts, activities, sounds, tastes: *all is the light*. If we were to turn off the light in the projector, all of the screen universe instantaneously disappears. Nothing of it remains because all of it is light.

If we were to turn God off, the whole infinitude would instantaneously disappear. We cannot, of course, turn God off. This is why existence is eternal. God is eternal light, and

we are each the individualization of the one light. "I am the light of the world." We never die. We never change. The light is always light. The light is not born, alive for some years, grows old and then dies. Can you imagine the light getting old after fifty or seventy or one hundred years and then dying? No, the light is the light, eternally so.

Have you observed the projector light in your cinema becoming dimmer over the decades, struggling to show forth the movie on the screen – aged, wrinkled, slow, decrepit? Of course not. Such a notion is ridiculous to entertain.

So it is with God. God is invariable. God is the same yesterday, today, and forever. God is eternal. Therefore, because God is all, you are all that God is. I am all that God is. Your room (observe your room or whatever your environment is at this moment) is *all that God is*. All is the presence, the quality, the nature of God because all *is* God. Therefore, all is the infinity, omnipresence, and eternity of God.

Now, does our *sense of* the forms that each of these things and we ourselves are change, develop, heighten? Yes. Every time we are filled with more light, more awareness of truth, we sense (experience) a greater, more illumined, more divine form of all, because consciousness and form are one. So our sense of form changes, yes, but form itself is never temporal. There is no such thing as temporal God, therefore there is no such thing as temporal form. Where would temporal form exist in the infinity of God form? But *sense* changes, and that is a beautiful and profound experience. Our sense forever becomes purer, more divine, more illumined. As our sense becomes more illumined all form is equally illumined, lifted, divine, more beautiful, purer, more joyous, more loving, more eternal in tangible experience. Consciousness and form are one.

I don't know if you've heard the account of Mary Baker Eddy's carpet. I think we've mentioned it before. After forty years of use, Mary Baker Eddy's stairway carpet looked and smelled brand new. How? She was in high awareness of God and form being one. She knew that her carpet was the substance and form of God, not matter. She knew of no separation, no difference. And so after 40 years, there was not a single sign of wear. Every person who visited her home saw this and some first-time visitors complimented her on her beautiful new carpet. Mary Baker Eddy's illumined awareness illumined every individual's sense. Her presence was their faculty of clear seeing just as the Master's presence enabled the blind man to see clearly. Whether the man continued to see clearly in the years ahead we have no account of. Unless he "went and sinned no more" it is doubtful, and whether each individual who witnessed Mary Baker Eddy's eternally new carpet was able to witness his or her own carpet in ever-new condition is equally doubtful.

This is the truth of all. Once we are sufficiently aware of the very presence of God as being *all form, all substance, all material*, we observe form as unchanging. We observe the incorporeal, the immortal, though the unconditioned mind. We have pure form instead of conditioned form. Then nothing can become old. The body cannot become old or decrepit. It cannot change. It is and remains fully functional, fully vital, fully purposeful, fully youthful. Until we have ascended all belief the body still shows the appearance of maturity, but that is very different from aged flesh and decrepit organs or functions; that is very different from being kicked out of the body by disease. With even a grain of true incorporeal, immortal awareness the body does not become dysfunctional. A "dysfunctional function" – isn't that a strange thing to believe is possible? How can functionality be dysfunctional? How can light be dark?

Now, let's get back to feeling the very light, presence, and form that you are and that all in your universe is. You can switch between closing your eyes and simply *feeling* the purity of the light body you are, the light function, the light activity you are and have, and opening your eyes and taking in your room and the things that populate it, taking in the forms you see through the windows, and realizing the same: all is light formation, all is the very substance, the very omnipresence of the light that God is.

Realize consciously – vitally – that *every pinpoint of the infinite is the whole of fully evident God at the same time*. The center of God isn't somewhere "deep inside." The center of God is everywhere, omnipresent. Wherever your awareness is, there is the whole of God, the center, if you like, of God, the omnipresence of God.

This includes your whole peripheral vision or scope. It includes your whole sense. If you hear something, it is the whole of God. If you taste something, it is the whole of God. If you touch something, it is the whole of God. When you smell something, it is the whole of God. Everything everywhere is the whole of God.

Remember: release the form in itself and immerse yourselves in the light itself. Do you realize that immersing ourselves in the light or in God consciousness, in God presence, is all we have to do *when we've got rid of the belief in separation from God*. If we still hold the belief in separation from God in one of the two ways described, then we can immerse ourselves in the light or the consciousness of God all we like and we won't see it, we won't have it. We have to *be* omnipresence. We have to *be* infinity. We have to *be* realized oneness, the presence of oneness, in order to *witness* oneness.

Do you catch that difference? It is a major difference. I see – and you do too – thousands of students around the world suffering from that very problem. They intellectually know that God is one, and they close their eyes and meditate and feel the presence of God beautifully. Some of them feel it to the point of bliss or ecstasy. Yet their bodies and their worlds, their finances, their relationships are just as tumultuous as any human's. Why? *Because they have an awareness of oneness within, but a belief in separation without.*

In the realization of oneness, all we have to do is keep our awareness in the light of light. Use any synonym you prefer – in God of God, in infinity of infinity, in omnipresence of omnipresence, in spirit of spirit, in consciousness of consciousness. Then, released from form in itself, immersed in consciousness, consciousness is free in us. *As we release ourselves from form and immerse ourselves in consciousness, we are free in consciousness and consciousness is free in us.*

This the miracle of life. Consciousness is free in us to be evident *as* us and *as* all we experience. We must enable consciousness or God or spirit or light to be free in us. If we are aware of God within but we look out at our table, our chairs, our businesses, our money and each other and believe these are separate and different from God, each with its, or his or her, separate and different name, character, condition, age, place, then we have separated and divided in sense that which is inseparable and indivisible. Now, we have made it impossible to evidence God. There is no way in heaven or earth that God can be evident in our separated and divided state. God is evident as itself alone. *We have to be what God is to evidence God as the people and things of our sense.*

If I walked around in a sense of separation and division there is no way, when you come to me for help or healing, that I could be of any help or healing activity for you. The healings occur, and they occur very quickly in most cases because I do not *recognize* you as human. You do not *have* flesh and bones to me, nor do your family members or friends. You are spiritual being and body – incorporeal, immortal. Your business, your money, your home and your world are spiritual – incorporeal, immortal. All is the very presence of God. The *very* presence of God, let's emphasize it. *The very substance and presence of God.* There *is* no other substance and presence. Let us hear it!

If this table comes to my awareness, then I must be alive in the awareness of it being God, the one substance and form of spirit. I can forget about the words *table* and *wood*. I can use the word *table* in order to let people know where dinner is served, but beyond that, I have to make sure I remain in God awareness, not table awareness; in individual God-being awareness, not human awareness; in God-food awareness, not material food awareness.

The substance and forms we call human, physical and material are just temporary, working names for God that we've given them to get on in our world, and to get on with each other, to trade with each other, to transact or create. But human, physical and material are just sense-names for that which all truly is, which is God. Realize that all is the *very* and the *only* presence of and substance of and form of God or light.

Let us rest and feel this truth. Rest in the light. Don't be concerned about the form. Never be concerned about form when you have freed yourself from the sense of separation from oneness, when you're in the oneness of light as we are now, the oneness of God, when we are conscious of the presence of God, of the omnipresence of God, as we are now.

Immerse yourself in the light, that is all. Immerse yourself in the "causal" presence, if we wish to describe it like that. Rest and realize that that causal presence – the presence of light, the presence of God – is omniscience; is omniscient being, omniscient body, omniscient mind, omniscient organ and function, omniscient flesh. All of these are merely descriptions of oneness, the one presence. God is omniscience, therefore all is the substance, presence, form and visibility of omniscience.

Think! We can say light is omniscient self. Therefore, no matter what the form appears to be; no matter what the person appears to be; no matter what all the people appear to be; no matter what the thing appears to be or what name we give it or what function it has in our lives; no matter what the amount appears to be; no matter what the activity appears to be; no matter what the place appears to be *it is the fullness of light, the omnipresence of the light, the omnipresence of the omniscient light*. In other words, the light can *never* be anything *but* the fullness of itself.

This being true, do we ever have to be concerned about ourselves, our bodies, our things, conditions, amounts and places? No. *Omniscience* is these, and omniscience is individually and uniquely living and present as you, as me, as each individual. Your individual self, your individual awareness and all you are aware of is forever fulfilled as omniscient good. Think about that! Meditate with it and see how quickly you drop all thought for, all concern for yourself, your mind, your body, the things and conditions of your world (your health, your family, your business, your money), your whole world.

God – the light of all – is self-sustained, self-maintained omniscient presence, omniscient form, omniscient body, omniscient amount. There can never be a lack of any amount, of any form, including money, including business success, customers, clients, students. There

can never be lack of safety, of security. There can never be a threat. Never! God is omniscient allness as you. Your consciousness is the omniscience of, the fullness of, God.

Now tell me, what in your consciousness – what in your entire universe of individual being – can threaten you, can limit or hinder you, can be detrimental, discordant or diseased? Because whatever you believe it is, it *isn't*. It is the very presence of omniscient God, and God is *love*, God is *life*, God is *joy*, God is *fulfillment* of being. God is the fulfillment of your individual and unique being and universe and every detail of it, every thread of it, every particle of it, every moment of it. Think, think!

As we detach ourselves from that which appears to be, from the forms themselves, and immerse ourselves in the light, in God consciousness, and *there* do our work – *there* "treat" if we wish to use that word; treat ourselves by lifting our awareness into God, thinking of God, pondering God, contemplating truth – we quickly discover that we see God as the people, things and conditions in our experience. We see God because we are now *being a god* instead of a human.

Even in this hour of class togetherness, you are significantly more filled with the living light (awareness) than you were before class. This is the way of *being*, therefore of evidencing earth as it is in heaven. We ponder God and the things of God. In only one hour or less, often in minutes, we are lifted by pondering, contemplating God into a state of conscious oneness. Our conscious oneness *is, this instant* visible and tangible as all that we are and all that our universe is.

When you maintain your conscious oneness, twenty-four hours a day, you are the consistent "cause" – the presence and power – of spirit on earth, and you know what effect that has: "Where the spirit of the Lord is, there is liberty." The spirit of the Lord *is* the liberty witnessed. Nothing in the universe can stop your conscious oneness from being evident, not only to you but to all in your proximity. Then when someone calls for help they receive their help, and quickly in most cases. Only a person who is (unwittingly) stubbornly closed up to the presence of truth is unable to receive it. In these cases, it is a little more difficult and takes a little more or much more time. Those few who are *completely* closed will have to turn away without their healing because even the light of God cannot enter a locked down basement.

"Whatsoever ye bind on earth, ye bind in heaven". Whatsoever we *attach* ourselves to, attach our sense and reliance on; whatsoever of ourselves and our world we believe to be real in itself, we lock heaven out of.

However, "Whatsoever ye release on earth, ye release in heaven". Heaven is evident when we are released from the forms, from that which appears to be, in themselves, knowing that despite appearance, all is the very presence, substance, and form of God, of light, of invariable and undefilable good. As we live immersed in and consumed by the light – "Take no thought for the things of your life, but rather seek the kingdom of God" – we see it.

It is the Father's good pleasure, indeed, to give us the kingdom, and it is our gift of God, of love, to receive it (to have our eyes opened to it). Once we know that all is *literally* one, all is *literally* light and the full presence of light or of God, of spirit, then our consciousness is free in oneness, in truth.

Now consciousness, being free in us, is the form, the experience of our lives. Once we are free in God, God is free in us. Once we are free in light, light is free in us. And it's that illumination in us that reveals the truth of the "inside" and "outside" life and harmony of all, of all-of-all that exists.

"I am the light of the world." In this way, my presence feeds the world, heals the world, pacifies and prospers the world, reveals the love and unity of the world because I now know what the world is. It is the very presence of God, the very presence and form of light, and the fullness thereof. "The earth is the Lord's and the fullness thereof."

Well, I think we have had a class given us by the Lord and the fullness thereof, so let's call it a night here. Thank you, thank you so very much!

Good night.