

## 1954 Seattle Practitioner Class

Flesh and Flesh  
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Tape 102B

Good morning.

And we hope that you imbibe silently what's taken place here for forty-five, fifty minutes. We wish you were here with us, but we couldn't take you along on that journey.

All right, we will start off with this quotation that has been given us:

*Great is the mystery of Godliness—God manifest in the flesh.  
Great is the mystery of Godliness—God manifest in the flesh.  
There's the mystery of Godliness. God is your individual being.  
God is manifest as you.*

That's the great secret of the entire Master's message and mission:

*God manifest in flesh.  
God manifest as your eternal being.*

Now don't get mixed up with the word, "flesh." The flesh doesn't mean something you cut with a knife, or that you bathe. God manifest in flesh means God manifest as your individual selfhood, your true being. God is your true being. God is that, which is looking out through your eyes, and which you identify as "I." I, Joel. I, Mildred. I, Mary. That I, God is that *I*.

Don't say, "I am God." God is *I*. Never say, "I am God." Never do that, because you have to be believing that Joel is God, or that Mary is God, or Jim is God. But God *IS*, and God constitutes all that is really Joel. God constitutes all that is Jesus, and Mary, and William, and Matthew, and Mark, and Luke. God constitutes individual being. God is the life, the substance, and the very form of your being.

*Great is the mystery of Godliness—God manifest in the flesh.*

Now, as you realize this, you begin to lose some of your personal selfhood. You indulge less and less of that I business, and more and more of that God Selfhood. The more you live with the idea that God constitutes my being, the more you realize that God is responsible for my supply. God is responsible for my business. God is responsible for my professional activity. God is responsible for my home. God is responsible for my success. You see, more and more, God comes in and less and less I. More and more, the responsibility is on His shoulder, less and less on mine. You follow that?

Now, the whole mystery of Godliness is in the realization that God constitutes our being. We are not mortal, as we seem to be. We are not flesh and blood, as we seem to be. God

constitutes our being. We have no Godliness of our own. We have no holiness. We have no purity. We have no integrity. We have no loyalty, and we have no fidelity. God is the life of our being. "Why callest thou me good?" There is but one good. God, the center of my being, the reality of me, is good. Why call me wise? There is only one Wisdom, the Wisdom of God, manifest as my individual being.

It makes no difference whether you're a poet, writer, musician, doctor. Whatever your capacities are, they are capacities not of you. They're capacities of God, unless you're one of these high-pressure salesmen. Your salesmanship is not a quality of you; it's a quality of God. That's why there is no need for high pressuring. There is no need for forcing our products on anyone. God constitutes our salesmanship ability, and God enables our prospects to know the value of what we have without our coercion and forcing.

The mystery of Godliness is the realization of God incarnate as your individual being, God manifest as your individual being. Certainly Jesus came to say that, "I and the Father are one." Certainly he came to say that, "thou seest me, thou seest the Father that sent me," but you will also remember that he said, "your Father and my Father." They included us in that relationship with God. He didn't set himself off on a cloud. He knew that it was your Father. He knew that his teaching had no value, if his teaching set him aside as God capacity and not ours, because what could we learn from him, if we was talking about somebody set apart from us?

What good would his example be on Earth, if he weren't flesh and blood as we are? What good would his teaching be, if he literally were something that God specially sent to Earth? For what purpose, to tell us something we couldn't live up to? He could live up to it because of his peculiar birth and mission. Can we, if we haven't that birth and mission? No, but the secret is we have that birth and mission. The secret is that we are immaculately conceived. We actually are children of God. You say, "what about human birth or conception?" Well, I can tell you a little secret about that, too. It has its belief. It has its foundation in the belief that there is a seed in the female, which is the seed of a child, and that there's a seed in the male, which is the fertilizer, and that when you bring the two together, out of that comes what we call the child.

Now the grand question is, where did those two seeds come from? Did a man make them? Did a woman make them? Have you the capacity to form that seed in the male, or in the female, or is that something that just somehow gets there? And the answer you know. No man or no woman can make that seed. It's been tried. No man and no woman can combine chemicals and make that seed. And if they could, where would the chemicals come from?

Everything has its basis in the Invisible appearing visibly. And so at a given moment, there is an Invisible, which becomes visible as the seed in the female's body. At a given moment, there is an Invisible, which becomes visible and tangible in the male's body. And then there is a moment when they are separate and apart and brought together. And all how? By an activity that none of us know anything about humanly. None of us know

even the mode and means of the attraction that brings us together as males and females, even that is an activity of the Invisible that appears on the visible.

Now then, once you comprehend the fact that the crops were in the ground before the seed, you will begin to see that Creation is an act of an Invisible Principle, visibly manifest. God incarnating Itself in manifest form. And then you will know that the Master's relationship to God is our relationship. Who was it that said, "Call no man on Earth your Father?" Who was it said that? Well then, was he saying that no man on Earth was his father or your father? Then he's calling you of the same blood and same relationship as himself. He called no man on earth his father, and therefore the church says, "he was immaculately conceived," but they forget that he said, "Call no man on Earth your father." For one is your Father, which art in Heaven. Gives us the same relationship that he brought to the world. And he could just as well have said, "Call no woman your Mother," because no woman is your mother. God is the Creative Principle of this universe. God within Itself—the male and female—is the Creative Principle appearing infinitely as the male and female and neuter. But it's the same Life appearing as male and female and neuter. And so the real mystery of Godliness is what? Knowing your true identity, knowing that God is your Selfhood.

Now, let the responsibility rest on God. And so you'll understand that when we go into meditation, we go in only for the purpose that God may reveal Itself. That we no longer be dependent on what we know, think, feel, hear, read, but that we go to the Source within ourselves. That's the object and purpose of meditation, going back the Source within ourselves, the Father within, the Creative Principle, and letting It reveal Itself and Its plan to us. Now think of something that has that great capacity for evolving this world, and then trying to tell it what we want. When It knew enough to make us. Do you see what I'm getting at?

Now, now, you've come through this to the puzzlement that arises from the word, "flesh." That's a great puzzle to metaphysicians, the subject of flesh or body. Where does the body fit into this spiritual scheme? Where did the word, "flesh," fit in? And on this point, Scripture is clear, although it has been so interpreted, as to make it chaotic. Here we have statements like, "In my flesh, I shall see God." That makes flesh kind of something good, doesn't it? "Let all flesh bless His holy name." That makes flesh something good. Then we go out to "All flesh is as grass." Oh, now what's happened to our flesh? Then we have, "Pour out the Spirit of God on all flesh." Then we have, "No flesh can be saved." All out of the same Bible. And then, "No flesh shall see salvation." Yet up here it says that, "In my flesh, I shall see God," and "Let all flesh bless His holy name." Then we have, of course, the greatest passage in all the world on this subject: "The Word became flesh." And right after that, "The flesh profiteth nothing. They that live after the flesh shall die." But we've been told that "the Word became flesh" and is immortal, will live forever.

Now, in order to understand the subject of flesh and body, you must understand the meanings of these seemingly contradictory terms, which are not contradictory at all. They are no more contradictory than when you read in the Infinite Way writings that God is the

only Power, and then when you get me into a practitioner's class, I whisper to you, "God isn't power at all," and nothing contradictory about that. When we are talking ordinarily, and the subject of power comes up, the question is, "what is power?" And the answer is, "God, or Spirit, is Power." And it is not meant, though, in the sense that it is a power over something. It's meant merely that it is the only operative Power in Consciousness.

In other words, it is God, or Consciousness, that is the Power that makes two times two four, and keeps them that. God, or Consciousness, unfolding is the Power that keeps "do re, mi" always "do, re, mi." God is the Power that makes roses come from roses and maintains that law we call "like begetting like."

Now, in that sense, God is the Power, in the sense of a Creative Energy or Law. Self created, Self maintained. But, God is not a Power in the sense that God heals disease, or that God overcomes lack, or that God reforms sinners. God is not a Power in that sense, because all those conditions of sin, disease, death, lack, limitation aren't conditions. They're illusions. You don't need any God. We don't need any God to heal disease. All we need is the understanding that disease isn't a reality. We don't need any God to change our rope, our snake into a rope, in the Infinite Way. The rope is a rope. If we are, through bad vision or darkness, seeing it as a snake, we don't need any God to get rid of our snake. We need to open our eyesight to see that what looks like a snake is a rope.

On the other hand, we can go higher, as we have done in some classes, and say, "you know that story in the Infinite Way isn't a good one at all. Don't be fooled by it." Actually, it doesn't make a difference whether the rope is a snake, because a snake is as harmless as a rope. So, we don't even have to get over the illusion that it's a snake. To us, what difference does it make whether it's a snake or a rope? Since both are of God. Now, we don't need any power to get rid of a snake, because we don't care whether it is a snake or not. It's still of God.

You're driving on the desert. You see water ahead of you. You don't need any fire department to siphon off that water. You don't need any sun to dry it up, and you don't have to pray to God to get rid of it. Just sit there long enough, until you realize that there's no water there. It's an illusion. Or you could go still further in spiritual Wisdom and say, "what difference whether it's an illusion or water? It still is of God. I'm going through it. The waters cannot drown."

So you see, we don't need a power. We don't need a God in the sense of power. The only reason for our having God. Is this all going down on there? All this, it's going to be bad someday. We'll have to hear this again. Somebody's going to hear it that won't understand. They'll say, "He said we can get along without God." You can't get along without God. God *IS* that maintains the integrity of the universe. You don't need a God to get rid of its discords. You don't need a God to stop wars, because God can't. If God could, why wars have been going on seven thousand years, he certainly would have stopped one of them. The only thing that's ever stopped a war is an enemy being defeated, having to give up. Otherwise, they'd be going on forever. God has never interfered in a war.

Now then, and look at the people who have been sick and just gone on being sick until they died—even good people. God didn't come into the picture. We don't need a God for that. What we need to know is the nature of error. That's why it is the second half of the entire message of *The Infinite Way*. There isn't a book, an *Infinite Way* book, that hasn't got a chapter on the nature of error. Why? If you know the nature of error, you can dispense with your God, so far as needing a God to be a power to something. Once you know the illusory nature of error, you'll find God made the world in the beginning, and He made it good, and it's still good. Once you understand the first chapter of Genesis, God made all that was made, and all that God made is good. What do you need God now for? To get rid of goodness? No.

In that sense, then, God is not power. That isn't the power of overcoming or destroying, or rising above, or healing, or reforming. God is a Power only in one way. That God is the Power of this universe, the Power that is the creative energy, maintaining and sustaining energy. Without God, this universe would collapse. But this universe is perfect, so we don't need God now as a power to make it better, to improve it, or heal it, or overcome it. The God we need now is the realization of *IS*. Harmony is, because God *IS*. And so we don't need any God to do His work all over again or improve it.

All right, now we come to this word, “flesh.” Let us understand that spiritually the word flesh means embodiment or body. And therefore, God becomes manifest as individual being. And instead of saying, individual being, we say, “God becomes manifest as flesh, as form, as individuality.” So the word flesh can be used for body, for being, for individual being, for embodiment, for form, meaning Spiritual form. The word flesh can be used even in a thought. If, for instance, you were an inventor; and you were seeking a law and something dropped from the table; and you observed it, and then a dozen times more you observed that when you let something fall in space, it went down; and all of a sudden, you discovered gravity. Now, the word, the law of gravity, which always existed, has become flesh. It has taken form in your consciousness. Now, the law of gravity has a body. It's embodied within your mind, within your consciousness. It is tangible now. It is evident now. Before that, the law of gravity existed—unknown, unmanifest, unevidenced, unwitnessed. Now, all of a sudden, oh, gravity. Things dropping. Now, the law of gravity is made manifest.

Well, there was a time when no airplanes flew. But the laws of aerodynamics always existed, but they existed as the word, as the Invisible law, the unknown law, intangible. And then one day, the Wright brothers caught it, hooked it up. Now, I mean before the airplane flew, when it was nothing but an idea in their mind, it had become flesh. It had taken form. It had become concrete. It was witnessed. It was evidenced. It was manifest. From then on, all they had to do was externalize it in another form of flesh, which today is and tomorrow's burned up. Now, that external form can fly today and can be put in the bonfire tomorrow. Now, we have a different form of flesh. Now, we have an externalized form of flesh, which is as grass, which today flourisheth but tomorrow is withered, burned up.

So it is that the Word, which is God, the Unmanifest, becomes manifest as the Christ or Son of God, and it's now a manifested idea in Consciousness. Now that is a relationship between God and His Son, Christ, which means that that is the relationship between God and your infinite, eternal being, your individual being. And so in the Mind, which is God, and of the Mind, which is God, you are now flesh, manifest, evidenced, witnessed. You are God incarnate. You are now form. You are individuality, because there's four billion of us on Earth, and four billion that came before us, and four billion that are going to come after, and all exist right now in the Mind of God. Those that were, those that are, and those that will be. All exists now in the flesh, in Spiritual form and integrity, eternity and immortality.

Now what's happened? Out here I see your bodies. And that which I see as your body is not your body. It is my concept of your body, or it is a concept or a universal concept of your body, but it isn't your body. And so what I am beholding has no existence, except in my mentality. You out there are the Word made flesh. Well, I can't see it, because this physical sense has intervened between, and so all I can see is my concept of you as you are. Now, that concept of you can never know God. It can never know reality. It can never know you as you are. That concept of you must die.

In other words, even forgetting physical body, the concept that I entertain of you as man or woman must die, because no matter what I think of you today, you'll be something entirely different to me next year. Either I'd think of you as having greater degree of spiritual unfoldment or lesser degree, or as having stood still. That may have no relationship to you, that may still be only my concept of you, and that concept of you can never know reality. And as long as I entertain that concept of you, I'll never know reality.

When I get rid of that and stop judging, and stop putting a label on you, and stop saying how spiritual are you or how spiritual aren't, or what is the degree of your integrity, or honesty, loyalty, fidelity. When I stop judging whether you're young or old by appearances, close my eyes to appearances, and let God define what you are, and who you are, and where you are, the answer will be "this is my Son, my beloved Son, in whom I'm well pleased," because that's actually what we are. Actually, we are the Word made flesh. But it's a flesh, a form, an Infinite individuality and an Infinite body that is eternal. But what I behold as flesh is my concept of that and that concept can never know reality.

And so we'll say, "In my flesh, I shall see God." That is, in my Spiritual realization, in my individual embodiment, I can close my eyes and know God. But, if I look out with my eyesight, I can never know God or the Son of God. Neither one. You'll find that in two lessons we've had this week: The Infinite Invisible and Christhood.

Now, the Word made flesh is God incarnate as individual being, as you and I really are. But, this other flesh, "The flesh profiteth nothing. Those that live after the flesh. No flesh shall see the glory of God. Flesh and blood shall not inherit the kingdom of God." That means concepts. Translate that word, flesh, into concepts. Your earthly concepts will

never get into Heaven. Your human concepts will never be Spiritual. Your human concepts will never reveal God.

Now, when you look at yourself in the mirror, you cannot see your body nor can you see your flesh, because the you that's looking is the embodiment and the flesh. But what you see in the mirror is the world's concept of body and flesh. And that is changeable. The higher you go in Consciousness, the better that body will look and feel, showing that all concepts change. If you can accept the belief of age and disease, that concept will know death, and nothing can save it from death. On the other hand, you can bring about its death yourself in a painless way by outgrowing it. As you realize, more and more, the nature of the Word made flesh, you drop the mortal concept of body, and then ultimately, you'll find yourself with a diseaseless, ageless, and painless body. Outwardly, it will still look like an improved concept, but it won't be. It will be your realization made manifest.

Now, flesh beheld through the senses is really our concept of our real Identity. Flesh apprehended spiritually in meditation means our Spiritual form, not only of body but of being. And so, realize this. God, in individualizing Himself as your being and mine, has been made flesh, evident, tangible. What we behold with the senses is our concept of flesh and that must die. Whether it dies through our permitting old age and disease to get it, or whether it dies by our transformation of consciousness, that lies with you. If you keep on accepting the world's judgment, then someday your flesh will die through age or disease. If, however, you keep abiding in My Word and letting My Word abide in you, if you will keep God filling your consciousness and the realization of God as the Source of all being, if you once get behind this orthodox nonsense that only Jesus was the begotten of God and accept Jesus' own word that no man on earth is your father, that God is the Creative Principle of your being and of your body, then you will die to the flesh through transformation. And the flesh will take on ever better appearances and feelings, more vitality, more of youth and strength, but it will happen through a transformation of consciousness, not through a physical death.

Well, it is the same way, those that live to the flesh will die. Those that live by concepts will die. In other words, anything that has an externalized form to sense, we'll take money for an example. Anybody who lives by judging of how much or how little money they have, or with their dependence on money, must eventually die, for the simple reason that they're starving. You don't live on money. You live on every Word that proceedeth out of the mouth of God. For those who live on or through the belief that money is their supply, they are dying right now of malnutrition.

Now, we live not by external bread, or meat, or money alone but by every Word that proceedeth out of the mouth of God. That's why a physical culturist perfects a wonderful body up to a certain point, with his diet and exercise, and then begins to deteriorate ten times faster than normal, because he's built it on artificial values that have no sustaining value. But the person who is sensible with what they eat realizes that it isn't what goes in the mouth, it's what proceedeth out of the mouth. In other words, what comes out of one's consciousness that really feeds the body, maintains it, and sustains it.

Now, as you act sensibly in your outer food relationships, eating those things you like while avoiding the more destructive elements of food—there are some—and giving no further thought, but living every day in meditation, in contemplation of the Word of God, you will soon find that you will not be dying of malnutrition. You will really and truly be fed from within. “I have meat the world knows not of.” Now that meat is flesh. But the meat on the butcher's table is a form of flesh, which today is and tomorrow isn't. It is a concept, a belief about the real flesh, which is the inner meat, the inner bread, the staff of life.

Now, many people have believed that bread, baker's bread, was the staff of life, only because in early scriptural language, it was said that bread was the staff of life, but it was never meant in the literal sense. It was meant in the sense of the Word of God is the staff of life, and the Word of God is the staff of life. And abiding in it, the outer foods will never bother you to too great an extent. It won't be an over-indulgence. It won't be an under-indulgence, and your very nature will prove to be a selectivity, so that gradually you'll throw away foods that are not particularly good for your system. It doesn't mean that there are good foods and bad foods. But it does mean that there are states of Consciousness, which will not take too readily to some foods and will take to others. We, not knowing that, just get in the habit of taking any old thing that comes along, as long as it suits our sense of rightness. For as a Spiritual selectivity comes to us and sometimes tells us not to eat meat for a week, or two, or three, or tells us to drink a quart of water a day, that's not a reliance on matter. That's a Spiritual selectivity just bringing to us our need in a language intelligible to us at a given moment.

Now, the Word made flesh is the meat that “I have that the world knows not of. I am the bread, the wine, and the water.” There is a flesh, and that flesh knows God, because it is in and of God at all times. But when you think of flesh in the terms of money outside, food outside, clothing, raiment, housing, that flesh is here today and gone tomorrow.

Now, the beauty of it is—mark this well. The beauty of it is that we don't have to lay up that external flesh. We don't have to be concerned for anything that has outer form. As a matter of fact, we'll wreck our lives if we do, because if we get so in love with those old model T Fords, we'll prevent ourselves hauling them away and making room for the V8s that are to come later. Unless we can outgrow our old concepts of everything in the external, probably you saw this item the other day of a woman in this town who committed suicide, because her husband moved her out of the home she lived in five years to another home, and she just couldn't take it, so she just committed suicide. You see there is the death that comes with clinging to form or flesh. You must be willing to see it come in the external and go. The internal flesh is always the same, but it keeps externalizing Itself in newer and higher and better form. But when they come, don't hug them or save them up where moth and rust will corrupt. Don't fall too in love with that automobile, or that house, or that friend, because they needs must come and go, on the outer plane in order that the Word made flesh inside can appear to you externally in newer, greater, finer forms.

Now, any form of good that comes to you, enjoy. Enjoy it, as if it were as it is—the externalization of God Itself. But don't hug it too tightly. Don't try to hold onto it too much. Be willing to see it come. Be willing to see it go, because in my Father's house are many mansions, many states of Consciousness, many embodied forms. And these will externalize themselves always in Infinite form and varieties of what we call flesh or form. Let them come. Let them go, always making room for greater unfoldments from within.

And so it is with our concepts of body. Don't be concerned with what seems to be going on in the body. There should be things going on, because a transformation is taking place in our consciousness, which is breaking up our old patterns. And when it breaks them up, it breaks them up. We're told that a seed planted in the earth must die, in order that the new life may come forth. Every seed in us must die. Every pattern, every form in us must die, in order that the newer and higher may appear.

The man in the ghetto someday must be willing to burn down that ghetto, or if not burn down, at least leave it behind for somebody else still on the ghetto complex. Every child has to leave grammar school and might think the childish days are the best days, and they don't want to leave them, but they must. They must outgrow that form of grammar school. They must outgrow their form of childish body. While they're doing it, we're told they have growing pain and probably they don't like those years of growing pains. But out of it comes the human, creative process.

And then they have more body pains and changing pains with change of life. They don't like that either but that's merely giving up old forms, old uses, old ways, making way for the new, but the pain comes in the wanting to hold onto the old. That's where the pain comes. That's where the pain and disaster comes to men in maturity. Oh, they want to hang on to their old, wonderful sex sensations, and they hate to see them leaving them, and they hold on so tight that they bring themselves deadly trying to, mental and physical discord, instead of welcoming the change that could take them out of bondage to bodily sense for something higher, better, nobler. There may be nothing higher and better, nobler at, in the younger years, but there certainly is in the maturer years. But if we are not willing to make that change, to let go our old thought forms, and body forms, and capacities, and uses, how are we ever going to merge into the new and the higher and the better?

Now, flesh, flesh is that changing form of body. And in that changing form of body, there is no knowing God, but flesh seen as your real, eternal, infinite Individuality will continuously externalize itself in new forms of outer form body and bodily functions. And then that flesh will again be the externalization of your higher state of consciousness. And, of course, I have to go sometimes, too. Sometimes we all put off this envelope and step out into a higher heritage. Some people have to get kicked out with disease and some voluntarily lay down this form for the higher one. Mortality may be swallowed up in life, it says. Yes, here is a notation: our work is not to get rid of the body but rather to be clothed upon with a new concept of body.

So it is, we don't get rid of flesh. Don't let any Infinite Way student go around talking about a vile body, or a mortal body, or a material one, or an ugly one. Don't do that. God is the substance of your body, of your form, and the more you realize that the more beautiful and harmonious and healthy will be the outer form.

I don't know but that takes up this subject of body, flesh, concept, and reality, and God as the Creative Essence of all that is.