

Chapter 1 – Finding the Christ in Ourselves

1. There were, in the person of Jesus, two distinct regions. There was the fleshly, mortal part that was Jesus, the son of man; then there was the central, living, real part that was Spirit, the Son of God – that was the Christ, the Anointed. So each one of us has two regions of being – one the fleshly, mortal part, which is always feeling its weakness and insufficiency in all things, always saying “I can’t.”

Then at the very center of our being there is something that, in our highest moments, knows itself more than conqueror over all things; it always says, “I can, and I will.”

2. God not only created us in the beginning, but he is the very fountain of life ever abiding within us. ... His creatures would not exist a moment were he to be, or could he be, separated from them.

3. There is a great difference between a Christian life and a Christ life. To live a Christian life is to follow the teachings of Jesus, with the thought that God and Christ are wholly outside of man, to be called upon but not always to answer.

To live a Christ life is to follow Jesus’ teaching in the knowledge that God’s indwelling presence, which is always life, love, and power within us, is now ready and waiting to flow forth abundantly, aye, lavishly into our consciousness and through us to others, the moment we open ourselves to it and trustfully expect it.

One is a following after Christ, which is beautiful and good so far as it goes, but is always very imperfect; the other is a letting Christ, the perfect Son of God be manifested through us.

4. “Sin,” in the original text (Bible), does not mean crime deserving punishment. It means any mistake or failure that brings suffering. Jesus came that there might be remission or cessation of sins, of wrongs, of mistakes, which were inevitably followed by suffering. He came to bring “good tidings of great joy which shall be to all the people.” Tidings of what? Tidings of salvation. When? Where? Not salvation

from punishment after death, but salvation from mistakes and failures here and now.

5. The matter of trusting the Christ within to do all things for us – realizing that we are one with him and that to him is given all power – is not something that comes to any of us spontaneously. It comes by persistent effort on our part.

We begin by determining that we will trust him as our present deliverance, as our health, our riches, our wisdom, our all, and we keep on by a labored effort, until we form a kind of spiritual habit. No habit bursts full grown into our life, but everyone comes from a succession of little acts.

6. Remember, we do not begin by feeling these things at first, but by earnestly and faithfully saying them, and acting as though they were true – and this is the faith that brings the power into manifestation.

7. Oh, how we have tried to crowd the broad love of God into the narrow limits of man's mind! The grandest, most generous loving father that ever lived is but the least bit of God's fatherhood manifested through the flesh. God's will for us means more love, more purity, more power, more joy in our life, every day.

8. Heretofore even the most spiritually enlightened of us have been mere pygmies, because we have, by the action of our conscious thought, limited the divine manifestation through someone else (Jesus). God will make of us spiritual giants if we will take away all limits and give him the opportunity.

9. Affirm with all your heart and soul and strength that you do so manifest now, that you manifest health and strength and love and Truth and power. Let go of the notion of being or doing anything in the future. God knows no time but the eternal now.

God's work is finished in us now. All the fullness abides in the indwelling Christ now. Whatever we persistently declare is done now, is manifested now, we shall see fulfilled.