

Commentary

ACIM[®] Manual for Teachers

Manual 29: As For the Rest...

Explanation of underlining, italics and footnote formats can be found at the end of the commentary. See also the note there on the effects of switching from the FIP edition to the Complete and Annotated Edition. Please note that the FIP and CE versions may differ in where paragraph breaks occur.

Overview

This final chapter of the Manual is the only one not headed with a question. Instead, it is called “As for the Rest...”. The rest of what? The rest of the questions we all have, especially as we attempt to fulfill our function as teachers of God, sharing the Truth with others. How can we handle the questions that inevitably come up, questions we've never thought about?

It is important to realize that this section was *the end of the Course as originally published*. The message of this section is addressed primarily to students who have completed the entire *Course in Miracles*—Text, Workbook, and Manual. (The *Clarification of Terms*) came through to Helen three years later.) It begins by saying that the Manual has not tried to answer all of our questions, “only a few of the more obvious ones” (1:2). It then proceeds to tell us how we can find answers to all the other questions that will come up as we go on, both individually and as teachers of God.

Paragraph 1

This manual is not intended to answer all questions which both teacher and pupil might raise. ²In fact, it covers only a few of the more obvious ones, in terms of a brief summary of some of the major concepts in the text and workbook. ³It is not a substitute for either, but merely a supplement. ⁴While it is called a manual for teachers, it must be remembered that only time divides teacher and pupil, so the difference is temporary by definition. ¹ ⁵In some cases, it may be helpful for the pupil to read the manual first. ⁶Others might do better to begin with the workbook. ⁷Still others may need to start at the more abstract level of the text.

¹ M-2.5:8: “And thus he who was the learner becomes a teacher of God himself.” See also T-3.IX.2:1-2: “It is not true that the difference between pupil and teacher is lasting. They meet *in order* to abolish the difference.” That “time divides teacher and pupil” means that the pupil *will* be a teacher even though he is not *now*. For this reason, the Manual for Teachers can be profitably read by pupils, as the very next sentence says.

As I said above, the Manual does not attempt to answer all our questions, just a few obvious ones that can offer us “a brief summary of some of the major concepts in the text and workbook” (1:1–2). Seeing the relative length of the three volumes, some beginning students think that reading the Manual might be enough to understand the Course well. The Manual cannot take the place of the Text or Workbook. Study of the Manual is nowhere sufficient for us to gain a solid understanding of what the Course teaches; it's only a supplement to them.

And yet, the Manual isn't restricted to those who've finished the Text and Workbook and are beginning now to function as teachers to others. The only thing separating a teacher from a pupil is time! The difference between pupil and teacher “is temporary by definition” (1:4). So don't think the title, *Manual for Teachers*, should eliminate the idea of reading it first. It can't hurt but only help your understanding. In my opinion, the Manual is written more clearly and in a more precisely focused way than either of the two larger volumes. For some people, it may be the ideal place to start.

Other people may choose to start with the Workbook (or you may suggest that to them). Most people, I think, will do best to begin with the Text. The primary thing that might suggest leaving the Text till later is that it is often much more abstract than either of the other two; it can put some people off and turn them away from the Course, whereas starting with the Workbook or Manual might pull them in more readily (1:5–7).

So, while the author assumes on the one hand that the reader has completed the entire Course, here he is suggesting *where to start!* Why do you suppose that is? To me, it's clear that he is offering suggestions to us as teachers who may be asked by a pupil, “Which part should I read first?” And in the next paragraph, he even suggests that some people should leave reading the Course for some future time!

Paragraph 2

² Which is for which? ³Who would profit more from prayers alone? ³Who needs but a smile, being as yet unready for more?² ⁴No one should attempt to answer these questions alone. ³ Surely no teacher of God has come this far without realizing that. ⁶The curriculum is highly individualized, and all aspects are under the Holy Spirit's particular care and guidance. ⁷Ask and He will answer. ⁸The responsibility is His, and He alone is fit to assume it. ⁹To do so is His function. ¹⁰To refer the questions to Him is yours. ¹¹Would you want to be responsible for decisions about which you understand very little? ¹²Be glad you have a Teacher Who cannot make a mistake. ¹³His answers are always right. ¹⁴Would you say that of yours?

If you are interacting as a teacher of God with a person who almost certainly won't understand or won't like what the Course is saying, maybe the best you can do is to pray for them (2:1–2). Or maybe just offer them a smile (2:3)!

How can you possibly know the best way to open someone's mind to their own guiltlessness and that of everyone in the world? Whatever you do, don't try to figure it out on your own (2:4). That should be obvious to anyone who has made it “this far” (to the end of the Course) (2:5). The author has said before that our training is “highly individualized” under the guidance of the Holy Spirit (M-9.1:5), and he repeats it here in sentence (2:6). Rather than doing it on your own, the answer to how you can know the best way to approach a person must be, “Ask and He will answer” (2:7).

Don't ask me! Or any other Course student. Well, asking anyone you want is OK, but the final answer should always come from your private consultation with the Holy Spirit. “The responsibility is His, and He alone is fit to assume it” (2:8). That is the Holy Spirit's whole purpose: guiding each of us and all of us through our process of gradual awakening (2:9). Your responsibility is always to refer your questions to Him (2:10).

In the case of your interaction as a teacher of God with a person who is unfamiliar with the Course, clearly you are the one asking the Holy Spirit and acting on, or in some

² To understand these sentences about “prayers” and “a smile,” we need to remember that the question that precedes them (“Which [volume] is for which [pupil]?”) is about the *pupil* of a teacher (see 1:5). We also need to note that, as the rest of the above paragraph implies, the person meant to answer that question is the *teacher* (see 2:5), through seeking the guidance of the Holy Spirit. In light of all this, the above sentences mean the following: “Which prospective pupils would profit more from just the teacher’s prayers, rather than from *any* of the Course’s volumes? Which prospective pupils need but a smile from the teacher, being as yet unready for the Course itself?” It’s probably best to call these individuals *prospective* pupils, because the possibility exists that they aren’t ready for the Course (and in these two sentences they clearly aren’t), in which case it wouldn’t be appropriate to label them pupils of a Course teacher.

³ The “questions” that the teacher must ask the Holy Spirit are these: “Which of my pupils should start with which volume of the Course? Which prospective pupils are not even ready for the Course and would benefit more from just my prayers and smile?”

cases, *passing* on, the answer you receive. But I find it difficult to see a rigid teacher-to-pupil hierarchy in these paragraphs. I believe the whole process is fluid and informal. If a prospective Course student asks me which book to read first, I will ask within and give them the answer I receive. But I'm not infallible! Sometimes I mishear. Therefore, I will advise the person not to take my word for it without question. I will suggest that they pray about it themselves or get an inner sense of what they should do. I may explain the relative merits of beginning with each of the volumes. I do not want to train anyone to take me (or anyone else) as their authority. Instead, I want to train them to listen to the Voice for God within themselves.

The concluding sentences of the paragraph may seem to contradict what I've just said, and maybe they do. Jesus asks us if we want to be responsible for decisions of which we have only a little understanding (2:11). He then asserts we have "a Teacher Who cannot make a mistake" (2:12), Whose answers "are always right" (2:13). Does this mean that if we ask for guidance in telling a student the best way *for them* to approach the Course, we will always get the correct answer *and hear it clearly and correctly*? That's where I have trouble. Even if the answer seems clear to me after I ask, I still think I would say something like this to the student: "I prayed about what volume would be best for you to study first, and the answer that came to me was the Workbook (or Text, or Manual, according to what answer I believe I received). However, I suggest that you take that answer into prayer yourself, and ask for yourself if that seems right. I might be wrong." The final sentence in the paragraph asks a question, and I would answer it with a "No." I don't think I am always right!

I would probably explain *why* I think this particular volume would be best for them, based on what I know of them, to help them make the final decision.

I may be making this more complicated than necessary. Still, I know that if someone said to me, "Allen, I prayed about this, and God told me you should do thus-and-so," I know darn well I would want to check that out for myself, and at the beginning, I'd probably be prejudiced *against* what the person told me. I once had just such an experience!

When I attended a graduate course at a Bible college for a year (in my evangelical Christian days), one of the undergrad students, named Jim, had been a sort of "pupil" of mine back in the college we'd attended together. He had come to me and asked if we could meet every morning to pray, and I agreed, and we did so. At the time, he had many doubts about God's reality. I never outwardly tried to change his mind about anything, but at the end of the quarter, he told me that my example had done just that: "I now know God is real, and I believe He has accepted me." I was blown away.

When he began attending the Bible college, however, he got seriously distracted by a female student with whom he became infatuated. She complained to the administration, and they warned him at first, but when he persisted in trying to contact her, Jim was expelled from the school and made to move off campus.

One day, not long after, I was told "someone" wanted to see me in the laundry room. I went down, and there was Jim. He had snuck back on campus and sought me out because, he said, God had told him to come to me and ask me to contact the girl, pretend

I needed to talk with her, and then Jim would show up instead of me. I declined, but Jim repeatedly tried to convince me that he'd prayed about this and it was God's will that I do it. I refused and told him he'd better get off campus before he got caught.

As I write about that, I realize that the “guidance” Jim was claiming he'd received was to break the rules of the college, lie to the girl, and put him in contact with her when she'd made it very clear she didn't want that. A bit more black and white than asking what volume to read. Perhaps I should be more confident that if I ask the Holy Spirit for an answer, “He will answer” (2:7).

Paragraph 3

3 There is another advantage—and a very important one—in referring decisions to the Holy Spirit with increasing frequency. ²Perhaps you have not thought of this aspect, but its centrality is obvious. ³To follow the Holy Spirit's guidance is to let yourself be absolved of guilt. ⁴It is the essence of the Atonement. ⁵It is the core of the curriculum. ⁶The imagined usurping of functions not your own is the basis of fear.⁴ ⁷The whole world you see reflects the illusion that you have done so, making fear inevitable. ⁸To return the function to the One to Whom it belongs is thus the escape from fear. ⁹And it is this that lets the memory of love return to you. ¹⁰Do not, then, think that following the Holy Spirit's guidance is necessary merely because of your own inadequacies.⁵ ¹¹It is the way out of hell for you.

This paragraph is fascinating! I know that, in my case, Jesus was right when he said I'd “not thought of this aspect” about this particular advantage of “referring decisions to the Holy Spirit with increasing frequency” (3:1–2). He says this is a significant advantage and one whose centrality is obvious. It wasn't obvious to me until I read it here! Here are the bullet points of what makes following the Holy Spirit's guidance so central and vital:

- It lets you be absolved of guilt (3:3).
- It is the essence of the Atonement (3:4).
- It is the core of the curriculum (3:5).

The reason behind the first statement is rather obvious, as he said. If I never make decisions on my own but always ask the advice of the Holy Spirit, and

⁴The function here is making decisions on our own. To understand why this would give rise to fear, see M-17.5-7, which explains that we usurp God's function by trying to do for ourselves what He is meant to do for us, and that once we have taken God's place in this way, we fear Him: “Who usurps the place of God and takes it for himself now has a deadly ‘enemy’” (M-17.5:8).

⁵See 2:11-14 for discussion of our “inadequacies.”

follow it, whatever transpires is not my fault; it results from His advice! Making decisions is not appropriate for me; when I act on my own, I am usurping His function, which is the very basis of fear **(3:6)**. Not that I can ever really do that; I can only imagine I do it. Sin, guilt, and fear are the unholy trinity we so mistakenly believe in. The whole world of pain, suffering, and terror that I seem to see is the result of my belief that I have somehow “sinned” in trying to take the place of God, which makes the fear of punishment “inevitable” **(3:7)**. Therefore, returning the responsibility for all decisions to the Holy Spirit eliminates the cause for guilt, which is the cause for fear, and thus escapes from fear **(3:8)**. No longer fearing God allows us to let the memory of Him return to us **(3:9)**. Thus, the unholy trinity becomes instead “no fear, no guilt, no punishment.”

We may think that we should always seek inner guidance from the Holy Spirit because we are so inadequate, unable to choose wisely. It is much more than that **(3:10)**! The choice to refer all decisions to the Holy Spirit breaks the hold that sin, guilt, and fear have on us. That's why Jesus can call it “the way out of hell for you” **(3:11)**.

We all need to stop and let that sink in. From my experience, I know I have not given such a central place to making *no* decisions without asking for guidance. Guidance has often seemed like a nice add-on to fellowship with God; I didn't realize it was my way out of hell.

If you have studied Chapter 30 of the Text, you may recall that it begins by discussing “Rules for Decision.” It talks about the need to practice making decisions properly until it becomes a *habit*, the “rules by which you live.” It points out that we make decisions continuously throughout the day, often unconsciously. He advises us *not* to get caught up in stopping to refer every step we take to the Holy Spirit consciously. Instead, he suggests starting every day with an affirmation such as, “Today, I will make no decisions by myself” **(T-30.I.3:2 (CE))**. The idea is to form the right mindset at the start of the day and trust that He will guide you through your day. As time permits, you may stop now and then to repeat the process briefly. But if you become aware that you are about to decide before you begin to listen inwardly for guidance (feeling any fear is a sure symptom), stop, and re-set your intention. I would suggest that for any important decision, you should pause first and specifically *ask* for guidance, and then trust you will find it, or it will find you.

What is clear from that section of Chapter 30, and here, the goal is to form the habit of always seeking and following the inner guidance of the Holy Spirit.

A question that often arises when discussing guidance is, “How can I be sure I am hearing God's guidance?” For that answer, I always refer to the passage at the end of Chapter 5 of the Text and the simple saying, “I must have decided wrongly because I am not at peace.” As I said a moment ago, any sense of fear

or loss of peace is a sure sign you have "decided wrongly." Here's the whole context from Chapter 5:

>"Decisions cannot be difficult. This is obvious if you realize that you must already have made a decision not to be wholly joyous if that is what you feel. Therefore, the first step in the undoing is to recognize that you have actively decided wrongly, but can as actively decide otherwise. Be very firm with yourself in this, and keep yourself fully aware of the fact that the undoing process, which does not come from you, is nevertheless within you because God placed it there. Your part is merely to return your thinking to the point at which the error was made, and give it over to the Atonement in peace."

> "Say to yourself the following as sincerely as you can, remembering that the Holy Spirit will respond fully to your slightest invitation:"

>"I must have decided wrongly, because I am not at peace."

> "I made the decision myself, but I can also decide otherwise."

>"I will to decide otherwise, because I want to be at peace."

>"I do not feel guilty, because the Holy Spirit will undo all the consequences of my wrong decision if I will let Him."

>"I will to let Him by allowing Him to decide for God for me" **(T-5.X.8:1-9:6 (CE))**.

As you can see, we don't need to worry that our wrong decisions will come back to haunt us! We don't need to feel guilty about having made them because "the Holy Spirit will undo all the consequences of my wrong decision if I will let Him" **(T-5.X.9:5)**!

Paragraph 4

4 Here again is the paradox often referred to in the course: To say “Of myself I can do nothing”⁶ is to gain all power. ²And yet it is but a seeming paradox. ³As God created you, you have all power. ⁴The image you made of yourself has none. ⁵The Holy Spirit knows the truth about you. ⁶The image you made does not. ⁷Yet despite its obvious and complete ignorance, this image assumes it knows all things because you have given that belief to it. ⁸Such is your teaching and the teaching of the world which was made to uphold it. ⁹But the Teacher Who knows the truth has not forgotten it. ¹⁰His decisions bring benefit to all, being wholly devoid of attack, and therefore incapable of arousing guilt.

The Course tells us frequently that we have all the power of God, that “My Father gives all power unto me” (W-320). Yet here he seems to be saying we are utterly powerless to make decisions on our own! He recognizes the paradox (4:1), and admits that “To say, 'Of myself I can do nothing' is to gain all power' “*seems* to be paradoxical, but is nothing more than a *seeming* paradox (4:2). We do have all power *as God created us*, and the Holy Spirit knows that about us (4:5). But when we attempt to make decisions as beings separate from God and one another, we aren't as God created us!” The image you made of yourself has none, “no power at all (4:3–4).

Our egos presume they have the knowledge necessary to make decisions; they don't! As separate individuals, we have only “obvious and complete ignorance, “but we choose to believe otherwise and foolishly rely on” our wisdom “to make the right choices (4:6–7). We can't possibly know enough to do that. Remember what M-10 said about judgment? The same things apply to decision-making:

“The aim of our curriculum, unlike the goal of the world's learning, is the recognition that judgment in the usual sense is impossible. 2 This is not an opinion but a fact. 3 In order to judge anything rightly, one would have to be fully aware of an inconceivably wide range of things; past, present, and to come. 4 One would have to recognize in advance all the effects of his judgments on everyone and everything involved in them in any way. 5 And one would have to be certain there is no distortion in his perception, so that his judgment would be wholly fair to everyone on whom it rests now and in the future. 6 Who is in a position to do this? 7 Who except in grandiose fantasies would claim this for himself?” (M-10.3:1–7 (CE))

The only One in a position to know everything is the Holy Spirit. Our ego has set up the learning of the world, supposedly, to enable us to make wise decisions during our lifetime (4:8). I'm sure you've noticed, as I have, how frequently that isn't the case. But we blunder along, making many mistakes as we go because we cannot possibly know

⁶ John 5:19 (KJV): “Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do.” This verse is often alluded to in the Course and often in the way mentioned above, as a paradox in which we are both powerless and all-powerful. See, for instance, T-4.II.22:1-2: “Of your ego you can do nothing to save yourself or others. But of your spirit you can do everything for the salvation of both.”

everything we'd have to know to make the right decision every time. But we have” a Teacher Who knows the truth “and” has not forgotten it “(4:9). His decisions, which He longs to share with us,” bring benefit to all, being wholly devoid of attack, and therefore incapable of arousing guilt “(4:10). He knows the truth about us: We have all power. He knows what we must do and what those we interact with need from us, in words or deeds. He enables us to identify with our true Self, ”wholly lovable and wholly loving.” He shows us how to go through our days without fear, without attack, and without guilt.

Paragraph 5

5 Who assumes a power that he does not have is deceiving himself.⁷
²Yet to accept the power given him by God is but to acknowledge his Creator and accept His gifts. ³And His gifts have no limits. ⁴To ask the Holy Spirit to decide for you is merely to accept your true inheritance. ⁵Does this mean that you cannot say anything without consulting Him? ⁶No indeed! ⁷That would hardly be practical, and it is the practical with which this course is most concerned. ⁸If you have made the habit of asking for help when and where you can, you can be confident that wisdom will be given you when you need it. ⁹Prepare for this in the morning, remember God when you can throughout the day, ask the Holy Spirit's help when it is feasible, and thank Him for His guidance at night.⁸ ¹⁰And your confidence will be well founded indeed.⁹

If we attempt to make decisions“ on our own, ”we are presumptuously assuming we have a power we don't have, and we are deceiving ourselves (5:1). Accepting the power given to us by God is not presumptuous at all. We are just acknowledging our Creator and accepting His gifts, which have no limit (5:2–3)! Relying on the Holy Spirit to guide us in everything may seem to be asking a lot, somehow imposing on God. I remember a Catholic friend telling me why he prayed to Mary instead of Jesus: “He's much too busy! So I talk to his mother.” No; in asking the Holy Spirit to decide for us, we are just accepting our true inheritance, accepting what God has willed for us (5:4).

Now he makes the same point he made previously in Text Chapter 30: Don't go overboard here. Don't get jammed up trying to consult the Holy Spirit about every detail.

⁷ In context, this is the power to make good decisions. In earlier discussions, it has been the power to make ourselves safe and solve our problems (M-16 to M-18) and the power to do things (like “psychic” feats) that others cannot (M-25). All of these are powers that we do not actually have.

⁸ This is an encapsulation of the daily practice taught to us in the Workbook, in which we begin the day with morning quiet time, remember a Course idea throughout the day, frequently ask for guidance for our decisions, and then end the day with another quiet time.

⁹ This means that your confidence “that wisdom will be given you [by the Holy Spirit] when you need it” (5:8) will be “well founded indeed” *if* you carry out the Workbook-style discipline described in the previous sentence.

Are you supposed to stop before greeting a friend and ask, "Should I say 'Hello'?" (5:5) "No indeed!" (5:6) The Course wants us to be practical here. The Course is very concerned about making spirituality practical (5:7). All that is expected of us is to ask for help when and where we can. If we do, we can rely on the Holy Spirit to provide wisdom for us when we need it (5:8). Of course, we have to take time to listen when we need His advice! So, as Jesus told us in "Rules for Decision":

"Prepare for this in the morning, remember God when you can throughout the day, ask the Holy Spirit's help when it is feasible, and thank Him for His guidance at night. And your confidence will be well founded indeed." (5:9-10).

Paragraph 6

6 Never forget that the Holy Spirit does not depend on your words.¹⁰
²He understands the requests of your heart and answers them. ³Does this mean that while attack remains attractive to you, He will respond with evil?¹¹ ⁴Hardly! ⁵For God has given Him the power to translate your prayers of the heart into His language. ⁶He understands that an attack is a call for help. ⁷And He responds with help accordingly. ⁸God would be cruel if He let your words replace His Own. ⁹A loving father does not let his child harm himself or choose his own destruction. ¹⁰He may ask for injury, but his father will protect him still. ¹¹And how much more than this does your Father love His Son?

Again repeating earlier advice, he tells us to "never forget" that in our prayers of asking, our words are not important (6:1). What matters is the requests of our heart; that is what He answers (6:2). Of course, that doesn't mean that if our hearts are still hung up on our perceptions of attack that He will "respond with evil" (6:3). "Hardly!" (6:4) The Holy Spirit always sees the truth. He knows that what appears to be an attack is a call for help in disguise, so that's how He "answers" our prayer — with help (6:5-6). It's so good to know we cannot really screw up in prayer! God is always loving and never cruel (6:8-9). ("There is no cruelty in God" (W-170)). Even if we ask for injury, God will still protect us (6:10). A loving human father will do this, and God's love goes way beyond anything human (6:11). If your child asked you to allow them to play with a loaded handgun, you surely would not let that happen. God will never grant our requests for harm, either. We may make *illusions* of harm, but "nothing real can be threatened."

I think it needs repeating that the Course means this to become our daily habit, something we pay attention to daily. At the start of the day, pause to adopt the proper mindset, asking the Holy Spirit to guide you through the day ahead. As the day passes, avoid responding to things with the first thought that crosses your mind, which will

¹⁰ Section 21 ("What Is the Role of Words in Healing?") explains that what God answers is "the prayer of the heart, not...the words you use in praying" (M-21.1:4).

¹¹ This concern arises because attack seems to be a "call for punishment" (T-23.III.4:2), and we then become afraid that the Holy Spirit will *answer* that call *with* punishment.

always be the voice of the ego (“What you do not understand is that two voices speak for different interpretations of the same thing simultaneously, or almost simultaneously, for the ego always speaks first.” **(T-5.VIII.1:1)**). Instead, whenever possible, take a breath and listen within to see if the Holy Spirit has anything to say. And finally, at the end of the day, pause to thank Him for all the wisdom He has given you during the day in response to your prayers. This is how we should live every day. If we do, as I understand it, the rest of the Course's curriculum will flow out automatically, and before we know it, we'll be at home in God.

Paragraph 7

7 Remember you are His completion and His love.¹² ²Remember your weakness is His strength.¹³ ³But do not read this hastily or wrongly. ⁴If His strength is in you, what you perceive as your weakness is but illusion. ⁵And He has given you the means to prove it so. ⁶Ask all things of His Teacher, and all things are given you.¹⁴ ⁷Not in the future, but immediately—now. ⁸God does not wait, for waiting implies time, and He is timeless. ⁹Forget your foolish images, your sense of frailty and your fear of harm, your dreams of danger and selected “wrongs.” ¹⁰God knows but His Son, and as he was created so he is. ¹¹In confidence I place you in His hands, and I give thanks for you that it is so.

This paragraph is a fitting conclusion to the Course. In sum, it tells us to remember we are God's completion and His love **(7:1)** and to forget our foolish images of ourselves **(7:9)**. That's the goal of the whole curriculum in a nutshell. When we think we are weak, we are strong in His strength **(7:2)**. We must recognize our inability to make informed decisions and be willing to listen for His direction. Don't misunderstand when He tells us that our weakness is His strength **(7:3)**; the weakness we see in ourselves is no more than an illusion because God's strength is in us as His creations **(7:4)**.

That seems hard to recognize at times, but God has given us the means to prove that it's true **(7:5)**. The means is exactly what He has outlined in this chapter: “Ask all things of His Teacher, and all things are given you. Not in the future, but immediately—now” **(7:6–7)**. If we form the habit of living a guided life, everything else will come as a gift to us. This practice of asking is the way out of all we think of as our problems. It is the way to realize all the Course's promises. It is available *right now*. God exists outside of time, so time is meaningless to Him; He does not wait. There is no reason for Him to wait **(7:8)**.

¹² W-162.2:1: “Here is the Word by which the Son became his Father’s happiness, His love, and His completion.”

¹³ See 4:1 in this section, “To say ‘Of myself I can do nothing’ is to gain all power.” ² Corinthians 12:9 (KJV): “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.”

¹⁴ This is the proof that His strength is in you and that your weakness must therefore be an illusion.

So forget all the negative images of yourself: all sense of frailty and weakness, fear of potential harm, dreams of danger, and the grievances you hold around selected “wrongs” (7:9). You are not an ego. You are not a body. You will never die. You are invulnerable. You are guiltless. You are God's creation, intact, unchanged, just as God created you (7:10). God *loves* you and wants to give you everything!

In the final sentence, Jesus confidently places us in God's hands, giving thanks that He will hold us (7:11). He's given us the Course. He walked with us as we went through it. In the Manual, he has been answering many of the questions we might have had, but now he is placing us under the tutelage of the Holy Spirit, God's Teacher. He is telling us how to go on from here, asking our Teacher all our questions and getting the answers directly from Him rather than through a book. The book has trained us to do precisely this! He says he is confident about this transfer. We should be as well.

The Workbook ends with the same thought. “And now I place you in His hands, to be His faithful followers, with Him as Guide through every difficulty and all pain that you may think is real” (W-E.4:1). As we come to the end of the Course, we should be equally confident in the Holy Spirit as our continuing Guide, and of our ability to hear and follow Him.

Does this mean re-reading the Text or repeating the Workbook lessons is wrong? I certainly hope not! I've read the Text multiple times. And I've repeated the Workbook at least ten times now, still feeling the benefits of doing so. But I think there must come a time for each of us when we can say, “I think I've got it now.” Not that we declare ourselves *totally* enlightened (unless we are!), but that we are quite certain that we are wholly lovable and wholly loving and that we are capable of responding to every expression of love or call for love *with* love. If we are uncertain of what love looks like in any situation, we can ask and be sure the Holy Spirit will answer immediately.

Paragraph 8

And now in all your doings be you blessed.
²God turns to you for help to save the world.
³Teacher of God, His thanks He offers you,
and all the world stands silent in the grace
you bring from Him. ⁴You are the Son He loves,
and it is given you to be the means
through which His Voice is heard around the world,
to close all things of time, to end the sight
of all things visible, and to undo
all things that change. ⁵Through you is ushered in
a world unseen, unheard, yet truly there.
⁶Holy are you, and in your light the world
reflects your holiness, for you are not
alone and friendless. ⁷I give thanks for you,
and join your efforts on behalf of God,
knowing they are on my behalf as well,
and for all those who walk to God with me.

This benediction from Jesus to us does not need much comment. Let its words sink into you. Read them as addressed *to you* because they are. Imagine Jesus speaking them to you.

Hear his vision of your purpose: God is turning to you for help to save the world. You are His beloved child, and you now have the gift of being “the means through which His Voice is heard around the world.”

You are His means to close all things of time, to end the sight of all things visible, and to undo all things that change! You will usher in an unseen world that is, not seen or heard, still truly there.

Look around you at the world and see it shining with the light of holiness, and then realize that you are seeing the reflection of your own holiness.

Let us willingly join Jesus in his great crusade to correct all errors (see **T-1.26.6:4 (CE)**, **T-1.III.1:6 (FIP)**). **Let us walk to God with him.**

Legend:

Light underscoring indicates emphasis that appears in the Urtext or shorthand notes.

The Text is taken from the Circle of Atonement's Complete and Annotated Edition (which I refer to as the "CE" for "Complete Edition" or "Circle Edition"). Please be aware that, even when the wording is identical to the FIP version, the division into paragraphs is often entirely different in the CE, which restores the paragraph breaks found in the original notes. This results in different reference numbering as well. I will indicate for each paragraph the corresponding sentences in the Foundation for Inner Peace (FIP) edition. You should be able to locate specific sentences in that edition if you need to, with a minimum of visual clutter in the commentary. References to quotations are from the CE unless another version is being quoted, in which case that version is indicated.

Footnotes by the commentary author are shown in this font and size. Other footnotes come from the Complete Edition itself.