

DO YOU KNOW GOD?



An Introduction to
The
DIVINE PATTERN OF THE UNIVERSE

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DO YOU KNOW GOD?



(An introduction to the revelation and subsequent teachings of Dr. H. C. Kinley, embraced in the philosophy known as the DIVINE PATTERN OF THE UNIVERSE.)

From the earliest days of my youth I had wondered how it was possible for God to have made the Heavens and the earth in six days. I wondered how it could be that no man had seen God, yet Moses wrote of the creation as an eye-witness. I determined to search in the very core of the universe itself—the God-head—until the answer was revealed. I too would know the mystery of mysteries.

I turned to the solitude of the deserts; the wildernesses with their singing streams. I turned to the solitude of the ocean's vastness in vain search. Bewildered, I turned to meditation upon that part of myself which was created in the image and likeness of the God about whom I wished to learn. I found then the true meaning of, "Be still and know that I am God." My first lesson in universal knowledge.

While in my meditation I felt myself drifting away into a sleep which was not sleep. I lost consciousness of my room, my bed, even my body. Yet I was not unconscious. The sensation of having my mind turned backward and inward persisted until I was no longer in possession of any earthly knowledge. I knew that I existed, and that was all. I did not exist in relation to anything I could recognize. All I could recognize was "ME." This was that part of me which was created in the image and likeness of God. It was for that ME that the Creator spoke. He could do nothing with the egotistical, misdirected personality which had evolved from the

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many incarnations as a creature of earthly flesh.

The dizzy, backward journey from the realm of time as I knew it into the eternity of pre-creation was exhausting, yet there was no fear. There was no *me* to be afraid. I had become absorbed into the universe.

I was spoken to while I was in this state. I say spoken to, yet there was no impact of sound waves upon my ear, and there were no words used. The speech did not come from somewhere else; it seemed to originate within me . . . and so it did, for I was now one with the universe. It was willed that I should know a certain fact, and instantly I *knew* it. God willed it, and as He willed so the entire universe, with me as a part of it, reacted.

I knew I was being transported somewhere, yet there was no sensation of motion. For the moment I was universal; and motion is physical. It occupies time and takes place in space, both of which are of this earth. It was being willed that I should be at a point in the past where a revelation was to be made to me and I was responding to that Divine Will. I was there!

I was there at the time in history just before Moses entered the cloud which surrounded the top of Sinai. I was not in the cloud nor on the mountain, neither was I suspended in space above them. I was a part of the universe of which these were but the visible counterparts.

I watched the Children of Israel approach the foot of the mountain; I felt rather than saw, Moses and the seventy elders enter the mountain, for it was as if they were treading upon a part of me. The beating of their feet disturbed my vibration and I knew I was being visited by mortals of a lower realm.

Then the heavy tread ceased and a lesser one continued to approach. I could sense the nearness of a soul which was soon to become pure intelligence with me, moving onward toward its perfection. I knew the seventy old men had stopped while Moses, Aaron, Nadab and Abihu continued. Finally, only the one most advanced soul entered into the cloud which was the connecting link between spirit and matter. Too dense to be spirit and too ethereal to be pure matter, the cloud became the meeting place between the soul of a mortal man and the Eternal Soul.

Still my sense of vibratory balance was disturbed. I was spirit and man was invading my domain. But soon he was to become one with me in the spirit, and together we could approach God.

I could feel the man Moses being commanded to lie down upon the ground place his earthy body upon the earth of which it was part, and where I had left mine.

Once more I could feel the pulling into space; through space into time; through time into eternity as the part of Moses which was made in the image and likeness of God separated from its physical counterpart. Once more my balance was restored, for spirit communed with spirit.

As though I was reliving my life in the age of Moses I could see the prayers I had prayed being unfolded and flashed on the screen of cosmic consciousness at the same time as were Moses' pleadings for the Israelites. These blended into a symphony of universal desire which was to be fulfilled before we returned to the shackles of mortal limitation. Yes our return would hold forth a promise, given only to those whose spiritual eyes had been opened.

He and I became one in the universe and awaited the pleasure

of the God of Creation.

As one senses the approach of a source of tremendous power, so all around us became as one gigantic electric charge. It was flowing through us and emanating from us, for we were one with it. It was universal and we were a part of the universe.

We, and our surroundings had been radiant with light, but now we began to dim . . . there was no need to see. We could sense with greater clarity as the source of power came nearer. Greater and greater it became until we were vibrating with such frequency as to approach insensibility. After all, we were not God. It was a provision of His superior wisdom that no man was permitted to see His face.

Our surroundings changed from dimness to darkness and then to the blackness of inter-stellar space, where darkness becomes an impenetrable solid. When? How? There is no when; there is no how in eternity. As, at is willed, so is it!

As if to further reduce Himself to our limitations God did not present Himself as the Great Source of Power we felt Him to be. Ours were not spirit minds, they were but human minds freed from physical bodies for the moment, and functioning on a spiritual plane. The human mind cannot accept that which it cannot conceive. It conceives only in comparison with something else it can and has conceived in the past. We had seen men, we were men with limited capacities and we knew something of these limitations. Thus God presented Himself to us as a man, but with *unlimited* capacities.

Great anthropomorphic being that He was, He was recognizable as a man . . . a God Man. The wisdom that He imparted now

came as if in words uttered by the figure which had appeared out of the blackness of before the creation of the sun, and now stood in all His glory before us. And our finite minds comprehended His words of wisdom. We were in the realm of, ". . . And God said, Let there be . . . ' and there was . . . "

It is of this revelation and the wisdom thus imparted to the writer during this experience when the astral man was out of the body that we wish to pass on to other seekers after truth. By the pattern which was first shown Moses in 1491 B. C. and revealed in this age to the writer, God foreknew, planned in advance each detail of the universe, even to the finite meanderings of the mind of man in search of happiness. By this pattern was the first Tabernacle built in the wilderness which symbolically prophecied every major event in the history of the world.

From this same pattern the writer has evolved a philosophical measuring rod which can be applied to events to occur with the same unerring accuracy as did the prophets predict the events of human history to the birth of Christ. It was by this plan that Daniel interpreted the King's dream and foretold the fall of an empire so vast as to seem impregnable. It was the loss of this pattern which caused King Saul to consult the Woman at Endor and communicate with Samuel to learn of his downfall. It is the loss of this pattern today which has brought the world upon the brink of a cataclysm second only to the days of Noah.

In the fifteen years since this revelation, the writer has developed a philosophy which enrichens the spiritual faith of any seeker and strips the hypocrisy from all dogma. It returns to a religious concept which can be verified scientifically as well as Scripturally. It is hope for the unbeliever and true light for those who have sinned.

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their way.

In presenting this series of reflections on recent metaphysical discoveries, it is taken for granted that the reader is sincere in his search for God. That he, like countless other millions really want to know the God-head as It is. This is the author's justification for presenting this work . . . contributing to the reader's spiritual satisfaction in the never-ending search for truth.

It is not the author's aim to deny the faith of any. Neither is it his desire to circumscribe "truth," as it has been revealed to him by the dogma of any denomination. TRUTH is universal. All required of the student is sincerity and the willingness to accept facts regardless of whether they fit into some preconceived idea carried over from a doctrinal belief.

On first reading, many statements contained herein will appear contrary to theology; and so they may be. But true theology is the "ology," or study of God . . . the theories of man notwithstanding. Facts shall be given to the student as they were spiritually presented to the writer. Conclusions in all cases are left to the discretion of the reader. "Him that hath an ear, let him hear."

First among the requirements for securing spiritual blessing from these pages, is peace of mind. As when the Master desired to pray He chose a place of solitude, apart from the press of daily living, usually in the vast stillness of a mountain side. There in the majestic grandeur of the nature which He had helped His Father to create in the realm of the invisible, the materialized Son of God stripped Himself of all earthly restrictions and stood spiritually naked before the "throne." Thus, out of the self of daily necessity His mind became the instrument through which flowed the will of

His Father. Thus it is with the mind of man today. Alone with his communion, it is the will of the Father to reveal to His children the mysteries of His universe. "Be still and know that I am God."

Once man has withdrawn from his physical surroundings the next thing is the clearing of the mind, for it is in, "A still, small voice," God speaks. Having done this the meditation assumes a deeper significance than mere study, it becomes a spiritual oneness with the Father.

The revelation, "The Divine Pattern of the Universe," embraces the existence of God, His Divine Law and Eternal Purpose. This theme is carried through the dispensations and ages as they are known to religious students. It is new, Divine, philosophical, psychological and scientific. It is an interpretation of the Bible revolutionary in its impact upon modern thinking.

That there is one concise pattern, or plan followed by the Creator from the inception of the universe has been revealed to the author by Divine sources. First conceived in the realm of the invisible, the objects of the pattern were then materialized in the visible realm . . . counterparts of the original creation. God is invisible. It stands to reason that the products of His activity should likewise be invisible. But, having made "man" to people a visible, physical planet, it became necessary for the Father to crystalize; make visible for man the objects of His creation. Man is too limited to enter into the invisible realm with God and behold creation in its purity. This is a future state which man shall have to attain if he ever achieves his theologically inspired ambition of being with God and His angels.

From the magnificence of the solar systems and the majesty of

the mighty seas, to the molecular structure of a grain of sand, the changelessness of natural law points to a fixed pattern by which the universe was created. Man, being made in the image and likeness of God, follows the same plan in his progress as does a star in the vault of heaven. So to man was this plan revealed, now that he is a creature permitted to reason, first to Moses and the last time to the author.

Though the angels of the invisible, and the patriarchs and prophets of the visible worlds spoke and wrote under the influence of the Holy Spirit, truth in its simplicity was not revealed to them. It was the prerogative of God alone to reveal the deepest of His secrets to whomsoever He willed. (1 Pet. 1: 10-12.)

It is significant that both John and Paul refer to Christ as "God manifest in the flesh." (John 1: 1-14; 1 Tim. 3: 16.) Thus He, while He is was in the invisible was the source from which these mysteries, and secrets originated, both the visible and invisible. It is for this reason that while He was in the flesh He knew all things and was able to perform all miracles. He raised the dead, healed the sick, gave sight to the blind and read the unexpressed thoughts of men. He caused the fig tree to shrivel and die and with a word stilled the ocean-borne tempest.

These things were possible in the visible counter-part of the universe because they were first established in the invisible. Christ was able to perform these seeming miracles in the visible universe because he was part of their inception when He was with them in the invisible before the creation of even the solar system of which this earth is a part. And man knows them to be of Divine origin because they are demonstrated in the Divine Pattern of the Universe

which was shown first to Moses and then to the author. That pattern as it has been revealed is the materialization in the tangible of the original Divine Law in the intangible. Christ in the God-head was co-author of this law; Christ in the flesh demonstrated the working processes of the law according to the pattern He and His Father set in motion before time was.

Having seen all these things a responsibility rested upon the writer. The VOICE came to him and spoke.

"Man!" The sound was like thunder.

"Yes, Lord."

No words were spoken but the writer sensed being called, and in response assumed an attitude of humility.

"Answer me man, what will you do with what I have shown you?"

I knew not how to answer.

"Answer me, man."

"I know not, Lord." I cried.

"Then I will show you," the VOICE thundered. "But first I will show you the heavens and the earth, the sea and all that in them is. I will show you, as I showed Moses how I made them . . . like Me, but less than Me. Then I will show you how I made man, greater than these, less than Me, but closest to Me of My creatures of this plane."

Then I was shown the creation. From the blackness of when no light had been created until the earth was formed, vegetated and peopled. The solar systems had been created, space had been brought into existence and the planets hung in their respective orbits in outer space. I followed with my finite mind until I saw

all the laws which had been made by which the universe would operate, from Alpha to Omega.

I saw the Master Plan as it originated in the Mind of God and spanned the yet unrecorded history of the universe. Then I watched as the first electron was crystalized into visible being according to the plan . . . identical with the pattern of the universe. Then I watched as man, the final creature came into existence. Electron by electron, cell by cell, atom by atom. Then I knew all things were made according to the pattern I had been shown.

I realized that if I knew where an object or an event was placed in the scale of Divine evolution I would know how nearly perfect it was and thus what were the next steps toward perfection it would have to take. Thus I became an instrument whereby the Great Universal Intelligence could advise His own of the universal status-quo at any time they chose to apply the measuring rod of the Divine Pattern of the Universe.

Once more the VOICE thundered at my consciousness. "Answer me, man. What will you do with what I have shown you?"

This time I answered. I cried, "Teach my people Your will, Lord."

This I am endeavoring to do in the preparation of these and the pages which are to follow. In the following it is the writer's hope to reveal for this age what was shown him in his spiritual six days on his Mt. Sinai.

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