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SERMON BY CHARLES FILLMORE
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In giving an interpretation of Scripture it is necessary to take two broad platforms, first, that of the universal or historic, that which relates to the race, and then the same thing portrayed in an individual consciousness. It is a recognition of that universally accepted truth by those who study law that the within and the without exist, that the great and the small are in it and the law identical.

Now our lesson deals with a stage of unfoldment in the Jewish race that we know and can appreciate but little at present. We read of the Book of the Law, for example, having been lost for seventy years, being covered up in a chest in a neglected temple, and when looking at the multitude of books that we have we say that it is a strange thing that the only Book the Israelites had should be lost and the people ignorant of their Law seventy years. It is a strange condition of affairs, but we must remember that at that time there were no books, there was no Bible in reality. A few parchments that were in existence were written by hand and were in the possession of the priesthood. The fact is that the priests taught the Law. It was the priesthood which was a part of the Jewish civilization that had existence by itself, they taught the Law from father to son, and it was carried along in that way, and if there was corrupt priesthood of course the Law was corrupt. If the priests saw that it was to their benefit to worship the heathen gods, why, the heathen gods were gradually lowered in their estimation, they forgot the Law, and this only manuscript that they had doubtless in the whole nation became forgotten, it wasn't read in the synagogue or in the temple, and it was only when they gathered the money to restore the temple to its original importance in the religious race consciousness that we find the restoration at the same time of this Law.

Now, law is an essential part of consciousness. There could be, of course, no creation without law, and when we read in this text of the vengeance of Jehovah and how He visited upon the children the evil, why, we see at once that it can't be the good God that we worship, it can't be the God of love and tenderness that Jesus taught us about, and so it is. This is simply the way in which the scribe described the action of the law. He saw that the law was a rule of action. Well,--see-we That is what Blackstone says law is, a rule of action. Well, so we see that there must in the creative processes of Infinite Mind be ~~exactly~~-what a rule of action. And what is that rule of action? Well,--see-we That is just exactly what we are studying, seeking to find, because evidently there has been lost in the consciousness of the present race, the law. The law has been lost for more than seventy years. Why, you know that in our day this law of Infinite Mind has been so lost to human consciousness that we are having visited upon us evils and sins that ~~some~~ some of the Christians are attributing to gods. They are back in the consciousness of those old Hebrews who in their ignorance saw the effect of the broken law, and they said, "This comes from an angry God". You know that teachers are expounding that same doctrine. They are telling us that the sins or the evils that are visited upon men comes from the vengeance and anger of God. Well, you know that can't be good logic, that

can't be true, and as we get at the real source of truth, as we begin to search into the depths of things for the understanding of this law we find that it has its standards, it has its rules of action, and the reason we are getting the result of broken law is that we don't understand. We are neglecting just what the children of Israel neglected, and that is a searching for the law.

Now, the experience of the children of Israel at this stage of their unfoldment and all the little incidents that occurred in the discovery of that parchment, because that is what it was, takes evidently the book of Deuteronomy, because that was about all they had at that time. It was supposed that the five books of Moses were in existence--that we don't know, but we do know that each little book was in a little parchment by itself. When they paid the money they found the book. Now we get the best lesson by applying this to our own experience. We find that deep in the consciousness of every man is an intuitive knowledge of the law. That is universally accepted. There is something in man that under great stress of circumstances brings him to a recognition of the law, that is, through trials and tribulation. That is one way in which we are brought to the understanding of the law. Another is through the development of the higher qualities in us, the tenderness and the love developed, or generosity. Now, it seems that this road to the law was through generosity, through giving. This parchment--this law, which you know, applied to the individual is written on the inner planes of our souls, was found when the people had given for the restoration of the temple. Now, we find it

question. Because we lay store by our possessions and whatever we count of value and have to give up, why, that is a demonstration of a certain mental and spiritual law. We give up to our Lord, to the restoration in us and in our affairs of a better and higher spiritual character. We want to see the temple, we want to see the truth and give of our riches, of the things we count the most valuable. You know that opens the way to our inner spiritual nature. Through the generosity we gain a new understanding of the truth, so it is good for people to give to the truth. It is good for people to give to those who help them in understanding the truth, and part of our doctrine. We instruct people in giving. Give, and it shall be given unto you. And so don't be afraid to give, and instruct your people to give, it is part of the law. As I say, you may be covering up, you may be suppressing, you may be hiding away a law, an innate law, that was written upon your soul by the creative mind, you may be hiding it away through a penurious, a stingy state of mind. Erase that. If you find that you are small in dealing with your finances, become large, see things in a larger way and you break into that chest that has in it hidden away this law.

But we want to know more about the law, because we must have law, we must have order. We must have not the law of man, but the law of God. When Kepler, the great astronomer, first looked through his telescope and saw the rings of Saturn and saw the wonderful conditions of the planets that he had before looked at with his eyes, he stopped and dropped himself upon his knees and said, "My God, I think thy thoughts after thee". There was a revelation in that man of the innate law, the law of God had broken the outer consciousness and it expressed itself. Now, when the man, the King in us, gives itself to humbleness, to kindness and tenderness, it breaks the

shell that encloses most of us in a hard, ingiving and unforgiving spirit. We today need this tenderness and humbleness and gentleness of the Divine law to save us from our hard thoughts.

Now, Huldah, the prophetess, told the king and she read out of the Law that because he expressed the Infinite love in man, she said, "Because you have been humble, because you have been forgiving and tenderhearted, the consequences of the broken Law which all the children of Israel have brought upon them during these seventy years of worshipping false gods shall not descend upon you, you shall be saved, and all the children of Israel who have been loving, who have been forgiving, who have been tenderhearted, they shall be saved, they shall be saved, no evil shall come upon them". Do you know that it comes to me that right at this time we need this law. We need to remember the teaching of Huldah, the prophetess. We need to have that spirit of kindheartedness, that spirit of love and forgiveness brought forth. We are told by Jesus Christ that there should be wars and rumors of wars, nations should fight against nations, but the end has not yet come. "You", he said to those disciples, "shall be persecuted, you shall be brought before the magistrates, you shall be held up in contempt for this teaching", and isn't that applied to us today? If I should teach to you openly or privately a process or a law of forgiveness to the uttermost it would not be received. People would say as they are saying, "We must have these people punished. They have for four years broken every law of man and they must have visited upon them just what they have visited upon the French and the Belgians". Is that the

fully use you, ***bless you. We insist upon disciplining these people according to this hardhearted plan, why it will react on us and the Lord can't save us from the transgression of that law, let us remember that. Why, how are we treating our criminals? Punishing them. Why, educating them, of course, and our first thought should be educating these people. If we know a good thing show it to them and show them the righteous way, even the way of the Lord Jesus Christ and in this way we shall escape the way of the transgression and I assure you that a hardhearted mind, a mind that was a pound of flesh, is the man that will suffer, and the bodies of those people who are insisting on this method of dealing with their enemies, those bodies will suffer. And we wonder why we don't help another. Because we haven't been tenderhearted, because we haven't dealt with our enemies according to the law of Jesus Christ.

I am speaking to you as members of a body of people who must go forth to the world as teachers of the truth of Jesus Christ. We must set up a standard of forgiveness, of tenderness, of kindness. We must set up the standard of Jesus Christ in spite of the world, in spite of the newspapers that would tell us we must carry this law of punishment to the uttermost, in spite of that we must stand for the truth. We must cease to read those papers if they teach this doctrine. We must cease to think about methods of punishment, we must dwell upon the infinite Law that will take care of all these things, that will regulate under its dispensation all of the affairs of men and of God. Now, this is the rule and the order which the new kingdom, the kingdom of heaven, is ushering in, and we are today presented with a mighty lesson, a lesson that will have a far-reaching effect upon the world, and some of us must stand for the Lord Jesus Christ. He is being bound hand and foot in the

churches, they are crying for vengeance, but the Lord is standing by, ready to carry out the higher law and put all the people of all the nations into a divine unity, and we must have that unity. It is being impressed upon me more and more that the people who want the divine Law of the Lord Jesus Christ and expect help in this matter of love, they must stand for those principles, they must talk those principles, they must write those principles until the whole world awakens to this only way of escape, the only way they will ever come from under the results of the broken law which the race has been carrying throughout the generations. We must get back into the presence of the Lord Jesus Christ.