

FILLMORE WINGS

BELIEFS



Character of God



Power of Thought



The Only Begotten



Affirmations



The Image of God



The Word

Lessons 7-12



Fillmore Wings Study Program

Beliefs

Lessons 7-12 of the
Fillmore Wings Study Program
(Year Two)

TruthUnity Ministries

<https://www.truthunity.net/wings>

Fillmore Wings Study Program

Beliefs

Lessons 7-12 of the Fillmore Wings Study Program (Year Two)

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TruthUnity Ministries
PO Box 15
Timonium, Maryland 21094

Web version for these lessons are available at:
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WELCOME

I am often asked, What did Charles and Myrtle Fillmore believe and teach? It can be difficult to answer because Charles Fillmore wrote many books and Myrtle Fillmore wrote many letters.

There are, however, two documents in which their beliefs were laid out in a concise form and were consistently published for over six decades: *The Correspondence School Lessons*, published from 1910 into the 1970s and the *Statement of Faith*, published from 1921 until 1982. They define what the Fillmores believed-and never regretted proclaiming-and what they demanded their ministers teach.

This volume contains six of the 18 Correspondence School Lessons addressing what is known in Christianity as *theology* and in philosophy as *metaphysics*. It is supplemented by the *Statement of Faith*-given when the Fillmores needed to establish clarity about their teachings in response to criticism from both fundamentalists and liberals.

Besides learning what the Fillmores believed, students of this volume can expect increased clarity in our mental perceptions, a deeper understanding of people and everyday events, and a more focused life purpose.

-Rev. Mark Hicks, General Editor

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INTRODUCTION TO *FILLMORE WINGS BELIEFS*

In 1910, twenty years after their founding of Unity, the Fillmores found themselves in midst of a great disagreement between Christian liberals and Christian Fundamentalists. Orthodox Christian beliefs were losing ground to the effects of science and rationalism. Science had replaced belief in God's revelation with scientific and historical explanations. Rationalism had replaced belief in God's active participation in human affairs with logic and principle.

The Liberals and Fundamentalists responded differently. Fundamentalists resorted to teaching the infallibility of the Bible and it's authority over modern discoveries. Christian liberals embraced what modernity had to say and recognized their new understandings as simply new revelations of Truth. To truly understand the context in which Unity found it's most rapid growth and the issues it addressed, I recommend William Hordern's *A Layman's Guide to Protestant Theology*, 2nd edition, chapters 1-4.

At almost the same time, around 1910, the Fillmores published the twelve chapters of their first book, *Christian Healing*, and they published the twelve lessons of the Correspondence School program. The chapter titles of the book are identical to the lesson titles of the correspondence program. They were not to publish another book of their own authorship (or any authorship except Emilie Cady) for another 20 years. These documents should be considered the same work, one focused on a general audience and the other on the training of teachers and ministers.

These works should also be considered the Fillmore response to their critics-Liberal and Fundamentalist alike. They offer an explanation of God's active participation in human affairs that is congruent with scientific discovery and historical truth. To the Fillmores, God is not a person, but is personal; Jesus is not the essence of God, but God's perfect essence of humanity; human beings are not depraved or separated from God, but are God's beloved creation; our thinking is not private, but made powerfull by its oneness with God mind; affirmations are not selfish, but are signs of God tugging at the human heart; the Word of God is not Jesus, nor Scripture, but the spiritual human being.

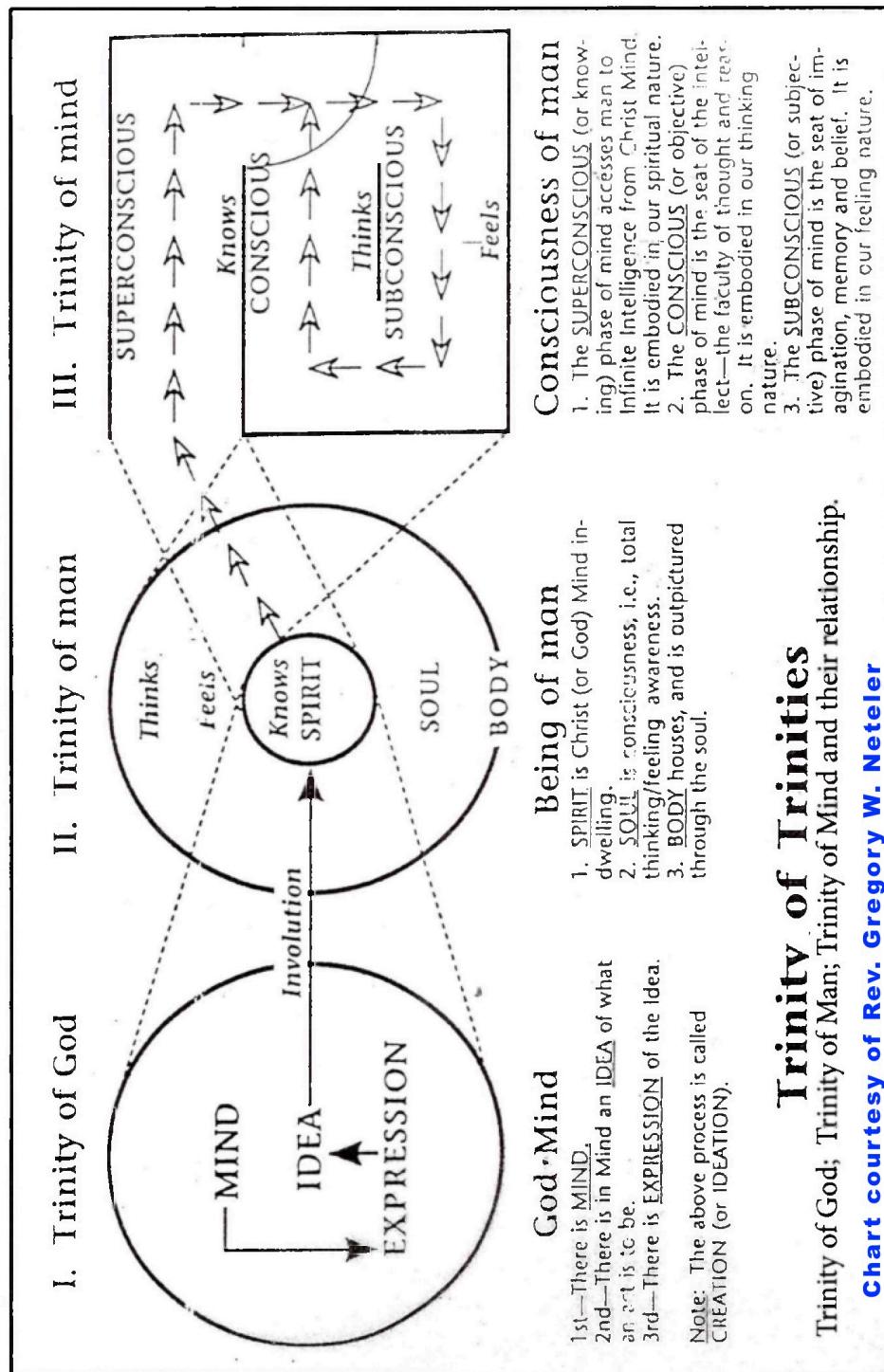
The Fillmores continue to have their critics today. Like the Fillmores, we need to respond with prayer, faith, imagination, will, understanding, forgiveness, and love—the topics of the six lessons that follow these we are about to explore. We can do that as we read these lessons. Here's how ...

As you read *The True Nature of God*, think about our notions of theology; as you read *Christ, the Only Begotten of God*, think about cosmology; as you read *Man, the Image and Likeness of God*, think about anthropology; as you read *The Formative Power of Thought*, think about cosmology; as you read *Affirmations and Denials*, think about soteriology; as you read *The Word*, think about pneumatology, eschatology, and the goodness of all expression.

Become conversant with Charles and Myrtle Fillmore's beliefs and how they relate to these traditional Christian beliefs. Become an advocate for the Fillmores. Start a study group. Engage with those who are looking for a better way. Give the world Fillmore Wings.

-Rev. Mark Hicks, General Editor

TRINITY OF TRINITIES



FILLMORE STATEMENT OF FAITH

It was in April 1921 that Charles Fillmore made the daring decision to publish a Statement of Faith. He did so “in response to many requests for our attitude toward certain tenets of the Christian religion.” To counter misperceptions about Unity, Charles Fillmore’s 32 statements of faith declared that “we do believe all that is taught by the church” and that “we believe all the doctrines of the Christian church, spiritually interpreted.”

What is important here is that Charles Fillmore recognized the threat of being misperceived and therefore he took bold steps to address the ambiguity about Unity’s beliefs. His Statement of Faith placed Unity squarely in the Christian camp and unambiguously explained Unity’s unique interpretation of the tenants of the Christian faith.

Go to www.truthunity.net/statement-of-faith for more information about the Statement of Faith.

Go to www.truthunity.net/neteler-sof for the best commentary about the Statement of Faith, courtesy of Rev. Greg W. Neteler.

We now refer to this statement as the *Fillmore Statement of Faith* because Unity ceased publication of the Statement of Faith in 1982.

FILLMORE STATEMENT OF FAITH

Extracted from Unity Magazine, April 1921

1. We believe in God, the one and only omnipotent, omniscient, and omnipresent Spirit-Mind.
2. We believe in Christ, the Son of God, in whom is imaged the Ideal Creation, with perfect Man on the throne of dominion.
3. We believe in Christ Jesus, the Son of God made manifest in Jesus of Nazareth; who overcame death, and who is now with us in his perfect body as the Way-shower in regeneration for all men.
4. We believe in the baptism of the Holy Spirit, whose law of love is perpetually establishing the Divine Plan in man and in the universe.
5. We believe in the supremacy and the eternity of the Good, as the

one and only reality of man and of all things visible and invisible.

6. We believe in the twelve Disciples, the twelve Powers of Man, going forth into mind and body with authority to teach, preach, heal, and wholly save man and the world from sin, sickness, and death.
7. We believe that "God is Spirit," as taught by Jesus, and that all of his Spirit is with us at all times, supplying every need.
8. We believe that Divine Intelligence is present in every atom of man and matter, and that the "more abundant life" promised by Jesus is flooding the world and quickening the minds and bodies of men everywhere.
9. We believe that the original "authority and dominion" given to man was over his own thoughts, emotions, feelings, passions, and that in the lawful exercise of this authority he will harmonize all discords within and without, and restore the kingdom of God in the earth.
10. We believe in the creative power of thoughts and words, that they do accomplish that whereunto they are sent, and that all men are held accountable for their lightest words.
11. We believe that, through indulgence in sense consciousness, men fell into the belief in the reality of matter and material conditions. We believe that the "kingdom of God" can be attained, here and now, by overcoming the world, the flesh, and the devil, through Jesus Christ.
12. We believe in the atonement that Jesus reestablished between God and man, and that through him we can regain our original estate as Sons of God.
13. We believe that the prayer of faith shall save the sick, resurrect the body from "trespasses and sins," and finally overcome the last enemy, death.
14. We believe that Jesus Christ, the Son of God, is alive and in the world today. We believe that the "more abundant life" promised by Jesus, is poured into the race stream as a vitalizing energy, and when accepted in faith, purifies the life-flow in our bodies and makes us immune to all diseased thoughts and germs.
15. We believe that sense consciousness may be "lifted up," as Moses lifted up the serpent in the wilderness," and all men be again restored to paradise through faith, understanding, and practice of the Divine Law, as taught and demonstrated by Jesus Christ. "And I, if I be raised on high from the earth, will draw All to myself."

(Emphatic Diaglott.)

16. We believe that the Holy Mother, the Divine Feminine, is now being restored to her righteousness, and that she will reign equal with Jehovah in the heavens and the earth.
17. We believe that we live, move, and have our being in God-Mind; also that God-Mind lives, moves, and has being in us, to the degree of our consciousness.
18. We believe that the body of man is the highest formed manifestation of Creative Mind, and that it is capable of unlimited capacity in expressing that Mind. “Know ye not that your body is a temple of the Holy Spirit?”
19. We believe that through conscious union with Jesus in the regeneration, man can transform his body and make it perpetually healthy, therefore immortal, and that he can attain eternal life in this way and in no other way.
20. We believe that the “blood” of Jesus represents the consciousness of eternal life; that the “body” of Jesus represents the consciousness of incorruptible substance. We believe that these are original elements in Being and that they can be appropriated by all who through faith and understanding attain the Christ standard of spirituality.
21. We believe that spirit, soul, body, are a unit, and that any separation of these three is transgression of the Divine Law. We believe that the death which came into the world through the Adamic man was death of the body, and that the restoration of the lost Eden is already begun, in the demonstration over the death of the body, as shown in the resurrection, by Jesus.
22. We believe that the separation of spirit, soul, body, caused by death, is overcome by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving Father for the final restoration of the whole race to a deathless estate through Christ.
23. We believe that the kingdom of heaven or harmony is within man, and that through man the law and order existing in Divine Mind are to be established in the earth—symbolized in the book of Revelation as the New Jerusalem descending out of the heavens upon the earth.
24. We believe that the “second coming” of Jesus is now being fulfilled; that his spirit is flashing from the east even unto the west,

and that all men will feel its quickening.

25. We believe that the Great Commandment given by Jesus in Matthew, is the foundation of the law of life to be established in the earth between men.
26. We believe that Jehovah God is incarnate in Jesus Christ, and that all men may attain the same perfection by living the righteous life.
27. We believe that the Word of God is the thought of God expressed in creative ideas and that these ideas are the primal attributes of all enduring entities in the universe, visible and invisible. The Logos of the first chapter of the Gospel of John is the God Idea or Christ that produced Jesus, the perfect Man. We believe that the Scriptures are the testimonials of men who have apprehended the Divine Logos, but that their testimony should not be taken as final.
28. We believe that all life is sacred and that man should not kill nor be a party to the killing of animals for food; also that cruelty, war, and wanton destruction of human life will continue as long as men kill animals for food.
29. We believe that the misuse of the generative function is responsible for the majority of human ills. Therefore, we believe that purity and control of sex are essential to health and the final overcoming of death.
30. We believe in the final resurrection of the body through Christ. We believe that we do free our minds and resurrect our bodies by true thoughts and words, and that this resurrection being carried forward daily, will ultimate in a final purification of the body from all earthly errors. Through this process, we shall be raised to the consciousness of continuous health and eternal life here and now.
31. We believe all the doctrines of the Christian church, spiritually interpreted.
32. Almighty Father-Mother, we thank thee for this vision of thy omnipotence, omniscience, and omnipresence, in us and in all that we think and do, in the name of Jesus Christ. Amen!

Introduction to Fillmore Wings Beliefs

THE TRUE CHARACTER OF GOD



INTRODUCTION TO THE TRUE CHARACTER OF GOD

Introduction not yet available.

LESSON FOR THE NATURE OF GOD

Aspects of the Nature of God

?

Explain God as Principle.

1. The science taught in these lessons is founded on Spirit. Spiritual science is truly eternal, unlike the everchanging facts of the intellectual sciences, which often are based primarily on appearances. Spiritual science is the one true science and it does not change. All who are seeking Truth accept this premise, but before one can understand it he must be *consciously* in Spirit, for the things of God are spiritually discerned.

 "There is a spirit in man. And the breath of the Almighty giveth them understanding" (Job 32:8).

2. It is not necessary that one be fully aware of his spiritual nature or his spiritual identity before he begins the study of spiritual science. One's consciousness is quickened by Truth, and if these lessons are studied faithfully, the living word of Truth that is in them will enter into one's mentality, and will quicken the faculty of understanding.^①

3. The very foundation of Truth is right understanding of God.^② Everyone has some idea of a Being who is supreme. This idea is often very indefinite, and many persons would have difficulty in expressing it. Let us ask ourselves definitely what God is to us -- what our idea of Him is.

4. The concept of God as a large, powerful man seated on a throne far away is erased when spiritual understanding illuminates the mind. Jesus said, "God is a Spirit." Divine Mind and Spirit are virtually the same. If we know about Mind, we know about Spirit or God. We perceive that the whole universe is moved by one immanent intelligence and power. Realizing that God is the omnipotent Mind, we have a principle for a philosophy that will answer every question that we ask.

5. People sometimes say: "God as Principle seems cold and abstract. Is there no personal God?" When we understand and realize that God as Spirit is individualized in man, the abstract concept gives way to an indwelling, concrete identity that *seems* personal but has none of the

limitations of personality.³ God is not a personality in the sense of being in any way apart from man's own self. Anything is personal when it is one's own possession. God is personal to us when we become aware of Him as the Father-Mind or Christ Mind within us and turn to it as our counselor, guide, and friend. God is to us whatever we conceive Him to be. When we learn the essential nature of God (Absolute Good) through becoming acquainted with Him in our mind, when we learn that God is wisdom, love, power, good, then we will produce experiences of wisdom, love, and goodness. Jesus so fully recognized and acknowledged this presence and power that He could say, "I and the Father are one" (John 10:30), and "He that hath seen me hath seen the Father" (John 14:9).

6. God is individualized in each one of us as inspiration, life, strength, wisdom, power, and love, and any good we can conceive. To know God in this personal way, we need to get very still, to withdraw our attention from everything in the outer and direct it within us, centering it near our heart. Then we can repeat quietly and confidently, "Thou only," knowing that we are speaking to the Father within us -- and we feel His loving, quickening presence.⁴ We come to realize that we are not alone and that God is not a cold, abstract principle too far away to have loving compassion for us. We find that He is near us, even within us, loving more than earthly parents love their offspring. "Closer is He than breathing, and nearer than hands and feet" (Tennyson, "The Higher Pantheism").

❓ Explain God as Law.

7. The realization that God is Principle forms a sure foundation for faith. It is the assurance that the everlasting arms of Being are ever present to support; that perfect, unchanging law directs the whole universe. The "Father of lights" is the steadfast Spirit "with whom can be no variation, neither shadow that is cast by turning" (James 1:17). God as Principle is the unchangeable life, love, substance, and intelligence of Being. Principle does not occupy space nor has it any limitations of time or so-called matter; it exists eternally as the one underlying source or cause out of which all proceeds.

8. Divine law is without variation. It is never changed to suit the convenience of man but is "the same yesterday and today, yea and forever" (Heb. 13:8). When man understands this law and conforms to it, then "all things are possible" (Matt. 19:26). It will be noted from the foregoing that there are two phases of Principle:

1. There is the passive phase or essence which we designate as the "Source," from which everything proceeds. It is the great reservoir of unexpressed good, the mind substance in which all ideas inhere.
2. There is also the active phase, the law, the "Cause,"⁵ which is the rule or the working power that produces the results.

9. A parallel may be found in the principle of mathematics⁶ or of music. Arithmetic is probably the simplest part of mathematics. The principle or foundation of arithmetic is the unit. All numbers proceed from the unit and are related to it and to one another according to the value of each. The value of a number remains forever the same, and three never can be the same value as six nor can six ever be the same value as nine. A simple illustration of principle, looked at as rule or law, is that two times three are six. If we know the value of numbers, then wherever we use this rule or law we know that the result will be the same regardless of whether it applies to apples, horses, stars, or dollars. As an outer symbol of the numbers, we use figures. The figures themselves have no value; they are simply a *form* we use to symbolize values.

?

Explain God as Divine Mind.

10. God as Principle is the one infinite Mind in which all ideas inhere, the unit, the essence, the substance that is the beginning, the origin, the foundation of all this is. As used in the first chapter of Genesis, "In the beginning God" (Gen. 1:1), *beginning* has nothing to do with time but has reference to the primordial substance from which everything proceeds. Just as we study the principle of mathematics and learn the value of the numbers, so must we study the attributes of God,⁷ those ideas that inhere in the primordial substance, and become acquainted with their character.

11. All things in the universe function according to law and order. The same is true in the spiritual realm. God as Principle is that fundamental Truth or law from which all other laws or principles proceed and which from the beginning is of God's very nature -- Absolute Good. God as Principle is impersonal in His action, in producing an effect for every cause. Man may study the principle of mathematics until, like Einstein and others, he becomes a wizard at unfolding and solving its intricacies. The principle of mathematics then becomes such a personal thing to him that it reveals to him the answer to any mathematical problem.

12. Through meditation, concentration, prayer, and the silence, we associate with ideas that inhere in the mind substance that we call God.

By becoming familiar with the character and value of these ideas, in our own consciousness, we make ourselves open and receptive channels through which God as Principle may express. When we know spiritual values and spiritual laws, we will know just how to relate, interrelate, apportion, and make righteous use of divine ideas.⁸ Then we are able to work wonders in handling any situation that arises in life. Since God is Principle, in this capacity He moves as law or the governing power in all creation. Not until we have consciously woven divine principles into our human consciousness can we be sure of our results. The unfolding of the knowledge of divine principles is an individual matter.

13. We shall study the One Almighty God as Principle, as Mind. Different nations and religions have different names for this One, whom they recognize as supreme. The Christian and Jew call Him God; the Hindu, Brahma; the Muhammedan, Allah. Metaphysical students call Him First Cause. This sounds abstract and may be unsatisfying to some unless they know also that this Cause is Absolute Good and that it is manifest in the least as well as in the greatest of its creations.

1. *the faculty of understanding.* One of the Twelve Powers.
2. *The very foundation of Truth is right understanding of God.* The goal of studying Truth is not knowledge, but understanding.
3. *to an indwelling, concrete identity that seems personal but has none of the limitations of personality.* To know God is to have a personal relationship with God.
4. *His loving, quickening presence.* God as Principle is a loving, compassionate presence.
5. *the law, the “Cause.”* Not a rule, nor punishment. Instead, God as law is a promise of good consequences.
6. *A parallel may be found in the principle of mathematics.* Mathematical mistakes are not punishments; math can only promise perfection. God as law is always beneficent.
7. *so must we study the attributes of God.* We can know God only by studying God's attributes, which are divine ideas.
8. *righteous use of divine ideas.* Righteousness is a personal, trusting relationship with God and God's ideas.

The God Within

② What is meant by "God immanent in the universe"?

14. God is all-pervading Spirit, the life and intelligence permeating the whole universe. Immanent means "indwelling." When we say that God is immanent in the universe we mean that God dwells in and reveals Himself through forms.^① We mean that God pervades every atom of the realm of manifestation, the realm known to the five senses. God "transcendent" is absolute, unbounded Spirit; but God "immanent" is Spirit dwelling within the form. Every form of manifestation owes its existence to this indwelling God, and any human form can achieve immortality only as it is lifted up and transmuted by this saving and redeeming God that dwells in and operates through it. Paul clearly sets forth the revelation of God both transcendent and immanent in these words: "Over all, and through all, and in all" (Eph. 4:6). "In him we live, and move and have our being" (Acts 17:28).

② How does God dwell in man?

15. We should seek earnestly to know the all-pervading, omnipresent One. When we clearly discern the science of God-Mind, we shall understand the mysteries of creation.^② If we understand that Spirit and Mind are synonymous, we can readily see that there is no mystery about spiritual things, for they are not far removed from our daily thoughts and experiences. The text, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16), simply means that God dwells in us as our mind dwells in the body. God creates and moves creation through the power of His Mind, and the highest manifestation of God-Mind on this planet has built for itself "a temple of the living God" (II Cor. 6:16). This creative idea immanent in man has built from universal substance a form through which this individualization of God is manifesting itself.^③ Through our minds we shall find God and do His will, for God dwells in man as I AM, Jehovah God, and expresses in man's soul as the superconscious or Christ Mind -- as the cause and ruler over the body, its earthly temple.

1. *God dwells in and reveals Himself through forms.* Forms shape the attributes of all things, manifesting that which is perceived by the senses.

2. *we shall understand the mysteries of creation.* By understanding the attributes of God, we can understand the true attributes of all things manifested.

3. *this individualization of God is manifesting itself.* The soul of human beings (conscious and subconscious mind) is a manifestation of Divine Mind.

Our Understanding of God

❓ Is man capable of understanding God?

16. To know God as Principle helps us to understand many things about Him that we cannot conceive when we think of Him as "personality." For instance, if we know Him as Principle, we can readily understand how He can be omnipresent.^① The principle of mathematics is everywhere present. Anyone anywhere can use it, and even if millions of people are using it at the same time, there is no lack of it, no friction, no discord because of the many who are using it to solve problems. All receive its full benefit as wholly and as freely as one individual would if he were the only one using it.

17. To know God as Mind helps us to understand omniscience.^② Science implies orderly knowledge, knowledge that is systematic and arranged with reference to general principles that are interrelated and interactive. Omniscience is all orderly knowledge. God, Divine Mind, embraces all knowledge and understanding, and is the origin of all ideas, the source of every expression of true intelligence. Mind is the essence, the substance, in which ideas live and move and have being, just as fish live and move and have being in water. Mind is wholly immaterial and is all-pervading. God-Mind cannot be separated or divided; hence it is not strictly correct to say that man's mind is a "part" of Divine Mind because this implies separation. Man has consciousness in Divine Mind. The expressions of mind that have consciousness *in* Divine Mind manifest only bits of its knowledge so that there seems to be a myriad of minds, each with its own knowledge. Intelligence in individuals is Mind expressing itself as consciousness. All knowledge, wisdom, and understanding are expressions of ideas in the one Mind, pressing forth through different channels according to the capacity of each channel. When man thinks that he has a mind separate from God-Mind, he builds a state of consciousness that is adverse to Truth. The Scriptures call this adverse state the "adversary" or "Satan."

18. Mental laws are being discovered and studied as never before in the world's history, but those who are investigating nature and her laws simply from the intellectual and physical viewpoints must fall short of complete understanding because they fail to trace all things back to the causing Mind. The objects we see in nature are but symbols of ideas. There is an idea back of everything that appears.

💡 "The material forms that we see about us are the chalk marks of a mighty problem being outworked by the one Mind. To comprehend that problem and to catch a slight glimpse of its meaning, we must grasp the ideas that the chalk marks represent; this is what we mean by studying Mind back of nature" (Charles Fillmore *Christian Healing* 12-13).

19. To deal with nature effectively one has to discover what particular idea is manifesting itself, and deal with that idea.

Studying nature alone, one finds apparently contradictory laws in operation. Studying ideas, learning their character and the right relation between them, one finds harmony and gains true knowledge. He is able to comprehend the creation of the Almighty³ by grasping the ideas in Divine Mind. In this way we are "studying Mind back of nature."

1. *we can readily understand how He can be omnipresent.* How we know God as omnipresent.
2. *helps us to understand omniscience.* How we know God as omniscient.
3. *He is able to comprehend the creation of the Almighty.* How we know God as omnipotent.

Divine Ideas and Consciousness

❓ What is man's inheritance from God? How is it brought into manifestation?

20. Man is the offspring of God, Divine Mind. He is God's idea of Himself and as such is capable of comprehending the one Mind from which he springs; he is never for an instant separated from the ideas of Divine Mind. He has only to open his consciousness to receive whatever understanding he requires. Man is created in the image and after the likeness of God. In the book *Christian Healing*, page 13, Charles Fillmore states quite clearly the importance of ideas:

💡 "Divine ideas are man's inheritance; they are pregnant with all possibility, because ideas are the foundation and cause of all that man desires. With this understanding as a foundation, we easily perceive how 'all ... mine are thine.' All the ideas contained in the one Father-Mind are at the mental command of its offspring. Get behind a thing into the mental realm where it exists as an inexhaustible idea, and you can draw upon it perpetually and never deplete the Source."

21. Many of us do not appreciate the word *idea*. An idea is a live thing, and it will express itself in some way. In order to express divine ideas it is our part to study God-Mind, learn the right relation and order of the realm that produces the manifest world. Divine ideas are truly expressed when limited thoughts of self are put aside; when we are ready to acknowledge God as all, the only Presence and the only Power.

22. The "kingdom of heaven" so often referred to by Jesus, the kingdom that He prayed might be brought into reality on earth, is the realm of harmony within that results from laying hold of the ideas of the kingdom of God, or Divine Mind. "Thy kingdom come ... on earth" (Matt. 6:10) is a prayer that the emanation of spiritual ideas from the kingdom of God within, into the thoughts of men, will set up right states of consciousness¹ followed by harmonious conditions. Through the development of the "kingdom of God . . . within you" (Luke 17:21) will be fulfilled the prayer,

☒ "Thy kingdom come. Thy will be done, as in heaven, so on earth" (Matt. 6:10).

23. In order to express God's kingdom on earth, man must first comprehend and establish it in his own consciousness.² He enters into conscious unity with Divine Mind (or the kingdom of God "within you") through coming to the realization that "I and the Father are one" (John 10:30). In other words, he eliminates from his consciousness all thoughts that do not accord with Absolute Good, thus producing a state of harmony (heaven) within his own mind. This elimination of untrue concepts and the establishment of true ideas within man cause him naturally and without effort to come into right relations with his fellow man. Thus he has allowed the kingdom of God to come through him and enabled heaven or harmony to be established "on earth."

24. Scripture asserts that "the kingdom of God is within you" (Luke 17:21), but that "the kingdom of heaven is at hand" (Matt. 3:2). The deeper meaning of the word *heaven*, from the word *auranos* which Jesus probably used, is "expanding." As man's human consciousness is developed spiritually and he becomes conscious of the kingdom of God and its inhering ideas, his consciousness expands³ so that the ideas of the kingdom of God may be expressed. The true expression of these divine ideas produces order, peace, and harmony in the outer world.

1. *will set up right states of consciousness.* Thoughts that appropriate Divine Ideas lead to right states of soul (conscious and subconscious mind), metaphysically known as the Kingdom of Heaven. The Kingdom of Heaven is the orderly adjustment of divine ideas in man's mind and body (MBD/Kingdom of Heaven).
2. *establish it in his own consciousness.* Consciousness is conscious and subconscious mind.
3. *his consciousness expands.* The Kingdom of Heaven is an expansion of the Kingdom of God.

Jesus, Substance, and Life

❓ From what source did Jesus feed the multitude?

25. Jesus understood the realm of ideas or, as he termed it, "the kingdom of God ... within you" (Luke 17:21), and He drew upon it continually.

26. All that goes to make up the visible universe is held in the Mind of Being as ideas of life, love, substance, and so forth. These ideas, like the tones in music, may be combined in many ways and thus produce infinite variety in expression. There is a right combination that constitutes the divine order,¹ the kingdom of heaven on earth. Jesus Christ admonished His hearers to "seek ... first the kingdom of God, and his righteousness"² (Matt. 6:33 A.V.). We often use the quotation, "Seek ... first the kingdom," but do we not sometimes overlook the part of the quotation that has to do with the right use, or knowing the law of the right relation, of all ideas? Our real power lies in knowing how to use these powers of mind. The right relation of ideas and the science of right thought will form an important part of the subsequent lessons of this course.

27. It was from the inexhaustible idea of substance that Jesus increased the loaves and the fishes and fed the multitude. He had faith in the omnipresence of God,³ the all-providing essence that is in us all, through us all, and around us all -- "In him we live, and move, and have our being" (Acts 17:28). Jesus had made Himself consciously one with this omnipresent substance through His faith, His love, and His devotion. He knew the one Presence and the one Power so completely that He was identified with substance. He had faith that His thought was one with the Mind of God and could, therefore, materialize out of this substance⁴ that which was needed to meet the need of those who hungered. It was an opportunity for Him to help His fellow men and also to glorify God, by putting into operation the spiritual law with which he had made Himself so familiar. His recognition, faith, and love acted as a magnet that drew into manifestation what was needed at the time.

❓ What idea was back of Jesus' work in healing the sick and raising the dead?

28. As Jesus had familiarized Himself with the idea of substance, so also

had He become acquainted with the life idea.⁵ He understood what it is to live abundantly, to have abundant life -- life without beginning and without end. Because of this consciousness, He could make use of the life idea in healing the sick and raising the dead, and His familiarity with the idea enabled Him to overcome death in His own organism. He undoubtedly knew that a divine idea never passes away, that life is always present in all its purity, and that what man needs is to become conscious of the presence and power of life.

Jesus' mighty works were done in the consciousness of oneness with the Father. "I and the Father are one" (John 10:30) was His manner of demonstration, and it must be ours. We must follow Him, keep His sayings, do as He did, if we expect to obtain the same results that He obtained. We must definitely acknowledge our oneness with God as Jesus did.

1. *These ideas, like the tones in music, may be combined in many ways and thus produce infinite variety in expression. There is a right combination that constitutes the divine order.* This is similar to the Jewish sense of the mystical quality of Hebrew letters, which are numbered and combined to form the language of God.
2. *"seek ... first the kingdom of God, and his righteousness"* What human beings *must* do.
3. *the omnipresence of God.* Substance.
4. *materialize out of this substance.* What humans *can* do.
5. *the life idea.* Jesus is our God-given intelligence that shapes substance and the life idea. "Intelligence, substance, and life" is a theme recurring throughout all Fillmore writings.

How We Do the “Greater Works”

❓ How shall we do the works that Jesus did?

29. We may do the works that Jesus did by coming into the consciousness of Divine Mind (Spirit, the Father within) which Jesus recognized as the One who did the work, and by bringing its ideas into expression and eventual manifestation.

Mind has ideas, and ideas have the power of expression. These steps in mental development should be well fixed in the understanding, for all manifestation is the outer expression of ideas held in mind. In order to do the “greater works”¹ (John 14:12) that Jesus said we should do, we must make conscious contact with the inspiration and the power² that enabled our Elder Brother to express God-Mind perfectly. For a musician to make music three things are needed: (1) the idea that he is seeking to express; (2) the ability or power to perform; (3) and the instrument on which to make the music audible. If man would play the harmonies of heaven, he must first establish contact with ideas in God-Mind; then he must hold to the needed idea through all difficulties.³ He must have faith that the idea needed can be manifested through him because he is a vehicle for divine grace. His body and affairs are the instruments through which he expresses thoughts in the personal realms of consciousness, so these must be responsive to the keynote of love,⁴ otherwise there will be discord.

30. Jesus Christ said, according to the Authorized Version, “wist ye not that I must be about my Father’s business?” (Luke 2:40 A.V.). Man is “in training”⁵ to enable him to carry on the “Father’s business.” In the business world a boy may begin as a messenger and learn a business from the ground up. He must study and engage in all phases of the work. So it is with man in his spiritual progress; he must know what God is, what the aim and purpose or the will of God is, and then he must seek to accomplish that purpose. The best way to broaden our concept of God is to study Him from the standpoint of His attributes or ideas; i.e., study Him as life, power, love, substance, as everything that we can conceive as belonging to His nature. If we study God as power, the one supreme force of the universe, we will come to understand what is meant by “the omnipotence of God.”

31. Not only must we study the one Mind as the source of all ideas, but we must let these ideas unfold⁶ so that they may be brought into man-

ifestation in our life. We must make conscious union with Divine Mind. The point of contact is a willingness and a seeking on our part -- "Seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). The term *consciousness* (as has been very evident throughout this study) has a twofold meaning: It is direct knowledge or perception of the presence of an object, state or sensation, and it also refers to our mind or our soul. We frequently refer to the "human consciousness."

💡 "Man's consciousness is the totality of his conscious states ... The word *conscious* applies primarily to that which is felt as within one's self. . . . it is made up of desires, sensations, emotions, thoughts, feelings, perceptions, any soul quality. . . . man thinks and man feels, and the result is consciousness" (Series 1 Lesson 6 Annotation 5).

1. *the “greater works”*. An excellent euphemism for *miracles*.
2. *we must make conscious contact with the inspiration and the power*. Step 1.
3. *be responsive to the keynote of love*. Step 2.
4. *then he must hold to the needed idea through all difficulties*. Step 3.
5. *Man is “in training.”* We refer to ourselves as "Truth Students."
6. *we must let these ideas unfold*. Live with ambiguity while “in training.”

Awareness, Consciousness, and Oneness

❓ Why are we not always conscious of our oneness with God?

32. Very often we find the words *aware* and *conscious* being used synonymously, but in the strictest sense this is not accurate. The following quotation is very clear on this point:

💡 "Aware pertains to that which is external to oneself, to outer impressions driven inward; conscious, to that which is internal, to the inner feeling that may be held within or be forced out to manifest itself in reaction of some sort." (The above quotation is taken from a book, now out of print, by John Opdycke.)

33. Consciousness is related to what a person has actually experienced, either mentally, emotionally, or physically. Then the question may arise, "If we are the offspring of Divine Mind, why are we not naturally conscious of its presence and of our oneness with it?" The answer is that while we may be aware of being sons of God through intellectual study or our religious beliefs, we do not actually feel this to be true.¹ Thus our belief in separation has produced states of mind that have formed a "consciousness of separation."

34. We are not always conscious of our oneness with God because of the states of mind that have accepted belief in God as a Being apart from us,² and of our self as merely a flesh-and-blood being. Part of our divine inheritance is free will, and this means freedom to think, feel, speak, and act as we choose. If we believe in separation from our Creator, then our thinking, feeling, speaking, and acting build a consciousness of separation, and we are not conscious of our oneness with God.

❓ How are we awakened to the knowledge of God?

35. No one can impart Truth to another. It must be individually experienced, and it is experienced only as we become conscious of it. Meditation and prayer are the processes by which we first become aware of the truth of our relationship to God,³ but it is only as we enter into the silence that we are actually awakened to His Presence and are then conscious of our oneness with Him. The quickening of our soul⁴ to the knowledge of God involves definite action on our part; our positive,

Truth-filled words (affirmations) become the invitation to the God-Presence to reveal itself to our soul.

36. The third chapter of the Gospel of John is very enlightening with regard to the development of divine consciousness or the awakening to the knowledge of God (John 3). The following quotation sums up the "True Character of God" and our relation to Him.

💡 "The truth is then:

1. That God is Principle, Law, Being, Mind, Spirit, All-Good, omnipotent, omniscient, omnipresent, unchangeable, Creator, Father, Cause, and Source of all that is;
2. That God is individually formed in consciousness in each of us, and is known as 'Father' when we recognize Him within as our Creator, as our mind, as our life, as our very being;
3. That mind has ideas and that ideas have expression; that all manifestation in our world is the result of the ideas that we are holding in mind and are expressing;
4. That to bring forth or to manifest the harmony of Divine Mind, or the 'kingdom of heaven,' all our ideas must be one with divine ideas, and must be expressed in the divine order of Divine Mind"

—Charles Fillmore *Christian Healing* 16

1. *We do not actually feel this to be true.* Feeling is of the subconscious mind. When the conscious mind and the subconscious mind are in conflict, we do not feel *whole with ourselves*.
2. *belief in God as a Being apart from us.* When we forget, we do not feel *one with God*.
3. *the truth of our relationship to God.* When we experience *oneness with God*.
4. *The quickening of our soul.* When the conscious mind and the subconscious mind are quickened we experience *wholeness within ourselves*.

ORIGINAL ANNOTATIONS FOR THE TRUE CHARACTER OF GOD



Here are the *Annotations for Series 2, Lesson 3, The True Character of God*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

Aspects of the Nature of God

1. What is God?

God is Spirit, Divine Mind, Father, Being, Truth, Creator, Principle and Law, Source and Cause of all that is; All Good, Absolute Good, omnipresence, omnipotence, omniscience. (See Lessons in Truth Lesson 1 Annotation 1.)

The Sanskrit equivalent of the word God means "shining." This "shining" may take many forms according to the channel through which it pours. Therefore, it may appear to man as power, love, wisdom, goodness, law, abundance, Truth, strength, and so on. (See Chapter One, paragraph 23, of Christian Healing 16.)

Behind the outpouring, the "shining," stands the immutable Source of all -- eternal, creative Divine Mind, the Principle of Absolute Good which upholds and in-forms the universe and is, therefore, Being, omnipotent, omnipresent, and omniscient.

"Divine Mind -- God-Mind; ever-present, all-knowing Mind; the Absolute, the unlimited, Omnipresent, all-wise, all-loving, all-powerful Spirit.

"There is but one Mind, and that Mind cannot be separated or divided, because, like the principle of mathematics, it is indivisible. All that we can say of the one Mind is that it is absolute and that all its manifestations are in essence like itself" (The Revealing Word, p. 56).

② 2. Is God a person? Explain fully.

God is not a person. The word *person* implies a human being with desires, passions, frailties, limitations. God is changeless, limitless, passionless. When we consider God as Principle only, He appears too abstract, too far beyond the human conception to inspire the trusting love of the human heart which makes the relation a personal one.

However, God as immanent Spirit individuated in man takes on a personal character but has none of the limitations of human personality. As immanent Spirit, God seeks to reveal Himself in an infinite creative plan with man as a center of consciousness through which to express His love for all creation. In this plan man is known as the Son of God, the beloved of the Father.

God is the Absolute; man is His relative, learning to express God's nature in its fullness. (See Lessons in Truth Lesson 2 Annotation 3.)

③ 3. What is God as Principle? as Law?

God as Principle is the Genesis and Revelation of our Bible, while all that is contained in between is the working of the law. God as Principle is the absolute Truth that is back of all cause, all expression, and all manifestation. It is the passive, formless Mind substance in which all divine ideas inhere. Principle is the total of all the fundamental elements of Being, all the underlying truths that are classed as spiritual realities, all the qualities (ideas) that man attributes to the eternal, self-existent One. The character, the name that is given the ideas, designates the native elements that are inherent within them.

"Principle -- Fundamental Truth. Divine Principle is fundamental Truth in a universal sense, or as pertaining to God, the Divine. It is the underlying plan by which Spirit (God) moves in expressing itself" (The Revealing Word, p. 156).

God as Law is the dynamic, intelligent, changeless rule of action of the underlying principles of Being (God). Law is the working power that produces results, for God as Law is the manner in which God as Principle expresses.

"God as law -- Principle in action" (The Revealing Word, p.84).

Law is invariable in its action, the same for everyone, in any place, at

any time, under all circumstances and conditions. Principle is always universally in action through the law inhering within it but creation (including man) must avail itself of the law of good in order to produce perfect results.

② 4. What is meant by "God immanent in the universe"?

Immanent means indwelling. "God immanent in the universe" means the ideals of God-Mind reproducing mental forms and then manifesting themselves through these forms as shapes. Every manifestation is the embodiment of an idea.

"God immanent in the universe" is Spirit dwelling within the form as life, intelligence, and substance. God immanent is the perpetual urge within every form of life to perfect its form and fulfill the purpose for which it was created.

God immanent in man is the "only begotten Son" (John 3:16) that the Father gave to the world as the inspiration of every created thing. Cradled in substance, the creating ideas are fed by substance, and out of substance grow the forms in and through which the ideas are manifested. The knowledge that God dwells at the center of our being, that He is the life, substance, and intelligence in every cell of our body, gives us the key to all wisdom, eternal life, and unending power.

② 5. Explain omniscience.

The word *omniscience* comes from two Latin words: *omnis*, meaning all, and *scientia*, meaning infinite knowledge. Omniscience is therefore knowledge that is infinite, unbounded, complete; intelligence that is orderly and related to unchanging principles. It is the one science out of which all sciences are produced.

Divine intelligence is Divine Mind in its passive, unrelated character; knowledge is intelligence expressing itself as related ideas in the human consciousness. Wisdom is knowledge that is shaped by divine order and judgment; it is the righteousness (right-use-ness) of the kingdom of God, the perfect activity and expression of the primal, passive, unrelated intelligence of God.

Omniscience is the unrelated, the related, the expressed, all in one. It includes all stages of the birth, growth, relation and inter-relation,

progress, expression, and manifestation of its offspring.

② 6. Explain omnipresence.

Omnipresence, like omniscience, applies to God as the universal Spirit of Good. It means all or everywhere present, and in its completeness includes both omniscience and omnipotence.

Omnipresence designates the infinite, eternal, immutable, all-pervading substance that is the source, cause, and sustenance of all being in its absolute wholeness (holiness). Omnipresence is the substance idea, the "body of God" (i.e., the embodiment of all good). Omnipresence is the passive phase, the Mother aspect of Spirit. It embraces all being in the Absolute and holds within it all intelligence, life, purity, power, love, and joy. It is stronger than any need, greater than any circumstance, more powerful than any personality. In it are order and judgment and all things in their right relation.

Omnipresence includes the activity of the Holy Spirit (third phase of the Godhead or Holy Trinity) ever seeking to have the righteousness of God-consciousness move through man as the expresser of divine ideas. It is the all-pervading Good in which "we live and move and have our being" (Acts 17:28). In this all-satisfying Presence there can be no loneliness, no lack, no suffering, no separation.

② 7. Explain omnipotence.

The true meaning of the word *omnipotence* is all-power. It is also a name for God as the only Power in the universe. Omnipotence is the creative action of the Holy (whole) Trinity. It is also the power back of the creative Word, the authority and rulership of the absolute, dynamic principle of Being (God). As the power back of the Holy Spirit, it is the divine breath moving upon the face of the waters at creation, the same creative breath that made man "a living soul." Omnipotence is the dominion and authority idea, the active phase, the Father aspect of Spirit.

Omnipotence is also the will of God expressed in man through definite, purposeful ideas; it is the creative life within these ideas. It is the urge of the indwelling Christ seeking always to manifest its likeness. Man may at will draw upon this power in direct ratio to his faith in it. Man is often awed by the majesty of God as omnipotence and thinks that in comparison his own powers are exceedingly limited. It is man himself who limits the power of God in him. There is an inexhaustible and equal

distribution of power throughout the universe, and man may have whatever degree of it his consciousness is ready to appropriate.

The God Within

② 8. How does God dwell in man?

God as Spirit dwells in man as the life principle; as an offspring of God, man is a spiritual being, and his spiritual heritage is no less than the attributes (ideas) of God. God dwells in man even as man dwells in God.

Man is a center of consciousness through which God-Mind expresses. "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" (I Cor. 3:16). God created man out of Himself; that is, He created man out of Mind substance as a perfect image of Himself. Man was thus endowed with the holy (whole) majesty and immaculate purity of God, the transcendent One, who alone is all good, and the source of all creation.

God dwells in man as the I AM, the Christ, Jehovah, Superconscious (or Christ Mind) in the same way that life and intelligence dwell within a seed. This indwelling image is God-Mind taking form in human consciousness and seeking perfect expression as man. In this center of consciousness the ideal lives and ever seeks to manifest the likeness of itself.

② 9. Explain God as the one Mind.

God as the one Mind is the originating source of all that is, acting through the movement of the ideas that make up Mind. Life is animation. The word *animation* came into our language from the Latin *animus*, meaning mind. The word *spirit* came from the Latin *spiritus*, meaning to breathe, to live. In this sense spirit and mind are synonymous terms.

In Gen. 1:1 we read, "In the beginning God created the heavens and the earth." God ideated, imaged the heavens (the ideal) and the earth (the mental picture of the ideal). Then in a definite plan for the universe and man, Genesis gives us the other steps, all of which are to be taken through thought.

God, the Principle of Absolute Good is alive, active as the universal

Mind substance -- omnipresence -- creates and sustains good in an orderly way in man and in the universe. Substance is the totality of God and life is the action, the expression of this completeness working out a definite plan. God inspits (inspires) all of His creations with consciousness. All being, all living, all doing, all interest, all exertion, all movement is the expression of the life idea as it works in and through the passive substance or "body of God," making it active and productive.

Mind and thought are one and are inseparable. They are Principle and its way of expression. The perfection or imperfection of the manifestation is due to the character of the thought, the mental picture, that man conceives in interpreting the ideal.

② 10. What is meant by studying Mind back of nature?

Nature is considered in this question as the system of all phenomena, the physical universe. Mind is also considered in its philosophical meaning as the conscious element or factor in the universe, the underlying Spirit or Intelligence or Mind contrasted with matter. Seeking the origin, the creative cause (the idea back of the form) of mental and physical phenomena is the meaning of "studying Mind back of nature."

A fundamental premise of the Unity teaching is the equation of God with Mind, in which is involved the essence of all ideas or archetypes of natural phenomena. The ideas are conceived to be complete or perfect. Natural phenomena are in the process of evolving, unfolding, or fulfilling these inherent ideas corresponding to the degree of consciousness of the particular phenomenon.

Man alone among known phenomena has evolved the capacity to think and to reason with his mind beyond the physical, to seek underlying causes and operative laws (ideas) that natural phenomena might be more nearly like their spiritual patterns (ideas). Studying the Mind back of nature is the effort to know God that He might be expressed and experienced with increasing adequacy in and through His channels of expression. It is the search for Truth.

Our Understanding of God

② 11. Is man capable of understanding God?

Yes, man is capable of understanding God because, created by and of

God, he is of the same nature as God. As the image of God with the power to bring forth His likeness, man is capable of understanding God, for there is no limit set to his consciousness, his understanding.

God as Absolute, formless Being, through the fusion of wisdom and love, conceived in substance the image of Himself that was to grow and develop into His likeness, into His same transcendent nature. One can no more think of God without thinking of good than he can think of a singer without a song, mind without ideas, or ideas without life, activity, expression.

Spiritual man is infinite in nature and as a living soul, a self-conscious being, is capable of understanding infinity even though as manifest man he may seem finite. That man is self-conscious as well as spiritual is evident. Spiritual man is related to the living God as His son; the concrete expression or manifestation of that son is manifest man. Jehovah God (or the Lord) represents the development of wisdom, and Jesus Christ finishes the development of man through love.

Divine Ideas

12. What is man's inheritance from God?

Divine ideas inherent in the nature of God are man's inheritance from God, but in order to come into this inheritance man must be ready to receive it as well as to claim it. Infinite Mind or God cannot inspire man with divine ideas before his human consciousness is ready to receive them. Until that time, the ideas are of no practical use to him because they pass him by through his nonrecognition. They fall by the wayside, fall on stony ground, fall where the weeds of error-thought choke them out.

Our part is to prepare our human consciousness, through denial, for the reception of divine ideas, as carefully as the agriculturist prepares the soil for the planting to be done in its season. Too often human beings fill their consciousness with thoughts of crime, disease, war, and poverty. We often cultivate these unconsciously through conversation about them, and through fear, instead of by clearing and preparing our "earth" -- the human consciousness -- for the seeds of divine ideas. Hence, our limited beliefs prevent our coming into our "real" estate, the Jesus Christ consciousness.

② 13. How are divine ideas brought into manifestation?

Divine ideas are brought into expression through the divine Logos, the Word of God, (the "God said" of Genesis) which is the creative power of Divine Mind. As the Word moves through man and all creation, the ideas are made manifest according to the need of the species.

So far as man is concerned, he brings divine ideas into manifestation through his thinking and feeling. The lesson material quotes from Christian Healing 13, in which the following sentence appears:

"All the ideas contained in the one Father-Mind are at the mental command of its offspring."

Though ideas are brought into expression through the Word of God, man as a free will being must make the claim *mentally* in order for them to manifest in his life as the fulfillment of his needs. In Lessons in Truth Lesson 10 Annotation 3 we find reference to the incorporation of life and love into soul, body, and affairs and as this annotation covers some of the points pertinent to the present question, we quote:

"In our true nature, our spiritual self, the Christ in us, we already have life and love and all the other divine ideas, but it is only as we consciously accept them by our thinking and feeling that they become active in our own consciousness. These qualities are then worked out in body and affairs as actual experiences."

Jesus and Substance

② 14. From what source did Jesus feed the multitude?

Jesus fed the multitude from the substance idea in Divine Mind. The multitude numbered five thousand plus. The visible resources were five small loaves and two little fishes. Andrew said, "What are these among so many?" (John 6:9). Jesus recognized the loaves and fishes as symbols of the abundance of omnipresence, the unfailing substance and rich ideas of increase. He did not allow the inadequate outer supply to blind His vision to the reality of God's all-providing essence everywhere present and instantly available as man's all sufficiency in all things. Looking up, He spoke words of thanksgiving. He looked above the seeming outer supply to the real source of all manifestation. He kept His entire

attention on substance -- not on the symbols. He had faith in this all-providing resource, as well as faith that His thought and spoken word could accomplish what was necessary to feed the multitude.

In giving thanks, Jesus made use of the spoken Word of God, which fulfills the divine law of creation and increase when it is spoken with conviction. At this high level of knowing, the idea within Jesus released the Word of God into action.

The "breaking of bread" signifies constant prayer and affirmation. Jesus' keeping His attention on God as the source of the supply implies constant blessing. This account shows us the fertility of substance when the Word of God is projected into it.

② 15. What idea was back of Jesus' work in healing the sick and raising the dead?

The idea of life, omnipotent, omnipresent, omniscient, was back of Jesus' work in healing the sick and raising the dead. Jesus knew God as the one Mind. He also knew that Mind has ideas through which it expresses its ideals. He knew that ideas are living, eternal principles that can produce the manifestations of good when they are rightly used.

Since Mind is everywhere present and perfect, this same omnipresence and perfection must apply to the "life idea." Jesus taught, and He proved in His own body, that death of the physical form, the body, can be overcome through contact with the life idea, which in the ideal is indestructible and abundant. Having contacted the life idea, we must make ourself *consciously* one with it. We must hold the idea of life in our mind and in our heart until it is accepted and becomes the ruling power in our consciousness. When the thinking faculty and the feeling nature are in perfect agreement with the Superconscious (realm of God ideas) the life idea and any of the divine ideas that make up our inheritance are free to express themselves in perfection. Finally, we must be responsive to divine love, for the love of life brings its manifestation that much more quickly. Like all divine ideas, the life idea is not for the benefit of the individual alone but for the benefit of humanity as a whole. The more unselfish the expression of life to all creation, the more the individual will be perfected and blessed as a channel.

Jesus and Human Beings

② 16. How shall we do the works that Jesus did?

Jesus knew that He must be the embodiment of the one Mind, one substance, one Source, one Presence, one Power. "Wist ye not that I must be about my Father's business?" (Luke 2:49). Jesus recognized and claimed God as the creative power that did the work. Note His words:

"I can of myself do nothing" (John 5:30). "The Father [the ideal, the perfect idea] abiding in me doeth his works (John 14:10). "All power is given unto me [the ideal] in heaven and in earth" (Matt. 28:18 A.V.).

To do the works that Jesus did, we need to

- (1) seek to understand God Mind and to identify ourself with the source of our being, God as divine substance;
- (2) know and recognize that substance is expressed through ideas that at their center are endowed with the power of the cosmic ideal;
- (3) learn to be still and *let* this perfect Mind which Jesus had, and which is ours to claim, do its perfect work in and through our whole being;
- (4) have faith in its power to express its likeness through us as channels for its expression;
- (5) seek to unify ourself with the divine ideals of wisdom and love -- for without a union of these two qualities of Being there can be no perfect creation;
- (6) hold to these ideals or ideas through all difficulties until they so completely dominate our human consciousness that we do indeed "have this mind . . . which was also in Christ Jesus" (Phil. 2:5).

② 17. What and where is the kingdom of heaven?

The kingdom of heaven is man's ever-expanding consciousness of the Kingdom of God within him. The kingdom of heaven does not depend on location in space but is a state of consciousness that may be attained in any place. Jesus said, "The kingdom of heaven is *at hand*" (Matt. 3:2).

This same reference is found also in Matt. 4:17 and Matt. 10:7. The kingdom of heaven is recognized first within the soul of each human being, but each one must seek the Kingdom of God and begin to build his own kingdom of heaven or harmony within before he can experience it in the outer world. We are told to "seek . . . first his kingdom" (Matt. 6:33) and our "seeking" is done through contemplation on divine ideas, through meditation, prayer, and the Silence.

To attain the kingdom of heaven, it is necessary to unfold one's understanding of the power of Truth to dispel all beliefs in the reality of sin, disease, poverty, and death. The kingdom of heaven is relative, individual Truth, a consciousness that is subject to the will of the individual depending on how much of the Kingdom of God the individual has awakened to. The kingdom of heaven is that realm within the soul where movement is taking place onward and upward, according to the highest ideals of the Kingdom of God of which the individual has become conscious. At any period in our life we may experience the kingdom of heaven, if we have so opened ourself to the Kingdom of God that God's blessings (ideas) are made manifest in mind, body, or affairs.

② 18. How does man enlarge his concept of God?

Man enlarges his concept of God by studying God as creative, Divine Mind from every angle. There must first be a deep desire to *know* God as well as to *know about* Him. Each one, feeling this desire for God, will begin his search; he may be guided to books, teachers, classes, but his safe plan will always be to pray, to ask God to reveal Himself. If man knows God as Mind, in which inhere all divine ideas, study and prayer given to the ideas of life, love, power, faith and so forth will result in illumination on the character of God. It is not enough just to study God as Mind only through ideas; these ideas must be rightly used, for they are alive and dynamic with creative power. Knowing God as Absolute Good requires that we relate the ideas that make up this good to our own life.

"Man has the ability to discern and understand the various factors entering into the creative processes of mind, and he is, through the study of mental laws, perceiving and accepting the science of ideas, thoughts, and words. . . he is capable of comprehending the plan and the detailed ideas of the supreme Mind" (Charles Fillmore Christian Healing 12, 13).

Human Beings and Consciousness

② 19. Why are we not always conscious of our oneness with God?

We are not always conscious of our oneness with God because somewhere in the history of the human family we have built a consciousness of separation. A writer has said that if two gateways were set before mankind, one labeled "To Heaven" and the other "To Lectures *about* Heaven," a large majority of persons would instinctively choose the second.

At the present state of development of the human family, the intellectual consciousness appears to be of prime importance. In developing this consciousness, many do not see the difference between intellectual awareness and spiritual consciousness. They think that to *know about* God and to *know* God are one and the same thing. For this reason, they are not conscious of their oneness with, their sameness to, God. To them God is a Being, a Father in heaven, separate and apart from themselves. God is always close; He is within us, but we do not always realize His presence because our interest is centered largely in outer things. The fact of God's being close does not help us unless we are *conscious* of it. So by effort we must build up this feeling of God within us, of our oneness with Him. In doing this, we are helped by considering right values in life, placing outer conditions and things in their right relation to spiritual realities. Inherently we know the value of spiritual truths, but we need to keep reminding ourselves. This is not to imply that the intellect does not have its place, for it has -- but not as a master. Charles Fillmore has this to say in *Keep a True Lent* 155:

"Intellectual understanding comes first in the soul's development, then a deeper understanding of principle follows, until the whole man ripens into wisdom."

② 20. How are we awakened to the knowledge of God?

We are awakened to the knowledge of God by the I AM in us seeking to express itself. We may remain unaware of our spiritual nature for a very long period, but the I AM within us (God's Presence) is nevertheless ever urging us to become conscious of our oneness with Spirit. Just as the life principle within the seed is constantly urging it to develop into plant or tree to fulfill its own plan, so the I AM, or life principle with-

in us, is urging us to develop into the manifest son of God in order to fulfill His plan for us. As the Breath of God, the Holy Spirit, moves in us we gradually become conscious of the inner prompting. At first we may recognize it only as a feeling of dissatisfaction with life as we are living it in a limited way, and the desire for a new and higher way of living becomes our goal.

As brought out in the quotation from *Keep a True Lent* in the preceding annotation, our intellect is the forerunner of spiritual understanding. Literature, teachers, and best of all the examples of those who are alive in Truth catch the attention of the intellect. We begin to see something better than we have known before. This causes a desire to investigate and find out what others have that we have not, what transforms their lives and gives them joy instead of sorrow, health instead of sickness, peace instead of worry. Seeing a better way awakens a desire to realize it, and the earnest desire opens the way for revelation and guidance in the achieving of this better way. Too often individuals get a glimpse of that which they would like to have in their life experiences but without understanding and guidance they seek in ways that are not good, often taking from others rather than seeking God and allowing His laws to bring their own to them.

We need always to remember that knowledge of God comes to each soul only through the revelation of Spirit within -- it cannot be imparted by others though much inspiration may come through the example and teachings of others. Of one thing we may be sure; revelation of the truth about God and our relation to Him will come when we desire it deeply enough and are willing to seek it through contemplation of the qualities (ideas) that make up His true character or nature, and then allow divine ideas to come alive in us through meditation, prayer, and the Silence.

RECOMMENDED READING

- Christian Healing*, True Character of Being, Charles Fillmore.
- Unity Statement of Faith*, Greg W. Neteler, UCU Press, 2010, Statement 1, Statement 5.
- Original Annotations for The True Character of God*, Unity Correspondence School, republished by Fillmore wings.

CHRIST, THE ONLY BEGOTTEN OF THE FATHER



INTRODUCTION TO CHRIST, THE ONLY BEGOTTEN

Introduction not yet available.

LESSON FOR CHRIST, THE ONLY BEGOTTEN

The Trinity, Understood Metaphysically

① **Give both the religious and the metaphysical terms for the Holy Trinity.**

1. In our first lesson we learned that there is One Mind. This Mind teems with ideas and these ideas have expression. Mind, idea, and expression form a trinity which is the metaphysical interpretation of the religious terms known as the "Holy Trinity": Father, Son, and Holy Spirit. These three are one, and if we study them as Mind, Idea, and Expression we can better understand how they are one.^①

2. Man is created in the image and after the likeness of God, the One Mind. Man forms states of consciousness in this One Mind by his thinking and feeling. By studying the activity of his own mind (his consciousness) he can find out how the One Mind creates.

② **Explain how mind, idea, and expression are in all that appears (manifestation).**

3. Everything that we see with our physical eyes was first an idea, and back of the idea is Mind. No house is built, no garment made, that was not first an idea in someone's mind. After the idea is expressed—acted upon in mind, worked out in consciousness we have the manifestation, that which is cognized by one or more of the five senses.

4. Ideas are begotten or generated in the One Mind, eternal Omnipotence, becoming causes^② from which all that is, is produced. Mind is the matrix of all wisdom, knowledge, and understanding. Out of the One Mind, ideas arise and are born in consciousness, asking for expression, asking to be recognized and accepted. When an idea comes into consciousness it is filled with creative power,^③ and is on its way into manifestation, which it attains if given consent by the will of the individual.

② What is meant by the term "the first-born of all creation"?

5. Before there could be a man, there had to be an *idea* of man. God, the Father, Divine Mind, created the idea of man, and this idea is His Son, the offspring of His Mind, the perfect-man idea. The Son is the I AM, Christ, the Word, Jehovah, the only begotten of the Father; the name "Son of God" was given to this idea because it proceeded from the Father, God, and was God-created. The Son, being the expressed image-likeness of the Father, is perfect, even as the Father is perfect. All that we find in Divine Mind, we find in the idea, in the offspring, in the Son, "who is the image of the invisible God, the first born of all creation"^④ (Col. 1:15). "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

1. *how they are one.* Charles Fillmore was "Arian," asserting that the Son, while begotten of the Father and of the same essence of the Father, is not co-equal with the Father. There was a time when "he was not."
2. *becoming causes.* Philosophically known as "first cause." The actions of their manifestations are "second causes."
3. *consciousness ... filled with creative power.* The power of second cause.
4. *the first born of all creation.* Referred to first born because it is the "first cause" of the Christ within.

Christ, Jesus, and Jesus Christ

② Explain the meaning of the names Christ, Jesus, and Jesus Christ, from the historical and the metaphysical standpoint

6. All that Divine Mind, the Father, ever begets or impregnates in consciousness is the idea, and this idea is the *cosmic creative power* that is active in Omnipresence. It is the image or seed-idea that is hidden in all forms of life and which causes the expression in the invisible and the manifestation in the visible realms. In its various forms of activity *in man* it is known as Christ, Jesus, and Jesus Christ.

7. From the historical standpoint^① the terms, *Christ*, *Jesus*, and *Jesus Christ*, are names or titles that are applied to the man of Nazareth who was the fulfillment of the Jewish prophecy of a Messiah (Isa. 9:6-7). The man born in Bethlehem of Judea of the virgin Mary (Matt. 1:18-25, Matt. 2:1), who grew up in the city of Nazareth (Matt. 2:23); who performed all manner of miracles (Matt. 11:1-5); who taught a relationship between God and man as Father and Son (John 10:30, John 17:1, 21); who is our Elder Brother (Matt. 6:9, Matt. 23:9); who was the Great Physician (Matt. 12:15, Matt. 14:14); who was our Friend (John 15:14; our Way-Shower (John 14:6, Luke 9:59); the Great Overcomer (John 16:33); who was crucified in Jerusalem (John 19:16); was resurrected from the dead (John 20:1-31), and ascended into heaven (Mark 16:19); was the inspiration of and the chief character in the Four Gospels of the New Testament (Matt., Mark, Luke and John); the guiding Light to Paul in his great missionary journeys (Acts 9:10, 20, Romans 1:1, I Cor. 1:1, Eph. 1:1); and the voice of revelation heard by John, the writer of the Book of Revelation.

8. From the metaphysical or the spiritual standpoint,^② the terms *Christ*, *Jesus*, and *Jesus Christ*, represent spiritual principles and laws that are eternal and omnipresent. They were active and they found fulfillment in the man, Jesus of Nazareth. They are in *every* human being^③ and will find fulfillment in everyone, when the same spirit of devotion and obedience is cultivated in the mind and heart of each individual.

9. *Christ* is the image of God, the Word, the Son, the Law, the pattern of perfection in each person.

10. *Christ* is the composite idea that contains all the divine ideas that are necessary in the unfoldment, development, evolution and expression of a self-conscious spiritual man. *Christ* is the "seed of God" that is able to reproduce itself out of the substance inhering within it. *Christ* is spiritual man, I AM, Jehovah God, the Lord God.

11. *Jesus* is the understanding *use* of the Christ principle, the understanding *use* of the pattern of perfection.

12. *Jesus* is the energy and the understanding to bring forth in the visible realm all that is in the "seed," the Christ. *Jesus* is the *growth* of the seed. *Jesus* is the unfolding and the developing of all the qualities or ideas of Christ. One might have the pattern and all the necessary substance to make something, but unless there were an understanding and use of both, nothing would be produced. There could be a perfect seed, but unless that seed was planted and given an opportunity to grow, it would never produce fruit. *Jesus* is the name of the principle in man that ever works to bring forth the perfection of man that is contained in the spiritual principle as a Son of God, the Christ. *Jesus* is the perfect response and obedience to the law of life, the law of growth and unfoldment. *Jesus* is the individual unfoldment and evolution of the Christ, the "seed of God."

13. *Jesus Christ* is "the Word [which] became flesh" (John 1:14). *Jesus Christ* is the perfect *manifestation* of the "seed of God," or the seed bearing fruit.

14. *Jesus Christ* is the perfect fulfillment in man that is manifested as the result of the conscious union of the Christ idea and the Jesus principle in the human consciousness. In other words, it is the manifestation of the Christ idea that has been understood and intelligently used by the thinking and feeling phases of man's being. *Jesus Christ* is the ideal man in God-Mind who is expressed and manifested in the flesh. This *Jesus Christ* principle in its activity unfolds all that has been infolded as God's idea of Himself. It evolves all that has been involved as perfect man. *Jesus Christ* is the Omnipresent Principle, present with us as the fulfillment of the promise, "Lo, I am with you alway" (Matt. 28:20).

15. God is Eternal, Omnipresent, Omniscient, Omnipotent, and so also is His Son, Jesus Christ. We do not always readily grasp this because we have been accustomed to think of the ministry of the Son as limited to the few years during which the Christ was manifested in the physical form of the man that walked by Galilee. As an idea of God, or as the creative power in the Father-Mind, the Son, or Christ, has *always*

existed. We think of the birth and the crucifixion of Jesus as the beginning and the end of the life of Jesus Christ on earth, notwithstanding He stated, "Before Abraham was, I am" (John 8:58); "Lo, I am with you alway" (Matt. 28:20); "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). The Son has *always* existed in the Father-Mind as the universal principle of God individualized, and so He always will.

16. From John's Gospel, we learn that "In the beginning was the Word [Logos—thought expressed], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him [thought]; and without him [thought] was not anything made that hath been made" (John 1:1-3).

17. Divine Mind creates by thought. "Logos means thought expressed, either as an idea in mind, or as vocal speech" (Eadie's Biblical Encyclopedia). *Logos* is the Christ, the Son, the living Word, the creative or working power of God. By Him were all things made. Ideas are the cause, the beginning of everything—all states of mind, all conditions, all beliefs, all things. The law of creation is the law of thought, of mind activity (expression), and the words and forms in the physical world are the product of the idea, the manifestation.

18 "In the beginning was the Word" (John 1:1). Instead of using the word *beginning* we might truly say, "At the source is the Word." The "beginning" is always now, for it has to do with things eternal, and not with time.³ As ideas inhere in Mind and Mind is one with its ideas, so the Father and the Son are coeval and there are continual interaction and intercommunion in will and purpose. This Word, this Son, this Christ of God is eternally associated with the Father in the glory of creating, "that all may honor the Son even as they honor the Father" (John 5:23), for Father and Son are one, as Jesus taught. "I and my Father are one" (John 10:30), "I am in the Father, and the Father in me"⁴ (John 14:10). The Father-Mind is in its Son-idea, and the idea is always in the Parent Mind. These are one, and yet the Father is greater than the Son, as that which begets is greater than that which is begotten.

19. Jesus continually identified Himself with and as the Son, and not with the limitations of personality. "For he said, I am the Son of God" (Matt. 27:43). This constant identification with the Father was the secret of His power and of His success in overcoming all adverse conditions, including death, for He thus appropriated in His own consciousness, the Presence, Power, and Light of the Father-Mind. He demonstrated the highest type of embodiment. He is the normal standard for

every individual to follow.⁵ If one's life does not show forth harmony and wholeness he can, by appropriating the Christ ideas in his thoughts and feelings, build a new consciousness that will produce desirable results according to the high standard of Jesus Christ.

20. For ages, the Hebrew prophets had predicted the coming of the Messiah, yet when He came they knew Him not, because they lacked understanding of His real nature. In their opinion, the Messiah was to be a king and ruler of David's house, who should come to reform and restore the Jewish nation, and as High Priest purify the church. The lineage of David suggested to the mind of the people the pomp and glory of Solomon's reign restored in a temporal kingdom on earth. Although the great majority of the Hebrews did not recognize Him as the Messiah, there were some who did. They became the founders of the Christian religion.

1. *From the historical standpoint.* Charles Fillmore's Christology accepts most assertions of orthodox Christianity except an explicit statement that Jesus of Nazareth was God. This is known as "low Christology."
2. *From the metaphysical or the spiritual standpoint.* Fillmore may be "low Christology" but he rises above all other expressions of the Christian faith in his anthropology. What makes Charles Fillmore a refreshing theologian is not his Christology rather his high anthropology.
3. *They are in every human being.* Charles Fillmore effectively shifts the 2nd person of the Trinity from exclusively Jesus of Nazareth to every human being.
4. *The "beginning" is always now, for it has to do with things eternal, and not with time.* God's activity in our life is continuous creation. Continuous begetting is an example of Theism-the theological assertion that God is active in our life at all times.
5. *"I am in the Father, and the Father in me."* Statements made by Jesus about himself in the Gospel of John seem to be sometimes expressions of Jesus as Christ and at other times expressions of Jesus as human.
6. *He is the normal standard for every individual to follow.* Jesus was more than someone to follow. His life and ministry prepared humanity for the coming of the Holy Spirit. The Holy Spirit quickened the consciousness of human beings to their divine nature.

Abiding in Christ

② When one is quickened to spiritual understanding and knows the Father, or Christ (Son, I AM) within, what will be the result?

21. When quickened in spiritual understanding, we know both the Father and the Son, not only as abstract principles but as our own indwelling life, substance, and intelligence. We know that since we are the off-spring of God, made in His image and after His likeness, we are the sons of God, and that Jesus is our Elder Brother. He came and taught us of the Father and of our true relation to Him as sons of God. He came and by His living words and example made it possible for us to be quickened to a consciousness of the Christ in us, the hope of glory. This Christ in us, or the spiritual consciousness in us, is "even the light which lighteth every man, coming into the world" (John 1:9). Jesus came to open the minds that are blind with ignorance and in bondage to the belief in materiality, that we might behold the glory of our own indwelling Christ. The statement "Now ye are the body of Christ"❶ (I Cor. 12:27), promises the possibility of a universal incarnation of the Christ in every individual. This manifestation of perfection is not limited to Jesus. Paul's words to the Corinthians, "Glorify God therefore in your body" (I Cor. 6:20), proclaim the fact that the God-nature may become manifest in every person.

② How do we "abide" in Christ and manifest the Christ nature?

22. The *Word* is the seed which is planted in the consciousness of man and here it germinates and takes root.❷ The Word, the Christ, the divine idea of perfect man, is received into consciousness by faith and there it begets a new creature. Just as the rain waters the little seed planted in the earth, so does the act of thinking upon an idea nourish it and cause it to grow, and if, like the seed in the earth, the Word is kept in the mind long enough to become established, then does it grow and produce "after its kind." We know that if we remove a seed from the earth after it has begun to germinate it will wither; so a young idea, an immature thought, will wither if it be dropped from or abandoned in mind before it has become strongly established in consciousness. "Wherefore if any man is in Christ, he is a new creature" (II Cor. 5:17). He is begotten by the Word, and since every seed brings forth

"after its kind," the perfect idea of man will bring forth the perfect expression of man and the manifestation of perfect man.³

23. The result of this perfect expression and manifestation of man will be felt in every phase of his being. His mind will become more alert and more efficient; his body will become healthier and more radiant; his human relationships happier; his affairs will become more harmonious and prosperous. Everything that concerns him will be perfected. "Jehovah will perfect that which concerneth me" (Psalms 138:8).

❓ Through whom are the divine attributes, or ideas, brought into expression and manifestation?

24. God's idea of man is that man shall express the life, love, substance, intelligence, power, and strength of Divine Mind. Jesus realized this when He said to Pilate, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth"⁴ (John 18:37). Divine Mind seeks to interact and intercommune with man's mind through the perfect idea, the Christ, to the end that man shall be *consciously* one with God in actuality as well as in ideality. It is through *manifest man* or human beings that the attributes or ideas of Being (God) are brought into manifestation, and in order to manifest Christ (man's innate perfection), man must consciously identify himself with that perfection (the Father in him) in the same way that Jesus did. "I and my Father are one" (John 10:30). Man identifies himself with the Father as Jesus did, by recognizing his spiritual nature as the Son of God, the image of God, and by knowing that he has within him as potentialities all the qualities of God. Through the wise and loving use of these God qualities or ideas, he brings forth the likeness of God in the flesh; he *proves* his oneness with God in every thought, feeling, word, action and reaction.

1. *ye are the body of Christ.* What the mainstream church views as a social collective is seen by Charles Fillmore as individual expressions of Christ.

2. *The Word is the seed which is planted in the consciousness of man and here it germinates and takes root.* Abiding in Christ is a passive practice. We are not saved by our own faith but by the faith of the one who a "germinates and takes root." Search "New Perspectives on Paul" for recent New Testament research that explores this idea.

3. *the perfect idea of man will bring forth the perfect expression of man and the manifestation of perfect man.* Georgiana Tree West, a

Unity minister who engaged Charles Fillmore on many occasions, believed that expression is the unfolding of a divine idea in consciousness (the mental image or concept), while manifestation is the physical, sensory result or fulfillment of that expressed idea in the outer world, forming a tangible reality from the spiritual blueprint. The process involves Mind conceiving an Idea, then the "manifest man" using prayer and understanding to bring it through "expression" (forming the mental picture) into "manifestation" (the formed, tangible good).

4. *"I come into the world, that I should bear witness unto the truth."* Jesus' claim is not to have come for the atonement for sin, but to bear witness to Truth. Charles Fillmore will call this wayshowing.

The Experience of Abiding in Christ

② What was Jesus' realization of oneness with the Father, and what was His custom in the matter of self-identification?

25. Man is to abide or dwell continuously in the same spiritual consciousness in which Jesus dwelt and to let His teachings abide in him. "Have this mind in you which was also in Christ Jesus" (Phil. 2:5). Jesus was always conscious of the omnipresent life, the enduring strength, the unfailing love, the eternal substance, the perfect wisdom, and the omnipotence of God. He realized His oneness with the Father in this way. His words were expressions of living ideas and these ideas must abide in man's consciousness, where, as seed, they shall spring up and bear much fruit.^① When we ask in the name of Jesus Christ, we ask in the nature of His divine Presence and in the name or nature of the image-likeness within each one of us, and in a spirit of willingness to submit our unfolding consciousness to the guidance, direction, and teaching of the Holy Spirit. In this phase of spiritual attainment. "Ask whatsoever ye will, and it shall be done unto you" (John 15:7), because to ask in this consciousness is to ask in His nature or name, which is I AM.

26. When we seek and find and enter into and abide in this Son-of-God consciousness, we shall experience the more abundant life. "And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life" (I John 5:11-12). Abiding in this consciousness we are free from sin and the effects of sin.^② "In him is no sin. Whosoever abideth in him sinneth not" (I John 3:5-6). In the Jesus Christ consciousness is all power. "All authority hath been given unto me in heaven (mind) and on earth [body]" (Matt. 28:18).

27. In this Jesus Christ consciousness, we find that perfect love fulfills the law. "God is love; and he that abideth in love abideth in God, and God abideth in him" (I John 4:16).

28. Jesus Christ is our wisdom. "But of him are ye in Christ Jesus, who was made unto us wisdom from God" (I Cor. 1:30).

29. In Jesus Christ we lay hold of and become *consciously* one with the very life, substance, and intelligence of Spirit. Man is in Truth the Son

of God, the expresser of divine ideas, and his business is to establish God activity on this planet.³ Until he *consciously* recognizes his relationship and establishes his *conscious* connection with the Father, he is not a free channel through which God (Good) may flow. This God-activity in man begins with the celebration of a holy communion with Divine Mind in man's consciousness. Man must take his attention from outer, temporary things and through aspiration open his mind toward the divine, and consciously claim and assimilate living, radiant substance. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world" (John 6:51). This is the "bread" which Jesus meant when He said later, "Take ye: this is my body" (Mark 14:22). The body which Jesus bids us appropriate in consciousness, is a body of spiritual ideas. "He that eateth my flesh and drinketh my blood abideth in me, and I in him" (John 6:56). "Blood" is a symbol of life; "body" is a symbol of substance. "Eating and drinking" symbolize an appropriation in consciousness. Just as we breathe air substance so that the blood or life stream of the physical body may be purified and may carry to the several parts of that organism the elements necessary to strengthen it and give it more physical life, so do we also appropriate Spirit substance through the breath of the Almighty. "But there is a spirit in man and the breath of the Almighty giveth them understanding" (Job 32:8). This is done in order that the living Word may carry divine ideas into our consciousness, letting them circulate freely and purify the thought current, thus giving our body of ideas more abundant life.

30. It is not sufficient to train the conscious phase of mind (thinking) only; we must take Truth into the body by the power of the Word. The subconscious phase of mind (feeling) is that phase of mind which works in, or operates the body in its subliminal functioning,⁴ and this must be deeply impressed with divine ideas. We have so long left our body out of the plan of salvation that we shall find it well to say to it, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). At the close of the passover feast, Jesus "took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto the remission of sins" (Matt. 26:27-28). What is the "cup"? The "cup" is the consciousness of eternal life; it is the chalice that holds the wine of life; it is the body that must bring forth the fruit of the living Word, and that must thrill with the joy and harmony of living. To drink of the cup means to take in faith the ideas of life, substance and intelligence, knowing they are the Truth or Reality of the body temple. By affirming Truth in faith the conscious phase of mind "eats," or appropriates from the Superconscious or Christ Mind,⁵ and then passes its consciousness of Truth on to the subconscious phase of mind, for

there must be complete assimilation. We must become *consciously* one with these ideas. They must be woven into the flesh, must be felt in every fiber of being, poured into the body consciousness for the remission of sins against the body. So man should affirm;

Christ in me is my eternal life. Christ in me is the substance of my body. Christ in me is the intelligence of my being. Christ in me is my wisdom. All power is given to me through Jesus Christ. Through Jesus Christ I express and manifest eternal life here and now.

31. This appropriation of divine ideas renews the mind and transforms the body so that it shows forth the pure, immortal, incorruptible body of Jesus Christ. "This is the bread which cometh down out of heaven, that a man may eat thereof, and not die" (John 6:50).

32. Jesus also said, "This do in remembrance of me" (Luke 22:19). Have we grasped the true meaning of these words? He meant that this spiritual appropriation was to be done by everyone, in order that the "body of Christ," the body of divine ideas, might be remembered and every cell and organ made alive with the life, substance and intelligence of Christ, the image of God.

33. Through the appropriation and the assimilation (thinking and feeling) of living, radiant life, substance, and intelligence in our consciousness, we blend our consciousness with the Father-Mind and our heart with the Mother-heart of God and there is a harmonizing of every part of our being—spirit, soul, body—with the *Jesus Christ principle*. As our mind (conscious phase or intellect) and our heart (subconscious phase or feeling nature) are cleansed of untrue thoughts and feelings, our body will take on the life and light of our innate divinity and show forth or manifest the living light, as was shown in the body of Jesus at the time of the transfiguration.⁶ "And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling" (Luke 9:29).

1. *His words ... must abide in man's consciousness, where, as seed, they shall spring up and bear much fruit.* There is no mention here of having faith nor of doing works. Charles Fillmore taught salvation by works of consciousness.

2. *we are free from sin and the effects of sin.* This is not justification; it is sanctification. We are not saved by confession, but by transformation.

3. *[Our] business is to establish God activity on this planet.* As fellow sons and daughters of God, we share the same purpose as Jesus of Nazareth.

4. *The subconscious ... works in, or operates the body in its subliminal functioning.* The soul is united with the body by the subconscious mind. This is affirmed and explained by the *Statement of Faith* #21, which says, “We believe that spirit, soul, body, are a unit, and that any separation of these three is a transgression of the Divine Law.”

5. *the conscious phase of mind "eats," or appropriates from the Superconscious or Christ Mind* The elements of bread and wine are not consecrated by the celebrant. They are consecrated by the consciousness of the person who appropriated them.

6. *as was shown in the body of Jesus at the time of the transfiguration.* While there are no eye-witnesses to the resurrection of Jesus, we do have three disciples as witnesses to the transfiguration. The transfiguration may have affected the three disciples who witnessed it more than we know.

ANNOTATIONS FOR CHRIST, THE ONLY BEGOTTEN OF THE FATHER

💡 Here are the *Annotations for Series 2, Lesson 2, Christ, The Only Begotten Of the Father*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

The Trinity, Understood Metaphysically

❓ 1. Give both the religious and the metaphysical terms for the Holy Trinity.

The religious terms for the Holy Trinity are:

Father, Son, Holy Spirit

The metaphysical terms are:

Mind, Idea, Expression

Father is the source, origin, essence, root, creator of all; Son is that which proceeds from, is begotten of the Father; like Him in nature and essentially all that the Father is. Holy Spirit is "the whole Spirit of God in action" (Jesus Christ Heals 182); the working, moving, breathing, brooding of Spirit, made known to man through revelation, inspiration, and guidance.

Holy Spirit is the creative principle (communicated as the life and energy of creation) which animates the universe and finds a special sphere of activity in man. By its operation, man becomes not only "a living soul" but a rational being created in the image of God. The Holy Spirit is the source of the higher qualities which man develops: the indwelling Coun-

selor, Advocate, Comforter, Spirit of Truth.

Metaphysically interpreted, the one Mind is the source, origin, cause, substance in which all good (as ideas) inheres. Idea is that which emanates, springs forth from the one Mind; the only begotten of the one Mind, perfect as the source from which it springs. Expression is the working of the one Mind through the action of creative power moving through the Idea (Son) to develop the ideas of that Mind. (Restudy Lessons In Truth Lesson 11 Annotation 7 and How I Used Truth Lesson 7 Annotation 9).

② 2. What will aid us in understanding how the one Mind creates?

An understanding of our own mind and how it operates will aid us in understanding how the one Mind, Spirit, creates. What we term our mind is not a mental sphere that is separate from and independent of the one Creative Mind; it is the consciousness each person makes for himself, through using the one Mind essence (ideas) and the God-power, inherent in him. This one Mind essence is omnipresent and links all together as one life, one Mind, one Spirit, causing vitality and consciousness through the universe at the level of each species of creation.

The Christ Mind inherent in each and every one of us is our portion of the God substance that is for our own use. Out of this Christ Mind (Superconscious), which is ours to bring forth, we are to develop a supermental consciousness termed the individual Christ consciousness. We are able to transform our personal mental sphere by prayer, by keeping in contact with God Mind in order to receive revelation, inspiration, and the guidance necessary to keep our life harmonious.

The human consciousness—the consciousness of humanity as a whole, of mankind as a species—may be likened to the strata of the earth. It ranges from the shifting, unstable sensations of the sensual, instinctive, intellectual, intuition, psychical, emotional formations of personal man's thought, to the stratum of abstract ideals. Philosophers have been prone to regard these ideals as too high for the ordinary man to reach in his daily living.

③ 3. Explain how mind, idea, and expression are in all that appears (manifestation).

All that appears (manifests) in the external world is a symbol, an ap-

pearance resembling a causative idea. The cause of the concept of the original divine idea is found in the consciousness from which the concept or the idea comes forth. Nothing could appear externally that was not first an idea, planned and worked out in detail in consciousness. The one Creative Mind (Divine Mind) is the source, the origin, of all perfect ideas which act as first causes or spiritual patterns, ever seeking to come into manifestation through man.

A perfect idea (ideal) born in the consciousness of manifest man is like a seed. This seed grows, is developed, and mentally expressed in its fullness. The last step of the process of its development is the visible manifestation. The original cause of the perfect idea (ideal) was the Christ Mind (Superconscious) in which it was first ideated.

The individual's consciousness (thinking and feeling), his mental sphere, may have in it a variety of groupings, each characterized by what he regards as worthy and clings to. These groupings are states of mind, or states of consciousness. But the one universal consciousness, Divine Mind, contains all the ideas that manifest man has idealized as perfect; as God consciousness, this universal consciousness contains the substance and the spiritual ideals that are the perfect patterns for all that men shall ever know.

② 4. From what source did the idea-man spring? What other names are given to this idea?

The term "idea-man" as used in this lesson refers to God's idea of Himself as perfect man operating in the earthly sphere of Being. The standard set for this perfect idea-man is that of a "god," an exact reproduction of the principle of perfect good which is in operation in the heavenly sphere of Being. "In the beginning God created the heavens and the earth" (Gen. 1:1).

The source of this perfect idea-man is the one creative Mind the Father, the origin of every created thing. God, the Father, imaged Himself as a perfect man with dominion over the earth and everything in it, bringing into manifestation every needed good for "abundant living."

Perfect idea-man must form a mental concept of the nature of the earth and its inhabitants, so that he may understand the elements with which he will have to work in order to attain this mastery. The primal qualities of the God nature are wisdom and love, with which man must be acquainted in order to govern the birds of the air, the beasts of the field, the fishes of the sea, and the creeping things of the earth that

God has created. Wisdom and love, which imbue man with Godlikeness, will guide him in handling this mastery aright.

According to Biblical terminology, other names given to this perfect idea-man are: Jehovah God; the Lord God; the Christ; the only begotten of the Father; the Son of God. This perfect idea-man can be called the Son of God for he is created by God in His image, and after His likeness.

② 5. What is meant by the term "the first-born of all creation" (Col. 1:15)?

First means not only that which precedes all others in the system of numbering, but also the highest, the foremost, as regards character. *First-born* is the "first brought forth; preeminent." According to the ancient Hebrew custom the first-born in a family was the highest, the chief, the leader. As such he inherited as a birthright his father's authority and a double portion of the father's possessions. He also succeeded to the priesthood provided he had no physical blemish.

The "first-born of all creation" is the God-idea originating in Divine Mind. However, the reference in the Scriptures to the "firstborn of all creation" is to the idea-man, the image of God, regarded as the beloved Son in whom the Father is well pleased. This idea-man is imbued with the power to develop a consciousness of the nature of God. His "double portion" is the Presence of God *and* the power to form divine substance into thoughts, things, circumstances, and conditions. Man is the only part of creation that can separate the elements (ideas) of God and view each one by itself.

Mind, idea, and expression in Truth are one, but in the process of producing a supermental consciousness composed of ideas, they function separately, in a sense. The perfect man as the Idea of God is the "first-born"; then there is the mental concept of this man-idea which is expressed in manifest man's consciousness by Godlike thoughts, feelings, and words which are consciously carried into the body by the creative Word. In due season, this mind activity results in eternal life in the biological or physical body. "And the Word became flesh and dwelt among us" (John 1:14).

Christ, Jesus, and Jesus Christ

② 6. Explain the meaning of the names *Christ*, *Jesus*, and *Jesus Christ* from the historical and metaphysical standpoint.

From the historical standpoint the terms *Christ*, *Jesus*, and *Jesus Christ* are names or titles applied to the Man of Nazareth, the great Healer, Teacher, Overcomer, and resurrected Lord, who according to Christian belief is the Savior of mankind. "You shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21).

As brought out in the lesson material, from the metaphysical standpoint *Christ* is the image of God, the Word, the Son, the Law, the pattern of perfection in each person. *Christ* is the I AM identity; the perfect Self of every person; the divine pattern in every man; a name for the first phase of every man's threefold nature (spirit, soul, body).

Jesus (metaphysically) is the likeness of God; the understanding use of the Christ pattern. (This is covered comprehensively on page 2 of the lesson material.)

Jesus Christ (metaphysically) is the radiant, living Presence, the perfected consciousness that is carrying out God's plan in every man. (Covered more fully in the lesson material.)

② 7. When one is quickened to spiritual understanding and knows the Father or Christ (the Son, or I AM) within, what will be the result?

When one is quickened to spiritual understanding and knows the Father or Christ (the Son or I AM) within, he will be perfect both in expression and in manifestation. "I in them and thou in me, that they may become perfectly one" (John 17:23).

We will know the one Mind as the Source from which we spring and the nature of Absolute Good which we inherit as the son of God. We will know the ideal image or the divine pattern which we, as manifest man, are seeking to unfold. We will know that we do have the faith, the ability, and the energy to express this ideal with its correlated divine ideas.

As the result of all this "knowing," we will be conscious of all the good that is within us and will bring it forth into expression and manifestation. "You will know the truth, and the truth will make you free" (John 8:32). Because our unfoldment is from within outward, when we know Christ as our indwelling life and light, we begin to think, feel, speak, act, and react in a Christlike manner.

In a way that men could understand, Jesus taught them what had been "lost" to their consciousness through the ages—that man is God's son, created in His image with the ability to express His likeness. We have not only the example and inspiration of the life of the Nazarene among men, but His doctrine has become living words that, when rooted in our consciousness, will grow and bear the fruit of God consciousness. This "fruit" is health of body, peace of mind, harmonious human relations, and prosperity in all of our affairs.

⑧ 8. Is the Son limited by time, or in knowledge and power? How can we overcome belief in these limitations?

The Son is not limited in time. His throne, like the throne of God, is "for ever and ever" (Heb. 1:8). The Son is not limited in knowledge because the entire God nature is inherent in Him. Manifest man may use the light of intelligence inherent in his real Self, the Son of God, for whatever he needs to know in order to express himself in any state of being. In referring to the Son, Scripture says: "He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power" (Heb. 1:3). The Son is therefore stamped with the seal of the Almighty.

If we have accepted falsities, limitations, in our mental processes we do not need to harbor them indefinitely. Through the power of the I AM (another name for the Son) we are able to erase, by denial, all false beliefs. Then by affirmation we are able to take on the life, light, love, and liberty that are ours as heirs of God. We learn to "walk as children of light" (Eph. 5:8).

⑨ 9. What is the meaning of the word *Logos*?

The word *logos* comes to us from the Greek language. In that language it means the word or form that contains and expresses a thought, also the thought itself. As used in this lesson (written with a capital "L") it means the Word of God, the Seed of God that He created out of His

own substance as "that I AM"; the image of Himself as Creator and First Cause of all that is. The Logos includes all the underlying principles or ideas of Being (God). In the Holy Trinity, the Logos belongs to the second phase, the Son.

The Logos, as the creative power of the one Mind, is called also the Christ, "the only begotten of the Father" (John 1:14 A.V.). The work of the Logos is to reproduce the God nature: "And the Word became flesh" (John 1:14). (How I Used Truth Lesson 1 Annotation 1 goes more comprehensively into the subject of Logos or Word.)

② 10. Explain how the Father can be *in* the Son, and the Son *in* the Father.

The word *Father* is used here as a symbol of the one Creative Mind, everywhere present in its absolute purity and perfection. The word *Son* is used here as a symbol of the Idea of the one Mind bringing forth the entire nature of God (comprising all divine ideas). Thus the Son is both the "image" and the "likeness" of the Father. God's creative power moves through the Son, the Word (or as Charles Fillmore calls it in Talks on Truth 68, "the working power of God") to create life and consciousness in all creation. The creative power of God, broadly interpreted, may be termed "thought"; however, this includes the whole gamut of life, feelings, desires, sense perceptions, scholarly intellects of self-conscious entities, to the abstract visions of the philosophers; also the life and intelligence of all creations below man, in the animal, vegetable, and mineral kingdoms.

As "thought essence" is the unformed substance of the one Creative Mind, and as this substance encompasses and supports all of its ideas ("sons"), governing all their activity, then the Father as the one Creative Mind is *in* all His ideas.

The Father is the one living Mind; the Son is the one living Idea (ideal) or Word, "living" together, working together, acting together. There can be no separation between the Father and the Son, for they are one in nature, in will, and in purpose.

Let us think of the relation of the Father and the Son in reference to our own mentality. We cannot separate an idea from the unformed mind substance—the idea is always *in* our mind, and our mind is always *in* the idea.

② 11. What was Jesus' realization of oneness with the Father?

Jesus declared, "I and the Father are one" (John 10:30). When Philip said, "Lord, show us the Father, and we shall be satisfied," Jesus' reply was, "He who has seen me has seen the Father" (John 14:8, 9). Jesus was keenly conscious of the character of God and of His relationship to Him. He knew that His character was one with that of God; that His identity was divine.

Jesus knew God as unlimited love, as ever-present, abundant life. He knew God as infinite wisdom and supply. He knew God as the Father, who is ever ready and willing to supply every need of the human heart. Jesus knew that as a son of God He had access to every blessing of God the Father. Jesus did not simply believe that the words He spoke were true—He *knew* they were true. His words had deep meaning, for they were vital, living words that carried conviction, and more important, they produced immediate results.

② 12. What was Jesus' custom in the matter of self-identification?

Jesus recognized Himself as God's "image" and knew that God's "likeness" was in the process of being brought forth, yet He continually affirmed that the Father within did the work.

It is a law that we manifest as that with which we identify ourselves. Jesus' custom was to identify Himself with His real or Christ self, the Son of God, the Word, the I AM, the Logos. If we would identify ourselves with God as Jesus did, then the errors of human consciousness, built up through acceptance of the concept of man as merely a biological organism, must be denied. We must refuse to use the powers of the I AM to produce conditions in mind, body, and affairs based on false conceptions.

💡 "Man can use I AM power to restore health and bring increased happiness ... some people are using this power in a material way, neglecting soul culture, building up the external without taking the intermediate step between the supreme Mind and its manifestation in the outer" (*Jesus Christ Heals* 124).

② 13. Why did many of the Jews not recognize Jesus as the Son of God?

Many of the ancient Hebrews failed to recognize Jesus as the Son of God because they were expecting a Messiah who would come among them and reign like a king on an earthly throne. They were looking for a great personality to come and lead them into racial and religious supremacy.

Since the true Messiah was then as now primarily an ideal in God-Mind, the worldly-minded people of Jesus' time were unable to discern the Christ Spirit as revealed by the Nazarene. This does not mean that these people did not have the capacity to *know* the indwelling Christ. It means that they had misinterpreted the Scriptures and centered their attention on the "letter" instead of the "spirit" of their own sacred writings. Many people today do not recognize the Son of God as He stands knocking at the door of their soul. Human beings are often too busily engaged in the hustle and bustle of the outer world to acquaint themselves with this Presence and Power that is within their own being—"Christ in you" (Col. 1:27)—or they are ignorant of its reality.

Then there are those who yearn desperately for the coming of the Savior but who "crucify" Him daily through putting Him outside of themselves—waiting for and expecting an outer personality just as did the ancient Hebrews. The Messiah was there in the Nazarene's day Just as He is here today—as the real nature of *every* man waiting to come forth. If we would know the glory of the Christ or Son-of-God presence, we need only recognize Him within and let Him come forth in our everyday life in our thoughts, words, and deeds. "Observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:20).

② 14. How are we begotten by the Word?

We understand "the Word" (John 1:1) to be the activity of God in every man; God's creative power; the divine essence that is immanent in every living creation, including man. Since the Word is the begetting, creating, generating factor in all creation—the impulse of life seeking expression and fulfillment—man was "begotten by the Word" when God "breathed into his nostrils the breath of life; and man became a living being" (Gen. 2:7). The Authorized Version reads, "and man became a living soul."

There is also a "begetting by the Word" in the individual consciousness

of every man. We read in I Peter 1:2: "You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God." This is a quickening and rebirth into spiritual consciousness when one becomes keenly cognizant of the qualities (attributes or ideas) of God within him.

Realization of the inherent creative capacities of life, love, wisdom, power, and faith, and giving expression to these capacities in experience, represent a "begetting by the Word."

Abiding In Christ

② 15. How do we manifest Christ?

Manifest is the word commonly used to refer to that which stands forth in the outer where it is perceived by the senses. We "manifest" Christ by setting up Christ, the indwelling, the Anointed, as a standard for ourself to live by in our every thought, word, action, and reaction. We "manifest Christ" by identifying ourself with God-Mind, the Father—that is, by making ourself *consciously* one with God-Mind. This causes us to grow spiritually in purpose, interest, use, and effect.

Identification with God takes place in our own consciousness, our mind, through the divine ideal, the I AM, and is carried out in desire, thought, word, and deed. It is God's will that man express Him in His fullness. To do this we must know ourself to be the offspring of God, inheritor of His eternal life, love, wisdom, power (i.e., all divine ideas). We must know also that we are possessed of the ability and the understanding to bring forth these ideas.

"Divine ideas are man's inheritance ... All the ideas contained in the one Father-Mind are at "the mental command of its offspring" (Charles Fillmore Christian Healing 13).

"Manifesting Christ" is bringing into visibility that which, sown as seed-ideas, has taken root in the "soil" of the human consciousness, to be unfolded in all areas of an individual's life. The visible manifestation in the flesh is the final step, the result of the "new nature" (Eph. 4:24).

② 16. How do we abide in Christ?

We "abide in Christ" when we dwell *consciously* and continuously in the

realization of the one Presence and one Power, God, the good omnipotent, active in and through us. As we carry this consciousness out into our every day human experiences, we shall show forth or demonstrate the "fruits" of the kingdom of God. "He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5).

When we abide consciously in the Christ, our salvation is complete. We are saved from belief in ignorance and sin, and all their effects. This is the true "atonement," the at-one-ment or redeeming of our entire consciousness that it may function as one complete spiritual unit. Jesus said, "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love" (John 15:10). In a true sense, if one abides (dwells consciously and continuously) in the living Word of God, Christ Jesus, then all things are already provided lavishly for him.

② 17. Through whom are the divine attributes, or ideas, brought into expression and manifestation?

The divine attributes, or ideas, are brought into expression and manifestation by manifest man. Primarily "expression" is the inner working of manifest man's mental sphere to unfold or form a concept of the God ideas contained in his spiritual Self, "that I AM," the image of God. Man possesses the entire God nature in an undeveloped state. The elements (ideas) that make up this nature are to be released as manifest man gains a consciousness of them through prayer and experience. They are not to remain latent but are man's to use for the unfoldment of the Godlikeness in manifestation.

God's work of creating the spiritual patterns (ideas) and providing the substance as the resource for man to use is finished. It is manifest man's part to get in touch with the indwelling Lord, his Christ self. Through prayer he gains knowledge of the essential nature of each quality or idea and learns how to co-ordinate all in an orderly way. Thus he may satisfactorily manifest these ideas to take care of the problems that confront him in daily living. Manifest man is the channel through which God-Mind flows. Man may receive all that God-Mind is and give forth as fully as he receives. This constitutes obedience to the law of giving and receiving.

The Experience of Abiding In Christ

② 18. What is meant by "asking in His name"?

"Asking in His name" is asking in the nature of the indwelling Christ, the I AM identity. It is asking in the consciousness of the power that the name *Jesus Christ* carries. It is asking in the "fulness of the Godhead bodily" (Col. 2:9 A.V.). It is asking in the consciousness that all that is in Jesus Christ is in us, awaiting our recognition and acceptance.

"We ask 'in His name' by asking for that which is divinely right and good. We ask 'in His name' when we ask in our own God nature, or in the consciousness of our own Christ self, the I AM within.

...

"The name *Jesus Christ* has come to represent all that God is, expressed in and through man. However, speaking the name is more than the use of just two words—it is the actual expression of the I AM (or Son of God) nature which Jesus manifested" (How I Used Truth Lesson 3 Annotation 6).

"Asking in His name" makes us conscious of the power of the spoken word to give definite form to ideas. Ideas that remain unexpressed in the invisible are not of much value as blessings for manifest man on earth. "Asking in His name," speaking the word, clothes an idea in form and enables the blessings to come from the unformed into the formed realm. It opens the door between our soul and our spirit, and good flows into our life in the form required to fill any need. "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him" (Rev. 3:20).

② 19. Explain how our bodies are transformed.

First we relieve the body of our former beliefs that it is merely of fleshly origin, that it is limited in any sense of the word. Study of spiritual principles reveals the body to be in reality the temple of God—God's life, substance, and intelligence in manifestation.

"The body is the meeting place of the life and substance attributes of Being, consequently body is an important factor in consciousness. Body is not matter; it is substance and life in expression" (TALKS ON TRUTH 158).

When denial has erased our misconception about the body, then we can accept the truth about it, namely that it is an instrument of Spirit, an ideal form based on a divine body-idea in Divine Mind. We perceive the body to be the manifestation of the God nature in the exterior world. We come to know it as an expression of the organizing power of divine love (the attracting, unifying power) united with wisdom. This revelation or vision of the body will redeem it from the belief that it is of animal origin, giving it its rightful place as a vehicle for God's life, light, and love. Affirmation, silent or audible, of the truth about the body gives us a more reverent regard for it and the bodies of all persons. "Be transformed by the renewal of your mind" (Rom. 12:2).

It is through our affirmation of the living Word of Truth that thoughts of life, light, and love are impressed on every cell of our body, and it is thus "saved" from corruption and death and transformed into the "body of Christ." In the work that is done regarding transformation of the body, both the conscious and subconscious phases of mind must be trained, as the lesson material points out.

② 20. Give in your own words five affirmations for the realization of the indwelling Christ.

Examples:

- "Father, I give thanks for Thy presence in me as the indwelling Christ."
- "Through prayer I come into a realization of the indwelling Christ, my hope of glory."
- "As I abide in Truth, I come to know the Christ indwelling me."
- "O Christ within me, I know Thee as my life, intelligence, supply, and support."
- "Father, reveal Thyself to me and through me as the living Christ."

(Note: Two of these affirmations are written in third person (*about* the Christ); the other three are written in second person (speaking directly to the indwelling Spirit)).

RECOMMENDED READING

- Christian Healing*, Charles Fillmore, Being's Perfect Idea.
- Unity Statement of Faith*, Greg W. Neteler, UCU Press, 2010, Statement 2, Statement 3, Statement 4.
- Original Annotations for Christ, The Only Begotten of the Father*, Unity Correspondence School, republished by Fillmore wings.

MAN, THE IMAGE AND LIKENESS OF GOD



INTRODUCTION TO MAN, THE IMAGE AND LIKENESS

Introduction not yet available.

LESSON FOR MAN, THE IMAGE AND LIKENESS OF GOD

I AM PERFECT

1. By Alva Romanes

At the dawn of the world's foundation
I was wrought for Your purpose, O Lord;
And perfection was mine in that morning divine
When I woke by the power of Your word.
With the ages my stature has risen,
As through forms without number I've ranged;
And though countless the creeds I have made for my needs,
I am perfect, and ever unchanged.

In the fires of a thousand aeons
I was tempered with woe and weal,
As the ore dull and crude, by the furnace subdued,
Grows at last to the burnished steel.
And today, through the mist of my senses,
I can vision the truth sublime:
With a faith sure and calm stands the man that I am,
As I was in the morning of time.
Through the indwelling Christ I am perfect;
For the years cannot change or mar
The immaculate man who was shaped in the plan
That makes perfect all things that are.
From the fetters of time's limitations,
From the seeming and false made free,
I go on unafraid, in perfection arrayed,
To the tasks of eternity.

What We Learn from Genesis

② What phase of creation is described in the first chapter of Genesis?

2. All religions have their scriptures or sacred writings. In the Christian religion we call these sacred writings the “Bible.” The Bible came out of religion, not religion out of the Bible; it is the product of religion, not the beginning of it.

3. Man has ever been searching for the origin of himself; seeking to know why he is here and how he came to be here. In this search some men have gone beyond the field of human knowledge and have sought information in the realm of ideas. All that is known as religion is the work of the imaging faculty of man working in the realm of ideas.^① No man has ever seen God with his physical eyes, nor has he ever seen a soul or a spirit. The imaging faculty reads the symbols which are everywhere evident and interprets them as the outpicturing of ideas.

4. Our Scriptures came out of the East and reflect the literary customs and habits of Eastern people who are accustomed to parables and allegory. Men have gone into this unlimited realm of ideas and have brought back with them wonderful revelations,^② mysterious thoughts; and in the expression of these thoughts they have found it more convenient to use the symbology by means of which these ideas were communicated to them. From this it is evident that it is not the words that are inspired but the men who received the ideas and put them into words.

5. In transmitting these messages to the world it was necessary to use symbology. The intellect or reasoning mind (conscious phase of mind) in an unenlightened state can comprehend only the relative.^③ So when the men who received the revelations undertook to interpret them, they couched them in a language that would show to what they might be likened, to what they might relate. The transmitters of the message knew that those who were seers would catch the idea that was back of the symbol, while those who were not so enlightened might get another meaning — a meaning that would fit in with their degree of knowledge; but Truth would remain undefiled.

6. Our Scriptures contain in symbols a most wonderful description of the creative action of Divine Mind. One who studies the Bible merely as an historical record or as an ethical guide fails to sound the depths of

these ancient writings.

7. Paul was a Hebrew and a scholar, learned in the Scriptures, and he understood their allegorical character and value. Speaking of Abraham and his two sons, one born of a bondmaid and the other of a free-woman, Paul says, "Which things contain an allegory" (Gal. 4:24 A.V.). He explains that these two sons are symbolical of two covenants. Then he opens up a teaching rich in spiritual import,⁶ which is entirely lost on one who reads the story of Abraham merely as an historical narrative. Read carefully the 4th chapter of Galatians and see the spiritual import or idea that is back of the story as told in the Old Testament.

8. All Christians recognize, in a measure, that Bible history is something more than just history. They may see in the journey of the Israelites to the Promised Land a picture of man's progress from sense consciousness to spiritual consciousness or, as sometimes expressed, from earth to heaven.⁵ (It must, however, be kept in mind that "the kingdom of God is within you" (Luke 17:21 A.V.).

9. We should seek to get back of the letter⁶ of the Scriptures and to discern the spiritual meaning of every passage we consider. In symbol-
ogy, in allegory, in parable was the word transmitted, and in like manner must it be translated. The visions of the prophets were plainly allegorical. Jesus throughout His ministry taught in parables and allegories, reserving for His immediate followers the inner ideas or "spirit" of the teaching instead of just the "letter" of it.

10. If we study the 1st chapter of Genesis in the light of Spirit, we find that it describes in symbol the creative action of universal Mind in the realm of ideas, and does not pertain to the manifest world any more than the inventor's idea pertains to the machine which he afterwards builds. Keeping in mind the trinity of mind, idea, and expression we know that creation takes place in the realm of mind and that we can understand the story of creation given in Genesis only by applying it to the realm in which it belongs.⁷

11. All creation starts first with an idea. The idea is in Divine Mind. The idea begins to "press out" or "express" itself in mind;⁸ that is, it begins its development by drawing to itself from the mind substance thoughts that assist it in its growth toward its own completion or fulfillment in mind. The final step will be manifestation as mentioned in the second paragraph below.

12. The six days of creation described in the 1st chapter of Genesis rep-

resent six great, ideal projections from Divine Mind, six steps that are necessary in the working out in mind of any ideal. The starting point is like a seed, and this seed idea must unfold in all its details in mind, in much the same way as the details of his plan unfold in the inventor's or the architect's mind before he makes the drawing or blueprint. The assembling together of these ideal projections is climaxed in the creation of "ideal man."⁹ This ideal man is created in the image and after the likeness of God, and he is the lord of creation. To him is given dominion over every created thing. Dominion belongs to every man, but only he exercises it properly who understands himself to be essentially this "ideal man." So man is to take dominion and have authority over all the ideas that are included in his own divine nature, "ideal man," the image of God — God's idea of Himself. Man's dominion begins in the realm of ideas, and through inspiration from his source, Divine Mind, he is to familiarize himself with and learn the character and nature of all the ideas that make up the nature of God (which is his own true nature).

❓ What evidence does the Bible give that this is an ideal and not a manifest creation?

13. That the creation outlined in the 1st chapter of Genesis is in the realm of ideas is shown in the 5th verse of the 2d chapter, where it is written that "no plant ... was yet in the earth and no herb of the field ... for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground" (Gen. 2:5). This statement is made *after* creation is described as complete. "Manifestation" is the result of the expression of ideas in mind.¹⁰ We may say that the inventor's machine that appears in physical form, or the house of brick and stone that the builder sets up, is the "manifestation" of ideas *first* expressed in the mind of these persons.

❓ What is Jehovah, the Lord God of the Scriptures?

14. In the 1st chapter it is God Elohim who creates. God is the one source from which the character of everything proceeds; He is in-wrapped in every living creature¹¹ as its life and primal idea. In the 2d chapter, after the work of God is said to be finished, it is the Lord God (or Jehovah) who is named as Creator. This Lord God (or Jehovah) is the Christ, spiritual man; God immanent as the law of one's being; the divine idea as the creative power in all living forms.

15. Ideal man is I AM; manifest man is "I will."¹² I AM is the Lord God (Jehovah) of the Scriptures, and "I will" is the Adam man. One repre-

sents the inner man, and the other the outer, or formed man. It is the I AM that forms and breathes into the “I will” man “the breath of life” (Gen. 2:7). In the realm of the ideal, we are I AM; when we are expressing and interpreting the ideas of Divine Mind in our thoughts and in our acts, we are “I will.” The I AM is the archetype, the perfect pattern, the reproduction of God. It is that Spirit which is implanted in each human being and which is to unfold into the likeness of all that is God’s nature. I AM is pure Being. (Charles Fillmore *Christian Healing* 33-34). Manifest man is in a state of becoming;¹³ he is unfolding according to his stage of enlightenment. Just to the extent that he awakens, or to the extent that he wills to receive these divine ideas, they are revealed or “breathed” into him. Man’s part is to form them, or make them manifest in the physical realm.

16. I AM is the pre-existent spiritual idea of God in man; it is that which holds man together as an entity. The body is held together as an aggregation of ideas and forces¹⁴ by the power of the central I AM. < I AM in expression is the will of man, and everything centers about the will. I AM moves itself forth into the “I will” through its innate power to express itself. Thoughts of life vitalize and energize both mind and body.¹⁵ Thoughts of power give mastery and dominion. Thoughts of intelligence impart the knowing quality. Thoughts of abundant substance give the consciousness of plenty. Thoughts of love and peace unify and harmonize all the forces of man and his relations to his fellows.

17. Thought is a magnet working in accordance with the law of attraction, so that each idea, desire, or feeling exerts its attractive power to draw to itself everything of its own nature or character in order to develop itself. All thoughts of strength are attracted to one another, and make in consciousness a strength center which builds cells of like character in the body, and we say the man is strong and muscular.

18. An aggregation of ideas in mind is metaphysically termed a “thought center.” The center of anything is the point in the middle or at the core of it. A “thought center” is the nucleus or central idea around which revolve or cluster other thoughts, which cause desires and feelings and make states of mind corresponding to the central idea. As the thought centers group ideas of a kindred nature, they build up cells in the body by which the ideas may become manifest; the cells in turn group themselves together and thus organs are formed in the body for the purpose of bringing into manifestation the particular idea that is at the center. We think of love as expressing itself through a center in the body that we call “the heart.” The head is symbolic of the intelligence center, the back represents the strength center, and the throat is thought of as the center of the expression of power. We manifest in our body and affairs

all the dominant states of mind that we have built up in consciousness through acceptance, consciously or unconsciously.¹⁶ Should we at any time manifest a lack of any of the qualities of Divine Mind in our body, we can build them into our consciousness through our affirmations until they come into manifestation in the physical body. I AM is the creative power and “I will” is the executive power that brings these divine qualities into manifestation.

1. *All that is known as religion is the work of the imaging faculty of man working in the realm of ideas.* Addressing Fundamentalists, Charles Fillmore states that religion is a product of human study, not of divine revelation.
2. *Men have gone into this unlimited realm of ideas and have brought back with them wonderful revelations.* Addressing Liberals, Charles Fillmore states that the human study is of the spiritual world, not of human philosophy.
3. *in an unenlightened state [the reasoning mind] can comprehend only the relative.* The realm of ideas is whole, free from both time and space.
4. *Then he opens up a teaching rich in spiritual import.* Free from time and space, the Biblical story of Abraham becomes significant to modern people.
5. *man's progress from sense consciousness to spiritual consciousness or, as sometimes expressed, from earth to heaven.* An excellent summary of metaphysical Eschatology.
6. *get back of the letter.* Back of the letter, not back to the letter.
7. *applying it to the realm in which it belongs.* The message, free of time and space, may then be applied “to which it belongs.”
8. *to "press out" or "express" itself in mind.* Expression occurs in mind. Manifestation occurs in the relative world.
9. *these ideal projections is climaxed in the creation of “ideal man.”* This lesson shifts from Scripture to Anthropology.
10. *“Manifestation” is the result of the expression of ideas in mind.* Humanity is expressed in Genesis, chapter one. Humanity is manifested in chapter two.
11. *Elohim ... is inwrapped in every living creature.* God, the Father, has two names-Elohim, transcendent God and Jehovah, immanent God. Elohim creates ideas, Jehovah creates our world.

12. *Ideal man is I AM; manifest man is “I will.”* The *I AM* is our Christ within; the *I will* is our manifested self. This concept is affirmed in Christian theology as “one person, two natures.”

13. *Manifest man is in a state of becoming;* In the relative state of time and space.

14. *The body is held together as an aggregation of ideas and forces.* The lesson shifts from Anthropology to spiritual anatomy-thinking and the Twelve Powers.

15. *both mind and body.* Note the emphasis on mind and body. See *Statements of Faith 18, 19, 20.*

16. *We manifest in our body and affairs all the dominant states of mind that we have built up in consciousness through acceptance, consciously or unconsciously.* A summary of the following metaphysical topic, The Fall and Restoration.

The Fall and Restoration

❓ How does man lose his consciousness of divine harmony? ⓘ

19. When the will gets so absorbed in the realm of manifestation (or the effect side of life) that it loses sight of the ideal and centers its attention wholly upon the external, it is Adam (unenlightened) listening to the voice of the serpent and hiding from the Lord God. This breaks, in consciousness, the connection between Spirit and manifestation, and thus man fails to experience the harmony which is his under divine law.

20. To maintain conscious contact with the physical (the manifest), man has developed the organs of sense, so that he may be able to function in the realm of manifestation. When not functioning consciously under the direction of the I AM, the "will" may be led away from a consciousness of the spiritual. In this state of mind, man is no longer consciously in touch with the source of wisdom and power, the Lord God. In *Mysteries of Genesis* 57, Charles Fillmore interprets Gen. 3:22-24 as follows: "Will became independent of wisdom, and an unbalanced condition² in both mind and body was set up." We find man in this adverse state of mind being temporarily cut off in his thoughts and feelings from the real source of his supply, the life principle, the "tree of life." Man is thus described as being driven from the Garden of Eden, or paradise.

21. This is what man has termed the "fall of man." It means that man has separated himself in his own consciousness from the "tree of life,"³ from I AM, Lord God, the divine in man. This leaves man with only a knowledge of the manifest realm. Because man believes that he is separated from the unlimited source of divine ideas, he may misinterpret the evidence of his senses. When man lets his senses rule him and indulges their demands, he is misusing his powers, thus limiting the expression of his life substance. This reacts on his consciousness in the form of pain, fear infests his mind, and inharmony results in all phases of his existence. When man leaves God out of his calculation, when he feels that he is quite sufficient in himself and does not need any divine help or guidance, he naturally loses his conscious connection with infinite and eternal life and depends on what he thinks is his own power. Man must draw from Divine Mind day by day, through prayer, the ideas that will enable him to live abundantly.

22. Adam is the name we give to the "type man." "Adam is perfectly

legitimate in his right place, and that place is the consciousness of the omnipresence of the Father; here he is back again in the Garden of Eden”⁴ (*Talks on Truth* 15).

❓ What and where is the “tree of life” as spoken of in the Scriptures?

23. Man's real problem is to become aware that he belongs in the "Garden of Eden" (Gen. 2:8). The "garden" represents mind substance, which man is to cultivate as he would a garden. It has in it infinite possibilities, and it is the true sphere of man. Through this "Garden of Eden" (harmony) man is to live in the consciousness of universal Spirit or Mind, in which there are unlimited ideas. He is to carefully plant and care for these ideas in his consciousness, so that he may eternally progress to greater and greater satisfaction. The "way back" in consciousness is through the knowledge of Truth.

☒ 24. "When the Spirit of truth comes, he will guide you into all the truth ... He will glorify me, for he will take what is mine and declare it to you" (John 16:13, 14).

25. Man must know the truth about himself and not rest in the false belief that he is only what he appears to be. He must *consciously* know himself as he is in Divine Mind. As he discovers the truth of his being, he will in like degree throw off the limitations that he has accumulated through turning his attention away from his true source.

❓ How is man restored to divine harmony?

26. There is but one man, one divine Idea: the only begotten, the Christ; the real of every man which is to come forth through "manifest man" in his thinking, feeling, speaking, acting, and reacting. When we understand this truth and conform all our thinking to it, order and harmony will characterize all our manifestations in mind, body, and affairs. Through man God is bringing into outward manifestation that which exists in the ideal. To measure up to his possibilities, man must understand divine law and his relation to it.

27. Jesus Christ understood God and man.⁵ He not only recognized man's relation to God as son but He knew what man's true work is in expressing that sonship. When "manifest man" looks at the universe in which he lives, he often discounts his own value to the Creator. He thinks he is only here for a brief span in which time he must strive

for material possessions, must “make a living.” When enlightenment comes, man sees that life is eternal; that he need not strive for material possessions and position for they are the “added things” that come from seeking God’s kingdom (realm of divine ideas) and His righteousness (right use of the ideas). He realizes that he is not here to “make a living”; as Charles Fillmore once expressed it, “Man is here to live his making and his making will make his living.”

28. Having established the truth that divine ideas are his inheritance, man comes to appreciate material things as the manifest forms of those ideas. Only as he takes hold of the ideas that are the spiritual patterns for all form will man find the satisfaction he sought in the search for things of themselves.

29. With the new viewpoint of his own purpose in life, man sees other people in a new light. Especially does he see children as belonging to God, and not personal possessions. He no longer makes idols of his children or of his possessions.

1. *divine harmony.* As you read this topic and its questions, note the repeated reference to *divine harmony*. Sydney Ahlstrom’s *A Religious History of the American People* has a chapter on “Harmonial Religion Since the Later Nineteenth Century.” He writes, “Harmonial religion encompasses those forms of piety and belief in which spiritual composure, physical health, and even economic well-being are understood to flow from a person’s rapport with the cosmos. Human beatitude and immortality are believed to depend to a great degree on one’s being ‘in tune with the infinite.’” (p. 1019)

2. *unbalanced condition.* A state of disharmony.

3. *man has separated himself in his own consciousness from the “tree of life.”* The Fall is not separation from God, neither transcendent Elohim nor immanent Jehovah or Christ. The separation is that the soul can no longer sense Elohim or Christ.

4. *in the Garden of Eden.* Metaphysically, Eden is a pleasant, harmonious, productive state of consciousness in which are all possibilities of growth. When we are expressing in harmony with Divine Mind, bringing forth the qualities of Being in divine order, we dwell in Eden, or instate of bliss in a harmonious body. That Eden is a “garden” symbolizes the spiritual body in which man dwells when he brings forth his thoughts after the original divine ideas. This garden is the substance of God (Eden) or state of perfect relation of ideas to Being. The Garden of Eden is the divine consciousness. Having developed a

consciousness apart from his divine nature, man must “till the ground from whence he was taken,” that is, he must come into a realization of God as the source of his Being and must express ideas in harmony with Divine Mind. Wisdom and love are joined in God, and a perfect balance is struck in consciousness between knowing and feeling when man spiritualizes his thoughts. (MBD/Eden)

5. *Jesus Christ understood God and man.* Other than this brief statement and paragraph 7 in this lesson, the lesson does not explicitly explain how the life and ministry of Jesus restored Divine Harmony. What happened 2,000 years ago that restored consciousness of the Christ within and brought salvation? It may be the coming of the Holy Spirit. But metaphysical Christianity, rejecting blood atonement theories, needs a clear theory of its own. Charles Fillmore struggled with this question in his later years (see *Unpublished Fillmore*). This is an important topic that needs further research and reflection.

The Trinity of Human Beings

② What is the object of man's existence?

30. Jesus taught that man is here to express God.^① The spiritual conception, then, is regeneration, which is the reproduction of God's perfect ideas, the making of God manifest. Regeneration also includes the restoration of the earth to the glory that it has as a creation of the one perfect Mind, that God may be known in the manifest as well as in the ideal realm. All men should be about the Father's business even as was Jesus, and they will be when they realize Truth. All work for personal gain alone becomes meaningless beside the great universal work of bringing about the restoration of all things "that God spoke by the mouth of his holy prophets from of old" (Acts 3:21).

② Give the phases of man as a threefold being

31. This work of restoration must be done by each individual;^② that is, each one must first awaken to the knowledge that he is a spiritual being. Studying the complete, perfect man that is the real of each individual we find that man is a trinity, a triune being: spirit, soul, body (*Lessons In Truth* Lesson 3 Annotation 4).

32. Man's spirit is God immanent in him; the Seed of God, the Word (Logos) of God, the image of God, Christ, the Son of God, Lord God (Jehovah), law of God, I AM, spiritual man. Man's spirit is Divine Mind individuated as spiritual man, unchangeable, eternal, infinite, without limitation of any kind. It is the composite Idea of Divine Mind, in which are infolded all the ideas of God Mind awaiting conscious recognition and use by each person. It is the Superconscious or Christ Mind.

33. Man's soul is his self-consciousness, that phase of his being in which he thinks and feels and knows himself to be I am I or I will, the individual, thus producing a consciousness of himself as a spiritual being. Man's soul is the second emanation of the creative law of God, the second movement toward expression and manifestation of the life, substance, and intelligence of Divine Mind. In man's soul are the conscious phase of mind, where thinking and reasoning are done, and the subconscious phase of mind, or realm of feeling.

34. Man's body is primarily the "temple of God" (I Corinthians 3:16). It

is life, substance, and intelligence in form and shape. It is formed spiritual substance, but in its appearance it manifests or shows forth in the visible realm as a physical body according to the stage of consciousness that the soul has reached.

? Explain the result if he fails to recognize this unity of his being.

35. As the soul of man develops a consciousness of the powers and abilities that are within it, and unfolds in the understanding and use of them, his body or physical organism shows forth this development in health and wholeness. If man in his soul nature (i.e., his mind) fails to recognize and accept the Truth about himself as a spiritual being and lets his thinking (conscious phase of mind) and feeling (subconscious phase of mind) be governed by appearances of lack and limitation, then his physical organism will fail to show forth the health and wholeness that are really his by divine right as a son of God. The body of man is the obedient servant of the soul and it takes the form or appearance that the soul images for it. It shows forth in manifestation whatever state of consciousness the soul forms through thinking, feeling, speaking, and acting.

36. The consciousness of this trinity of man's being should never be broken in his thinking, feeling, word, action or reaction. Man should *consciously* hold fast to the spiritual ideal of himself. By recognizing the spirit within as the Real, the unchanging, eternal Self, he will live in a constant and continuous realization of the Source of his good and of his oneness with it. By recognizing the soul as an integral phase of his threefold nature (life, substance, and intelligence in expression) he grows more refined in his thinking and feeling, thus bringing forth the "likeness" of the perfect image within. By recognizing the body as the "temple of God" as life, substance, and intelligence in *manifestation*, or form, he no longer thinks of the body as separate from its source. He consciously identifies it with Spirit, by which it is sustained with spiritual food (divine ideas) in a condition of health and wholeness in the manifest realm.

? What is the way to build a consciousness of life eternal?

37. Salvation³ (the innate divinity within each of us) makes us safe and sound in both soul and body when we believe ourself to be the son of God and respond to the activity of the Spirit within us. (*Lessons in Truth*

Lesson 9 Annotation 10 and *How I Used Truth* Lesson 1 Annotation 10 on "salvation.") We must believe in God's indwelling Presence and Power and in our oneness (sameness) with Him; that is, we must understand that the real and eternal Self of each of us is the Christ, the Son, the I AM, the image-likeness of God, and we must continually identify ourself with this eternal Self, our only salvation. To "identify" is to make to be the same, to coalesce or grow together in interest, purpose, use, effect. We consciously identify ourself with the I AM, our own spiritual nature, as we use the power of I AM to direct our thoughts, feelings, words, based on the divine ideas inhering in Christ (I AM).

38. When the human consciousness is unenlightened we take on limited beliefs of what we really are. There is a great truth in the scriptural statement of Jesus: "For by your words you will be justified, and by your words you will be condemned." (Matthew 12:37). We condemn ourself to sickness, weakness, and poverty when we speak such words as "I am sick," "I am weak," "I am poor," because we identify ourself with the beliefs that produce these adverse conditions. What we believe acts as a mental law for us, a law that we make for ourself only. The law is that whatever the belief may be with which we identify ourself, we will manifest in mind, body, and affairs a like condition either "condemned" or "justified." This is the mental law of cause and effect at work.

39. The privilege and responsibility of consciously establishing this at-one-ment and right identification rests with each of us. If we would manifest divine perfection, we must affirm and accept the Truth embodied in the following statements:

- I am the offspring of God.
- I am the Son of God.
- I am perfect even as my Father in heaven is perfect.
- I have the Christ Mind.
- I am one with the Father.
- I am life.
- I am intelligence.
- I am power.

I am substance.

I am love.

I am strength.

1. *Jesus taught that man is here to express God.* New Thought often teaches that the purpose of life is to learn something. However this statement affirms that our purpose is to express our divine nature.

2. *This work of restoration must be done by each individual.* Christian salvation (restoration) is often understood as both individual and corporate: individuals must personally repent and believe in Jesus for salvation, but this personal act occurs within the context of the community (the Church, or Body of Christ), where believers support each other and live out their faith together as a collective body, making it a personal decision within a communal framework. Fillmore theology places much more emphasis on individual salvation, as is indicated in this passage. One reason for the difference may be that Christian theology is more concerned about healing of sinful nature, whereas Fillmore theology concerns itself with emotional healing as much as sinful nature. What needs to be healed? For Christian theology it is sinful nature that needs healing; for Fillmore theology it is all that deprives human beings from their spiritual birthright.

3. *Salvation.* Christian theology often defines salvation as a combination of justification and sanctification. Justification is God's act of declaring sinful people righteous, not by their own merit, but through faith in Jesus Christ's atoning work. Sanctification is the process of being made holy, set apart for God's purposes, starting at salvation and continuing throughout a believer's life. Salvation, in Fillmore theology, is "the restitution of man to his spiritual birthright; regaining conscious possession of his God-given attributes. It comes as the result of redemption; the change from sin to righteousness. Salvation comes to man as a free gift from God. It embodies a knowledge of God that frees one from all limitations and points the way by which mind and body may be lifted up to the spiritual place of consciousness" (RW/salvation). This is not accomplished by the a sacrifice of Jesus, but by an "awareness of God's indwelling Presence and Power and in our oneness (sameness) with Him; that is, we must understand that the real and eternal Self of each of us is the Christ, the Son, the I AM, the image-likeness of God, and we must continually identify ourself with this eternal Self."

The Christ Within

❓ What is Christ? Explain fully how Christ is man's salvation.

40. This is recognizing the Son, the perfect-man ideal, Christ "the hope of glory" (Colossians 1:27). We further acknowledge this Son of God by acting on the faith that these affirmations are true; by manifesting our divine nature in all departments of our being. There is no purpose in affirming our strength and then being weak and fearful when a seemingly hard task confronts us; no use in declaring that we are substance, and then feeling limited in our consciousness. Whoever really acknowledges the Son will be acknowledged by the Father. Man will come into his divine inheritance only by laying hold of his heritage (divine ideas) in thought, in word, and in deed.

41. In the Scriptures the word *man* is used sometimes to refer to him in his true state as a spiritual being, the "Son of God," and sometimes it refers to him as the "son of man," the unfolding and growing man that is known as a human being. Paul charged Timothy in this wise: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (II Tim. 2:15). When we read such passages as "Man is born to trouble as the sparks fly upward" (Job 5:7) and "As for man, his days are like grass" (Psalms 103:15), we need to follow Paul's counsel and "divide" and apply Scripture texts aright, thus avoiding the confusion that arises from apparent contradictions in the Bible.

42. This "rightly handling" is important, because many read passages about man as a sinner condemned to die for his sin, and overlook the passages that call man righteous and heir to eternal life through the indwelling Christ. Their way of "rightly handling" (or "rightly dividing" as the Authorized Version reads) the word of Truth is to see man helplessly and hopelessly a sinner until he dies, and then perfect and eternal after death.

43. This "division" will not hold good, as we shall find when we follow the revelations of the spirit of Truth. Here and now is salvation, but we must believe in it, accept it, lay hold of it. Death is the wages of sin, the result of sin, and cannot open the way to glory and to eternal life.

44. "For the wages of sin is death, but the free gift of God is eter-

nal life in Christ Jesus our Lord" (Romans 6:23).

- 45. "For this is the will of my Father, that every one who sees the Son and believes him should have eternal life" (John 6:40).
- 46. "He who has the Son has life; he who has not the Son of God has not life" (I John 5:12).
- 47. "For as the Father has life in himself, so he has granted the Son also to have life in himself" (John 5:26).

48. Man must consciously abide in the knowledge that he is a spiritual being, that there is but one life, and that through his Christ self he is that eternal life. This consciousness can only be attained by the practice of withdrawing oneself from externalities and by frequent periods of meditation and prayer in which one fixes one's attention on this divine Indweller until the Christ becomes an actuality as well as an ideal.

49. Ability to discern the Son, the indwelling Christ, comes from God, Spirit. When Peter confessed, "You are the Christ, the Son of the living God" (Matthew 16:16), Jesus answered "Blessed are you Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven" (Matthew 16:17).

50. In seeking to bring forth the perfect man, "the Christ of God" (Luke 9:20), we must keep before us the true standard, the one ideal man, the image of God, the Divine Indweller that was created "In the beginning" (Gen. 1:1). We are not to look to anything outside of ourself as our guide but to take the same image that Jesus took. By constantly beholding this indwelling pattern, God's idea of Himself, we identify ourself with it until we become in manifestation that which God is. We will grow in consciousness until, like Jesus, we can say, "He who has seen me has seen the Father" (John 14:9); "I and the Father are one" (John 10:30). It is this Christ within us that is to be brought forth into the flesh, and nothing outside our own consciousness can do this.

51. In reading the Scriptures we find the expression "Son of man." In the Old Testament it occurs in the prophecies of Ezekiel some eighty-nine times; it also appears in the Book of Daniel. In the New Testament we find the same expression used in connection with Jesus some eighty times. In some instances the Old Testament, in writing the phrase "son of man," used a small "s". In the New Testament we find it written "Son of man," the capital letter being used invariably in the word "Son". "The son of man" indicates that which is essentially human in man's

character or consciousness.

② To whom do we refer when we say: “Son of God”; “Son of man”; “son of man”?

52. The "Son of God" is spiritual man, the Spirit, I AM, Christ, the image of God, God immanent.

53. The "Son of man" is the soul of man as a human being awakened and illumined to the divine nature and character of man, *consciously* showing forth the "likeness" of God, by seeking to conform his thinking, feeling, speaking, and acting to the divine standard. It is the highest concept of the human or moral man blending into the divine by expressing the divine nature in thought, word, deed.

54. The “son of man” is also the soul or the human being, but one who is not awakened and illumined to his innate divinity and is not yet *conscious* of the powers and abilities within him. It is to such a soul that Paul said, “Awake O sleeper, and arise from the dead, and Christ shall give you light” (Ephesians 5:14).

55. We need to bear in mind that even though each individual may not always be aware of it,^① it is the aim and purpose of the son of man to be awakened to Truth; Paul knew this when he said “Awake, O sleeper”; when awakened the son of man (the soul or human mind) begins to learn and live the Truth and in the unfolding becomes the Son of man, seeking to express consciously the divine ideal or Son of God so that He may come forth in manifestation — “the Word made flesh.”

56. "HIS LIKENESS"

How does God look?" said my little lass.
At her questions I often smiled;
But this time I offered a prayer, instead,
For guidance to help my child.

"God's face is seen in the heart of a rose,
In the bud of a lily white,
In the brightness of sunshine after rain,
And the charm of a moonlight night;
In the beauty of everlasting hills,
The trees with their leafy shade,
In the sky above and the earth beneath,
And all things He has made.

But the dearest picture I ever saw,
The clearest and finest too.
Is His likeness in hearts that hallow His name
And seek His works to do."

"Now I know how God looks," said my little lass—
Her sweet words dropped like dew,
And left a song in my weary heart—"I think God looks like you."

Nettie Cole King.

1. *even though each individual may not always be aware of it.* Ed Rabbel has commented, "Individuality is a word that has sometimes been misunderstood in our Unity terminology. Originally it simply meant each person's individual uniqueness. You are you, and you will always be you. You will change, day after day, but it will still be you. You may even reincarnate in many more lifetimes, but it will be you who reincarnates. This you who will always be you is your individuality. Christ is something even greater than individuality, but Christ has generated individuality. Christ is whole, complete, changeless, perfect, divine. Individuality is unfinished, constantly evolving toward perfection and divinity" (RW/individuality).

ANNOTATIONS FOR *MAN, THE IMAGE AND LIKENESS OF GOD*

💡 Here are the *Annotations for Series 2, Lesson 3, Man, The Image and Likeness of God*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

Learning From the Scriptures

❓ 1. Give reasons for considering the Scriptures allegorical.

An allegory is a description of one thing or event, under the image of another which resembles it in properties and circumstances. In the Bible an allegory is the presentation of abstract principles under the guise of concrete forms.

A symbol is a visible sign, one that is conventional or traditional, of something invisible – as an idea, a quality, or an inner spiritual ideal that may not be adequately expressed in language or form. For example, the lion symbolizes courage; a nimbus enclosing a cross symbolizes Christ. Philosophers considered the ideal as being so perfect that they deemed it impossible to reproduce or duplicate the ideal in the exterior.

“What is stated in the Book of Genesis in the form of allegory can be reduced to ideas, and these ideas can be worked out by the guidance of mental laws” (*Mysteries Of Genesis* 9).

The word *scriptures* has come to mean any sacred writings. Before these sacred subjects were writings, they were handed down by word of mouth from one generation to another, especially in the East. The symbols used became confused with traditions. The result is symbolical

allegories in which original ideas that were revealed to inspired men are mixed with events, characters, and cities. These finally became "scriptures." In these allegories and symbols there is given a plan for man to follow in order that he may live an enriched life religiously, economically, politically, and socially.

In Lesson 6, Part 1, of Unity's New Testament Bible course we read:

A parable is a short story dealing with familiar subjects or situations, and is told for the purpose of illustrating or making clear some important truth or phase of teaching. Thus, the value of the parable is to be found not in the actual story, but in the truth or teaching which it pictorially presents. A popular definition is: "A parable is an earthly story with a heavenly meaning."

In interpreting the allegories, symbols, and metaphors given in our Scriptures, many have done so from an undeveloped state of consciousness. They have accepted and insisted on the "letter" of the word instead of the spiritual meaning that it is intended to convey. The meaning was "veiled" behind forms, rites, ceremonies, and creeds, and was not deduced from the story that was told.

② **What phase of creation is described in the first chapter of Genesis?**

The first chapter of Genesis is considered to be an allegorical description of the ideal or spiritual phase of creation—the blueprint stage. It is a record of the creation of spiritual man (the Jehovah, the I AM, the Christ, the Lord God, the only-begotten Son, the man created in God's image and after His likeness, the direct offspring of Divine Mind). It is considered to be a statement of the ideas upon which *evolution* is based. This description does not include manifest, objective, or evolutionary man, the human being. Rather it deals with *involution*—ideas involved in creation. This creation takes place in the one creative Mind, Spirit, where God (Elohim) acts in His capacity as creative power.

We are to understand that God (Elohim) created the substance that produces the appearance (matter). God (Elohim), Spirit, creates the spiritual idea which is afterward made manifest through Jehovah God, spiritual man, the created. God created the ideas that produced creation, including ideal man, and He pronounced this creation "good" and "very good." That perfect or ideal man is the essential spiritual image in every individual, with the potential to come forth into manifestation in compliance with spiritual law.

② 3. What evidence have we in the Bible that this is an ideal and not a manifest creation?

The first chapter of Genesis describes the ideal creation of man and states that God "finished" His work in the ideal or planning stage. The second chapter makes the announcement that "there was not a man to till the ground" (Gen. 2:5). This shows that while spiritual man had been created as the image of God, he had not yet been manifested; he had not yet evolved as a human being, as man living in a three-dimensional form or body who could "till the ground" so that it might yield its increase.

Often words are regarded as synonymous that, strictly speaking, are not. The words *expression* and *manifestation* are examples. *Expression* means the pressing out or fulfilling of an idea in all its details in consciousness. It is the process of the formative power of thought, the making of an image of what is expected to be brought forth later on. *Manifestation* is result, the fulfillment of expression, the formed word, the living object that appears in the sphere of the senses.

"A man to till the ground" (Gen. 2:5) would necessarily be a manifest man. It would take a natural man to work in the natural sphere of creation—a man equipped with a body or form that would make connection with and have somewhat of an understanding of nature.

This is the evidence that the Bible presents to us that there is first the ideal creation (expression in mind of the plan), and later on the manifestation makes its appearance.

② 4. Who or what is Jehovah, the Lord God of the Scriptures?

Jehovah, the Lord God of the Scriptures, is the name that is given to spiritual man, the image of God. "Then God said, Let us make man in our image, after our likeness" (Gen. 1:26). The Lord God, or Jehovah, is God individuated in man as the creative power of God, the law of man's being. The Lord God, or Jehovah, is the creative *life principle* that originates and sustains all life, all consciousness, from the highest to the lowest levels of intelligence. The Lord God, or Jehovah, is the one Presence and one Power individuated in man as his spiritual nature, his power to express and manifest his perfection as the image of God.

The man that God created in His own image and likeness and

pronounced good and very good is spiritual man. This man is the direct offspring of Divine Mind, God's idea of perfect man. This is the only-begotten Son, the Christ, the Lord God, the Jehovah, the I AM. In the 2d chapter this Jehovah or divine idea of perfect man forms the manifest man and calls his name Adam (Mysteries Of Genesis 12).

In the Scofield Reference Bible, page 6, we find this definition of Jehovah or Lord God:

The primary meaning of the name Lord (Jehovah) is "the self-existent One" ... But Havah, from which Jehovah, or Yahwe, is formed, signifies also "to become," that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these meanings of Havah, we arrive at the meaning of the name Jehovah. He is "the self-revealing One" who reveals Himself.

The people of the Old Testament times did not recognize Jehovah, the Lord God, as the creative, executive, and causative power, the law of their being. They did not recognize this very Presence and Power of God working in and through them to bring to them the very highest good that was possible for them to have at their level of consciousness. They thought of Jehovah as their special tribal God, somewhere apart from them. They attributed to Him the power to bless and to curse, to send happiness, peace, and prosperity, and also to send floods, fires, and other forms of destruction. Sometimes we find Him pictured as a God of vengeance, visiting His wrath upon mankind; sometimes we find Him pictured as a God of lovingkindness. Sometimes He is pictured as a punisher, sometimes as a deliverer. This same concept is prevalent among many people today.

Unity's explanation of these varied concepts of the Lord God, or Jehovah, is that in the evolving soul of man, the human being, the *creative* power of God becomes a *causative* power as it works in man's mental realm, the realm of cause and effect (the realm of man's thinking and feeling). It produces for man that which accords with his thoughts, feelings, and words. "As a man thinketh in his heart so is he" (Prov. 23:7 A.V.) in manifestation, or in other words, as he thinks and feels so is he in his everyday experiences.

The writers of the New Testament had evolved in soul growth and had come to the place in consciousness where they caught a glimpse of the perfect working of this causative power in man, and they called it the

Christ.

The Christ is the name of the perfect working of the creative and causative power of God in man's spirit, soul, body, producing only good. The Christ is this self-revealing One, revealing Himself to man in all His power, in all His fullness, working and producing the image of God in the likeness of God.

② 5. Explain the difference between ideal man and manifest man.

"Ideal man" is a spiritual creation of God, the man God created in His own "image" (Gen. 1:27). Since God creates in ideas, ideal man is non-physical, an idea involved or enveloped in God Mind, a pattern, an archetype, a creation coexistent and coterminus with God. "Ideal man" is the Lord God, or the Christ, the I AM.

"Manifest man" is the human being, the physical man, the man evolving, expressing, reproducing, and developing according to his individual understanding the pattern of the ideal man implanted within him.

"Ideal man" dwells eternally in manifest man as the God-created "image" whose "likeness" manifest man is continuously unfolding and evolving. The "ideal man" is an *impression* of God; "manifest man" is an *expression* of God at the level of unfoldment of the individual soul. "Ideal man" embraces all the spiritual attributes or ideas; "manifest man" is an *expresser* of these attributes or ideas. "Ideal man" is the source of God ideas in man; "manifest man" is the user of the ideas. "Ideal man" is eternal, infinite, universal, changeless; "manifest man" is in the process of change, evolving and unfolding his consciousness of his divine nature as a self-conscious entity.

The Fall and Restoration

② 6. What is a "thought center"?

A thought center is an idea or an aggregation of ideas, beliefs, or concepts that is the nucleus around which substance (mind essence) gathers to form a mental structure. Thought is the act or process prompted by the one creative Mind. It does not relate alone to thinking as done by a self-conscious entity. It is any movement in the one creative Mind working toward consciousness. The essential principles of the Christ

Mind, inherent in manifest man and the universe, become consciousness through these mind processes.

A center is that point within a sphere which is equally distant from every other point of its circumference, a focal point from which radiate the life and light that animate all parts of the sphere of its activity.

The primal "thought center" is spiritual man, the image-likeness of God. In the Old Testament he is named Lord God, or Jehovah God; in the New Testament he is named Jesus Christ. The Lord, or Jehovah God, functions as the "beginning" of God's ideal of man working in wisdom. Jesus Christ functions as the "fulfillment" of God's ideal of man working in love.

God's sphere of activity is man and the universe. The ideal is the pattern that is centered in God consciousness as I AM, the focal point. This pattern is to be expressed in the soul of man and manifested in his body and affairs.

7. How are thought centers formed?

Thought centers are formed by the creative power of God moving ideas toward expression through man's consciousness for manifestation in the realm of form. What are called "thought centers" in the body are formed because of the experiences through which the body has passed, in its long evolutionary journey toward expression and manifestation, from a single cell to its present complex organism, man learns much through experience, and he knows for himself only that which he experiences. Before man had the power to reason, which is a mark of self-consciousness, his body had a feeling nature led by desire. As the biological body evolved, desire was the chief characteristic and ruled its life. In order to grow, the body desired food, so the biological cell wrapped itself around what would sustain it and cause it to expand. A repetition of this process, through countless ages, resulted in the formation of a stomach. Other organs were formed through similar processes until an organism was evolved with a highly developed nervous system and brain. Need to function preceded organization.

In the early stages of man's unfoldment on this earth his reasoning consciousness was expressing but dimly. The senses were paramount and instinct was the highest degree of intelligence functioning through the body. When the body was bruised or wounded, it experienced a sensation of "not good." When it found a choice morsel of food that satisfied hunger, it experienced a "good" and "very good" sensation. There was

no reasoning done about it, just the establishing of reactions to sensation experienced. The cells and organs of the body were formed through these instinctive experiences, not through selfconscious thinking, as we understand thinking today, but as desires and feelings.

Manifest man feels, desires, thinks, speaks, acts, and evolves because of the movement of the creative I AM, Jehovah, or Lord God, the Son of God, spiritual man within seeking expression.

❓ 8. How does man lose his consciousness of divine harmony?

Man does not manifest harmony in his life when he fails to think on divine ideas only, when he does not keep consciously in touch with I AM as the life and light of his being.

Divine harmony is the result of a consciousness that is united individually and collectively with the life principle in all creation. Consciousness is the direct knowing of each one for himself, attained through thinking, feeling, speaking, and acting according to his beliefs.

Very often a young person reaches a time when he thinks the rules of his father's house place too many restraints on him. He feels that he knows more than his father does. Therefore, he leaves his father's house to seek his fortune. So it is sometimes with man in relation to his heavenly Father. As a self-conscious entity he is in an adolescent stage of development spiritually. He depends on his own present consciousness, acquired through what he has experienced, and does not turn to the Lord of life, the I AM. He goes out from his Father's house (God consciousness) into a "far country" to make his own laws and to reap the results of a consciousness apart from the Lord. He loses conscious contact with the I AM and forgets his own innate divinity by keeping his attention and interest on the external; thus he loses consciousness of the harmony that is his divine inheritance.

❓ 9. What and where is the "tree of life" as spoken of in the Scriptures?

The "tree of life" (Gen. 2:9) is a figurative expression denoting God immanent (indwelling) as the Creator and Sustainer of life in all living forms; it is the inherent life of all organisms. We also refer to it as the life principle, the I AM, the spiritual center in every man.

The "tree of life also in the midst of the garden" represents the absolute life principle established in man consciousness by Divine Mind (Metaphysical Bible Dictionary 663).

Life is a continuous stream of energy, and emanation of God, energizing all the forms that have evolved that they may live and fulfill the purpose for which they have come forth. Inherent in the "tree of life" is the intelligence that reveals to each manifestation or form the way of life and growth and the capacity to fulfill this way. Also inherent in the "tree of life" is the law of each species by which it lives, evolves, and reproduces according to the type or pattern of its kind.

Life in its branching—as a tree—in the threefold nature of man, is in man's spiritual nature termed the I AM, the Christ, the life principle; in his soul nature (his mind, conscious and subconscious) it is the assimilation he makes of the life principle and which he expresses psychologically; in his body nature, life is physiologically manifested and neurologically expressed in man's nervous system.

② 10. How is man restored to divine harmony?

Man is restored to divine harmony through returning in consciousness (thinking and feeling) to God and learning the right use of his creative and causative power. When man gets an understanding of his own threefold nature (spirit, soul, body) and his relation to his Father-Mother God, then he becomes reestablished in his thinking, feeling, and acting to a state of agreement with the rhythm of life. He becomes an integrated and harmonious being; he lives in the Garden of Eden (harmony).

The Hebrew "Gan-heden" commonly rendered Garden of Eden is a compound of surpassing greatness. The word *Gan* means any organized sphere of activity, a garden, a body, a world, a universe. The word *Heden*, Eden, means a *time*, a season, an age, an eternity, as well as beauty, *pleasure*, an ornament, a witness ... When man is bringing forth the qualities of Being in divine order, he dwells in Eden, or in a state of bliss in a harmonious body ... The Garden of Eden is the divine consciousness" (Metaphysical Bible Dictionary 181).

The Scriptural promise reads, "you will seek me and find me; when you seek me with all your heart" and the endeavor of man to search for God within himself, with steadfastness, results in the restoration of harmony in all areas of his life.

The Human Trinity

② 11. What is the object of man's existence?

The true object of man's existence is to express all that God is in mind, body, and affairs here and now. The average person's conception of this object is that man is to be successful in material ways, to acquire prestige and position. Cognizance is not taken of the fact that a person achieving these things may still not be finding any real satisfaction for himself.

The object of man's existence is to demonstrate the Truth of Being (Charles Fillmore Christian Healing 55).

The spiritual conception of existence is that man is to fulfill himself by expressing the divine attributes (ideas) that are an inherent part of his nature—the qualities of life, love, power, intelligence, and so forth. In the process of this fulfillment, position and possessions may very well come as a by-product (they frequently do), because the true meaning of existence is found in the inner values such as security, comfort, love, life. These values must in turn bring forth manifest results.

"Creation is not complete until it becomes manifest in the outer" (Addenda to Metaphysical Bible Dictionary 1).

One conception of the object of man's existence is to impress the world in a superficial way. The approach from a deeper standpoint is that man is to express his spiritual resources (divine ideas) that are his inheritance from God in ways that make a contribution to mankind as well as to the individual. In the first viewpoint, the aim of man is determined only by outer results; in the other, by inner results, the "fruit of the Spirit" (Gal. 5:22).

Jesus states as the object of His existence: "I came that they may have life, and have it abundantly" (John 10:10). We may express abundant life by coming into understanding of our true purpose in life. In expressing the true object of our existence, we become wiser, happier, more loving and positive in our approaches to life.

What is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor. Thou hast given him dominion over the works of thy hands (Psalms 8:4-6)

② 12. Give the phases of man as a threefold being, and explain the result if he fails to recognize this unity of his being.

As brought out in the lesson material (page 6) the threefold nature of man is expressed as: spirit, soul, body. The lesson gives each phase very clearly, and suggests that Lessons In Truth Lesson 3 Annotation 4 be studied for more expansion on this part of the question.

② 13. What is the result if man fails to recognize the unity of his being, as spirit, soul, body?

Failure to recognize the oneness of man's being as spirit, soul, body (and the place of each phase in making up the whole man) causes us to experience a sense of lack, separation, and unfulfillment. Then, as the lesson points out, our physical organism (body) will fail to manifest the health that is ours as a son of God.

A feeling of separateness reveals itself to us in many ways. At one extreme, it may take the direction of an attempt to retire within the self, to become an introvert. The first phase, or spirit, is thought to be found entirely here, and soul and body phases are left undeveloped. A person becomes thus an introvert often seeks to escape from participation in life; he may become a recluse.

At the other extreme, through our non-recognition of our triunity of spirit, soul, body we may give ourself over to the view that the gratification and comfort of the body is our paramount interest; we would then become an extrovert. Or there may be a search for soul satisfaction by the intellectual pursuit of knowledge, thus developing the intellect (thinking faculty) to such an extent that anything of the spiritual side of life is ignored or counted of little value.

We need to know that the essence of our being is the Spirit of God, the source of the life, substance, and intelligence that permeates our soul and body. It is in recognizing the values of spirit, the pursuits of the soul (mind), and the development of the body that we find integration, the unity of our threefold nature bringing harmony into all levels of life.

② 14. What is meant by believing on Christ unto salvation?

Believing on Christ unto salvation is believing so firmly in the spiritual principles, ideas, that make up our Christ nature that they become the motivation of our thinking, feeling, speaking, and acting. The freedom we find in expressing these principles is our salvation.

Wrong attitudes and limiting concepts about man bind us and keep us from experiencing the spiritual mastery we seek. Our faith is not being placed on the life, love, and intelligence constituting our Christ nature, nor on the potential of these ideals and ideas to become actual in experience. Conversely, right attitudes, the conviction that the latent good can become manifest, redeem us from limitations.

"He who is in you is greater than he who is in the world" (I John 4:4) was an insight of John. The greater "he" is the Christ. This realization will meet any issue that has to be met. This is "believing on Christ unto salvation."

② 15. Explain why we should be wise in the use of the term I AM.

This lesson has brought out that I AM is the name for ideal man, the Christ, the creative power of God in man (the first phase of man's three-fold nature). Thus, to use the powers of the I AM in an unwise way is to bring into our life experiences that which we do not want, Charles Fillmore emphasizes:

It is possible for man to take I AM power and apply it in external ways and leave out the true spiritual law. In our day we are proclaiming that man can use I AM power to restore health and bring increased happiness ... But some people are using this power in a material way, neglecting soul culture, building up the external without taking the intermediate step between the supreme Mind and its manifestation in the outer. Jesus Christ Heals 123-124

As sons of God we were given the I AM powers as our spiritual heritage. With this heritage goes the responsibility of administering it wisely. It is vital, therefore, that we use the I AM powers wisely, righteously, and constructively, for that which we experience in our everyday life is the result of our use or misuse of spiritual powers. We come to see the reason for the almost magical results from sincere affirmation when we

realize our responsibility in the use of our I AM powers. We say for our body: "I AM God's life, substance, and intelligence in form." For our affairs we might affirm: "I AM prosperous, successful, harmonious." If we are desirous of having God's revelations of Truth, we might declare: "I AM one with God's light, life, and understanding." In such statements there is no thought of powers outside of ourself, but rather the present tense acceptance of them as available now. (A review of Lesson Three of How I Used Truth 41-46 would be very enlightening here.)

② 16. How does man identify himself with the Absolute? How and what is it to acknowledge the Son?

We establish first that the Absolute is God. Webster says of the word *absolute*: "Not dependent on anything else; not determined by or effected by anything outside itself; fundamental; ultimate; intrinsic; unqualified; self-contained and self-sufficient." Through our studies we have come to see that this definition applies to God as the Absolute of all existence, the self-existent One. How then do we identify ourselves with the Absolute? We are always so identified, but if we are not *conscious* of this oneness with God, then we need to seek quickening through prayer. We need to become alive and alert to this relationship we have with our Father-Mother God; then we are truly "identified with the Absolute."

The Son is a term for our own divine nature, our God-Self, the divine pattern in us; but only as we become *consciously* identified with God (the Absolute) can we express and manifest this nature.

To "acknowledge the Son" requires that we first identify ourself *consciously* with God (the Absolute), then proceed to manifest our sonship in thought, word, and deed. Acknowledgment, so far as spiritual growth is concerned, is never merely in words, but must be the actual living of that which we would acknowledge. Thus to truly "acknowledge the Son" we must be *living* according to the divine pattern in all phases of our life, our business relationships, our human relationships, our social relationships.

② 17. What is the way to build a consciousness of eternal life?

Life eternal, everlasting, timeless is God, the one life without beginning and without ending. This source of life is within man as the Christ, the I AM, the life principle. Here within our own being we appropriate the

life idea moving from the Source, God, the one creative Mind, into expression and manifestation. "I write this to you who believe in the name of the Son of God, that you may know that you have eternal life" (I John 5:13).

God "moves" through creation as the eternal movement of His nature as life to find expression. This movement is spoken of as the Spirit of God. Every form of creation is expressing and manifesting life, the Spirit of God, according to its degree of development.

Consciousness is the direct knowing of each one for himself, attained through thinking, feeling, speaking, and acting according to his beliefs. A consciousness of *anything*, be it of life, of health, of peace, of prosperity, or of a negative nature such as sickness, lack, and limitation, is developed by using the tools of thinking, feeling, speaking, and acting. The difference lies in the mold or the pattern that man uses as a standard for these activities. The I AM, the creative power of God, is the power that enables men to build all states of consciousness according to the thoughts provided by man. We need to remember that consciousness is never just thinking alone, but feeling must be added.

The building of a consciousness of eternal life must be done in the same orderly way in which our consciousness deals with any qualities we wish to manifest. Through study, meditation, entering the Silence, we become acquainted with the life idea. We see its source in the Christ, or I AM, within us. We may need to use denial to erase any misconceptions we might have had about life being limited. As we use our affirmations of the eternalness of life, that is, life without beginning or ending, we begin to take on conviction that life is ours by divine right. Our whole consciousness changes; we begin to see the truth of Paul's statement in Rom. 12:2, "Be transformed by the renewal of your mind." When we are faced in our outer life with challenges that seem to belie the eternalness of life, our expanded consciousness of the truth of life sustains us. We are no longer tossed by uncertainty; we have built a consciousness of eternal life as being ours now, not at some time in the future.

② 18. How should the Scriptures be "divided" in interpreting the use of the term *man*?

The term *man* is used in the Scriptures with two references. In some instances the reference is made to manifest man, the human being, the evolutionary man, the outpicturing of the unfolding soul of man. In other instances, it is made to the unmanifest man, the spirit of man, the Christ, the involutionary image. Statements that otherwise appear con-

tradictory are reconcilable in this framework of reference.

As an example of this, "man" is sometimes referred to as being of the earth, earthy, no health in him. Again he is referred to as the image-likeness of God, alive forevermore as the Son of God. Jesus sometimes referred to Himself from the two levels of His nature, the human and the divine. John 5:30 records His saying, "I can do nothing on my own authority." But Matt. 28:18 quotes His stating, "All authority in heaven and on earth has been given to me."

The Scriptural references to man that proclaim his limitations are made from the human viewpoint without consideration of spiritual possibilities. The references that proclaim his divine potentialities are made from the viewpoint that sees man as primarily a spiritual being, expressing and manifesting through a soul and body.

Our Inner Christ

② 19. What is Christ? Explain fully how Christ is man's salvation. (See Col. 1:27.)

"Christ" is the "anointed" one, a name translated from the Greek with this meaning. The Hebrew word is *Messiah*, the expected king, deliverer, and savior. John identified *Christ* with the *Logos*, The Word. Simon Peter identified the Christ as the "Son of the living God" (Matt. 16:16). Paul wrote of "Christ the power of God, and the wisdom of God" (I Cor. 1:24). In modern usage the name is often used synonymously with Jesus.

The Unity teachings identify "Christ" as spiritual man, the man created in the image and after the likeness of God. "Let us make man in our image, after our likeness" (Gen. 1:26). "Christ" is the primal man Idea, the pattern, the archetype, the ideal, the I AM. As the spiritual essence of all mankind, the indwelling "Christ" becomes to each individual king, deliverer, and savior.

When God is defined as Divine Mind, "Christ" can be understood as the Idea, the *Logos*, the Word, or Divine Mind as it expresses in each man. When God is defined as Father, "Christ" is the offspring, or the Son of God.

To man in his relationship to God, "Christ" is the divinity of his nature,

the power, the life and the wisdom indwelling. In Christian thought, the man Jesus most fully identified Himself with the "Christ." The two terms, as a result, have come to be often used interchangeably as referring to Jesus.

"Christ in you, the hope of glory" (Col. 1:27). "Christ" represents all the principles or powers of God as individuated in each human being, the image or spiritual pattern and the resources or means for developing it into manifestation, for producing only good. This is man's salvation, and it comes to man as a gift from God. This is God's will or plan for man by which man is to evolve, grow, and unfold into the very likeness of God. It is available to man at all times when man is ready to accept it as his way of life.

The "Christ," in the truest sense, is the only true model that man can take. "Christ" is implanted within the heart of mankind as the pattern of the design to be worked out, as the source of ideals and the promoter of aspirations. It is man's work to attain a consciousness of, accept, and make use of all the spiritual powers and qualities that are in the "Christ," so that he may live to the honor of man and to the glory of God. Points covering this question are also found in other Annotations of this Lesson.

② 20. To whom do we refer when we say: "Son of God"; "Son of man"; "son of man"?

The "Son of God" is Jehovah God, Christ, I AM, the composite Idea of God, the image of God, the Word of God, spiritual man, the ideal pattern of man in the Mind of God. This ideal is inherent in every man as his spiritual nature.

The "Son of man" is the human being or manifest man quickened in awareness to the divinity of himself. He is becoming conscious of himself as a "Son of God," and is gradually expressing and manifesting his real nature. This state of becoming conscious of himself as a "Son of God" is metaphorically referred to as the "new birth," "rebirth," being "born again," being "born anew."

The "son of man" is the human being, the manifest man not yet fully awakened to his spiritual nature. It is man often binding himself by human limitations rather than freeing himself by spiritual possibilities. The "son of man" conceives of himself as a species, as an object in nature, without adequate understanding of the latent inner power and character of the species to lift it to increasingly greater expression. He

may be very moral in his actions, yet still he holds a belief in God as apart from himself.

The "son of man" becomes the "Son of man" when he is "renewed in the spirit" (Eph. 4:23) of his mind and puts on the "new nature, created after the likeness of God" (Eph. 4:24). That is, he comes to realize who he is and begins manifesting the Truth in mind, body, and affairs.

Awareness, awakening, glimpsing the spiritual possibilities of himself in his evolutionary progress, is not by itself enough to lift the "son of man" to new levels of expression, although this insight is a fundamental step. The insight necessarily is to be carried into fulfillment by active pursuit of the spiritual ideal envisioned. A characteristic of God is movement. Consider the attributes equated with God, those of life, love, intelligence, power—all are suggestive of activity. A concept of the ideal of love without loving, of life without expanded living, of intelligence and power without exercising them, makes these attributes only abstract principles and not actual experiences. The "son of man" must awaken to his true relationship to God and begin to use the life, love, intelligence, and power that are his divine heritage; then he is "Son of man," having acknowledged the Son of God as his true source and guide.

RECOMMENDED READING

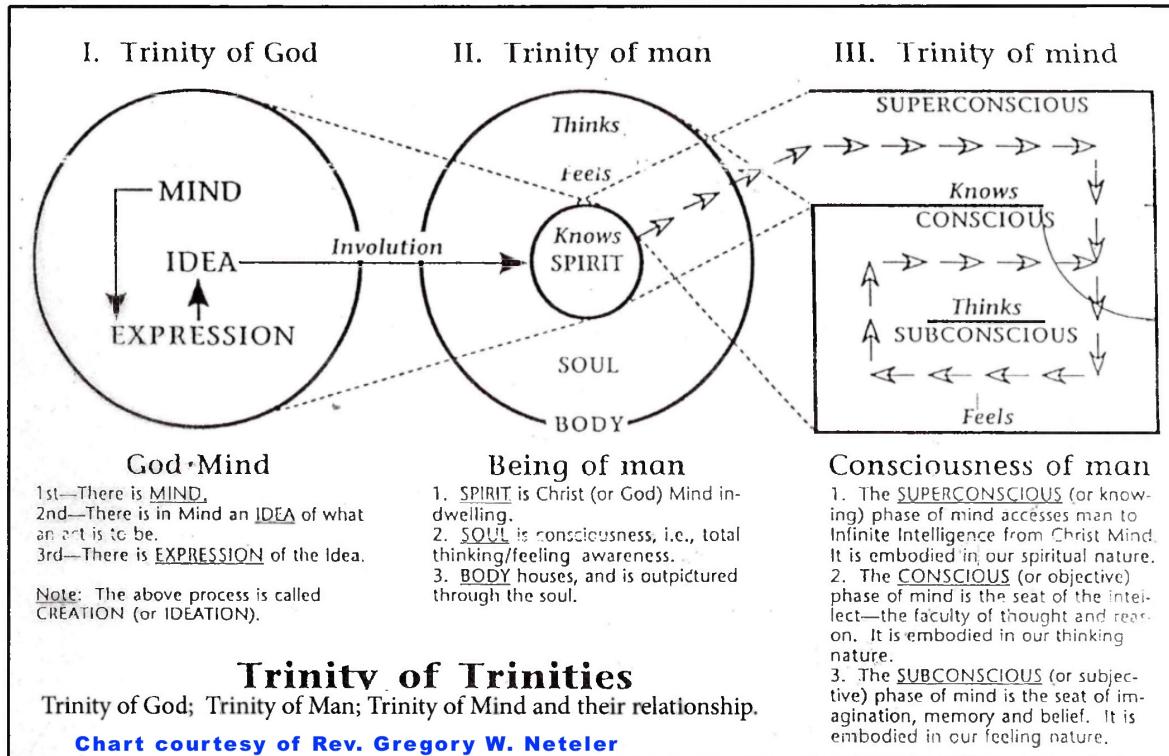
- Christian Healing*, Manifestation, Charles Fillmore.
- Jesus Christ's Atonement*, Unity Tract, Charles Fillmore.
- Unity Statement of Faith*, Greg W. Neteler, UCU Press, 2010, Statement 5, Statement 6, Statement 7, Statement 8, Statement 9.
- Original Annotations for Man, The Image and Likeness of God*, Unity Correspondence School, republished by Fillmore wings.

THE FORMATIVE POWER OF THOUGHT



INTRODUCTION TO THE FORMATIVE POWER OF THOUGHT

Introduction not yet available. It will introduce the following chart.



Trinity of Trinities. Courtesy of Rev. Greg Neteler. Note the flow proceeds from the Superconscious phase to the conscious phase *through subconscious phase of mind*.

LESSON FOR THE FORMATIVE POWER OF THOUGHT

As He Thinketh

Think good and goodness shall belong
Within the temple of your heart;
Think joy and every robin's song
Shall be your spirit's counterpart;
Think peace and the exquisite swing
Of ordered stars shall steady you;
Think love and every living thing
In beauty shall be born anew.
Think Truth and the eternal law
Your never failing guide shall be;
Think life and every breath you draw
Shall add a prayer of ecstasy;
Think hope and buried seeds shall lift
Rich harvests from the willing sod;
Think praise and it shall be your gift
To share with men the grace of God.

—Vivian Yeiser Laramore

The Nature of Thinking

① What is thinking? What is a structure? What builds all structures?

1. The revelation, "As he thinketh within himself, so is he" (Proverbs 23:7),^① was given to Solomon long ago, but even now men only realize its truth when they open their minds to the Spirit of wisdom which inspired the statement.
2. That there is a force called "thought power"—consciousness—is universally admitted. Hypnotism, mesmerism, thought transference, mental suggestion, and various other well-known evidences of this invisible force prove it. Years ago, Franz Mesmer demonstrated that under certain conditions one mentality could control another. In all living forms there is a mental force moving from one consciousness to another consciousness, and from mind to body. ^②
3. Advanced scientists have demonstrated that this mental force, which is really the action of Spirit (Divine Mind) working as the creative power of God,^③ builds organic structures in animals and in men. In men, this movement of ideas in mind is known as "thinking."^④ While Divine Mind provides the power and substance that builds, man as a self-conscious being uses his thought to direct the power to shape and form substance.^⑤
4. Biologists (including Lamarck and Darwin) called attention to the constructive power of desire. The protoplasmic cell desires the light and it sends forth its impulse. This impulse gradually builds an eye. A species of deer feeds in a country where the leaves it likes grow on the high branches of the trees and the constant reaching for its favorite food builds cell by cell the neck of the giraffe. Fishes desired to fly in the air above the water and they developed wings and became birds. ^⑥
5. That the brain cells are directly affected by mental pictures was proved by Professor Elmer Gates in the Smithsonian Institution at Washington, DC. Guinea pigs were kept for a time in enclosures where certain colors predominated; later, dissection of their brains showed a large increase in the size of the color area of the brain compared with that of the same class of guinea pigs kept in other enclosures. When desire attaches to man or animal to a sufficient extent, the impulses, emotions, and thoughts attendant on such desire are mighty and con-

structive enough to rearrange and rebuild brain cells in preparation for the reception of the coming fulfillment of the desire.⁷ Bodily construction is brought in this way, cell by cell, into a state of manifestation. At the Smithsonian Institution the perspiration of men in various mental moods was analyzed and experiments were made with the resultant salts. The perspiration of a man in an angry state was analyzed, and the salts were of an unusual color. A small portion was put on the tongue of a dog; rigors and other evidence of poisoning resulted.

6. At Harvard University experiments were made with a student who was stretched perfectly balanced on a horizontal board. When the student was told to imagine that he was running a foot race, the board sank down at the feet, and when a problem in mathematics was being worked, the balanced board sank down at his head. This proved that the thought force greatly influenced the flow of blood.
7. All these facts prove not only that thought flashes between mind and mind, but also that Spirit—Divine Mind—builds the structures through which it operates.⁸

1. *so is he.* Ralph Waldo Emerson's teaching of correspondence—that the higher and lower realities affect one another according to the activity of our mind—is a foundational metaphysical doctrine that predates what we now know as mental science.
2. *there is a mental force moving from one consciousness to another.* Our thoughts are not private. They affect not only our body, but also other people.
3. Spirit defined as God's power to create.
4. Thinking defined as the human ability to move ideas created by God.
5. Human beings direct God's power, shaping and forming our world.
6. *Fishes desired to fly ... and they developed wings and became birds.* The lesson shifts from thinking to desire. All sentient life has desire and all desire, good and bad, is formative. But that does not necessarily make it moral. For desire to be moral, it would be “desire *in the heart*,” metaphysically interpreted by Emily Cady as “God tapping at the door of your consciousness with His infinite supply” (Lessons in Truth [original edition], Lesson 5—Faith).
7. *in preparation for the reception of the coming fulfillment of the desire.* Denials, metaphysically interpreted. Also, a scientific explanation of Catherine Ponder's *Vacuum Law of Prosperity*.

8. *Spirit—Divine Mind—builds the structures.* The main point of this lesson is: *Our thoughts are formative, but they only have power within a structure provided by God.*

Three Phases of Mind

❓ What is the Superconscious phase of mind?

8. There is only the one Mind,¹ but we find three distinct ways in which this Mind functions in man. For convenience, we may speak of them as

- (a) the Superconscious or Christ Mind.
- (b) the conscious phase of mind
- (c) the subconscious phase of mind.

9. In man are all the ideas of Divine Mind, and this realm of divine ideas functioning in man is called the Superconscious or Christ Mind.² It is the realm from which man draws the ideas that enable him to do abstract thinking, and as the realm of perfect God ideas it remains unaffected by the mental activities directed toward external objects. It is through the Superconscious or Christ consciousness that man is able to respond to the ideals in God consciousness,³ as ideas of Divine Mind. Through meditation and prayer divine ideas are transmitted from the Superconscious to the conscious phase of mind and thus man becomes aware of them.⁴

❓ What is the conscious phase of mind? What other names are given to the conscious phase of mind?

10. Through the conscious, phase of mind (intellect or thinking faculty) we know ourselves as individuals and take cognizance of the world about us. Through this phase of mind we keep in contact with physical manifestations. The conscious phase of mind absorbs the life of the senses, works both inductively and deductively; reasons and analyzes on the mental plane (intellect); wills or chooses what it will make a part of the individual consciousness. It is called the "objective mind" because it is largely concerned with the outer world, the world of objects, but we may receive into this conscious phase of mind the inspirations (ideas) and revelations of Spirit,⁵ and the choice lies with us⁶ to make this knowledge practical, habitual.

❓ What is the subconscious phase of mind? What other names are given to the subconscious phase of mind?

11. The subconscious phase of mind is often termed the "subjective mind," because it functions as instinctive desire, as habit, and is the storehouse of memory; it is the feeling faculty often referred to as "the heart." The subconscious controls the vital physical functions; never sleeps⁷ or rests; never tires. It reaches infallible conclusions from given premises, but since it works deductively, it is incapable of testing the validity of these premises. It has no power of choice. All our past conscious thoughts are stored up in this great submerged mind, and are organized into faculties, habits, states of mind, dispositions, kindred thoughts clustering together and forming moods and temperaments. Its functioning is not confined to the brain but extends to every cell of the body. It stores not only the total of each individual's thought, but the inherited race thoughts and beliefs that the individual soul has accepted. The subconscious phase of mind is a channel for the activity of the creative power of God. Our bodies and our environment are built according to the thoughts, suggestions, and impressions given to the subconscious, whether these patterns are perfect or imperfect, according to Truth or based on error.

12. The subconscious phase of mind is like a great army of well-trained soldiers; the conscious phase of mind is like the general in command who gives to the army the plans to be carried out. We can also understand to some extent the actions of the conscious and subconscious phases of mind by observing the process by which a child learns to play the piano. He is taught how to hold his hands and how to strike the keys, but at first, he finds it somewhat difficult to control the movements of his fingers. He must practice daily. What is the reason for this practice? Simply that he learns to concentrate his thoughts on his fingers, consciously making right movements. These thoughts in time become subconscious, and in playing, the fingers come to be directed and controlled by the subconscious. In his first months, and possibly in his first years of practice, the pupil can perform only by keeping his conscious phase of mind centered on the work; but later he can play with ease and at the same time carry on a conversation with those about him. This is possible because the subconscious has become so thoroughly imbued with the idea of right movements that it can direct them without demanding the whole attention of the conscious phase of mind.

13. The subconscious phase of mind cannot take the initiative; it depends on the conscious phase of mind for all its impulses. It carries out only what is suggested to it by the conscious phase of mind, but these

suggestions it carries out faithfully.⁸ The conscious phase of mind could not exist without the help of the subconscious; although the former might be sound asleep, deranged, or hypnotized, the subconscious can and does carry on the bodily functions. The subconscious also readily takes suggestions from other sources than its own conscious phase of mind when the conscious phase surrenders to another mind or is not on guard. It is the close relation between the conscious and the subconscious which makes right thinking so important.

14. Man's organism is controlled mainly by the subconscious. Circulation, breathing, digestion, assimilation, heartbeat are all involuntary activities controlled by the subconscious. However, these are not out of reach of the conscious phase of mind, as is commonly supposed. The subconscious continually receives new impulses from the conscious phase, thus we have only to change the character of the conscious thought⁹ to effect a corresponding change in the subconscious feeling.

1. *There is only the one Mind.* "My mind is one with the Mind of God", Hypatia Hasbrouck, *Handbook of Positive Prayer*.
2. *Superconscious or Christ Mind.* The human capacity that distinguishes human beings from animals.
3. *through the Superconscious ... able to respond to the ideals in God consciousness.* Superconsciousness is not God consciousness. God consciousness is transcendent, accessible to human beings through the Christ Mind.
4. *Through meditation and prayer.* "True prayer is conscious communion with God, or a common union of the human consciousness with the Father within, the principle of Absolute Good. *Unity's method of prayer is the Silence* and it is reached through orderly steps in thinking and feeling." (UCS/Series 1, Lesson 1—*Prayer*, "What is true prayer?").
5. *we may receive into this conscious phase of mind the inspirations (ideas) and revelations of Spirit.* Intuitions and revelations of Spirit may appear directly to the conscious phase of mind, as they do in the subconscious phase. Dreamwork is also not necessarily limited to the subconscious phase of mind.
6. *the choice lies with us.* The principal task of the conscious phase of mind is to make decisions.
7. *The subconscious ... never sleeps* Do not confuse the subconscious phase with sleep.
8. *it carries out faithfully.* The principal task of the subconscious

mind is expression.

9. we have only to change the character of the conscious thought.

Note there is no mention of cleansing. Healing requires change, but it can proceed without conscious understanding of the error thoughts residing in the subconscious phase of mind.

The Atonement of Thinking

❓ Why do we sometimes think one thing and manifest another?

15. If we have been following a certain line of thought and action until it has become a strong current flowing deep in the subconscious, we should not be discouraged if we are not able to change it at once. Some of these deep thought currents have entered the consciousness from the general race thought; some have come in directly through the belief in flesh inheritance. The statement with which this lesson opened, "As he thinketh within himself, so is he" (Prov. 23:7) means that as a person thinks down in the very depth of his subconscious, so will he experience or manifest in his life. This is the reason why we do not always seem to manifest what our thoughts seem to be. We consciously think one thing and manifest another because the subconscious has not yet received the new impulse from the thinking faculty (conscious)¹ but is carrying out the old impulse, the new one not yet being strong enough to change the present thought currently working within.

16. This is where the life work of Jesus Christ for the human race proves its worth. Man had believed in error, given much attention to it, built the belief of it into his subconscious, until he had set going adversely the force of his subconscious thought with such power that he was unable to change the direction of this force and to right himself. Jesus came and introduced into the race consciousness an intelligence and a power that were sufficient to change the thought currents of man so that righteousness and Truth might be established in place of error and ignorance.²

17. If man had always kept the connection between his consciousness and the Superconscious or Christ Mind, he would never have been lost in ignorance. He always had had the formative power of thought to shape and form substance.³ If all his thinking and feeling had been based on the perfect ideas in Divine Mind, he would have kept his first estate of perfection. It would have been impossible for him to fall into sin. "Sin" is missing the mark of perfection, falling short of the standard of the perfect idea of man as imaged by God. "As he thinketh within himself, so is he," and if man had always thought Truth, his expression would have been perfect.

❓ What is the atonement?

18. Jesus came,⁴ a light in the world, to reveal the way back to the Father through the Son, or the indwelling Christ, which is the Superconscious⁵ in every man—"Christ in you, the hope of glory" (Colossians 1:27). For the true atonement (at-one-ment), the conscious thinking and subconscious feeling must be consciously one with the Superconscious or the divine ideas that make up the Superconscious; this is the only true salvation for man. When the conscious thinking and the subconscious feeling⁶ are functioning in harmony with the Superconscious,⁷ all ideas are used in right relation and the results are always good.

❓ Why should the thoughts about ourselves and others be held in the one, all-knowing Mind?

19. Jesus Christ is the Savior of the race⁸ because the principle He represents⁹ unfolds the whole consciousness as perfectly united,¹⁰ and as perfectly attuned to the Universal Mind, the Father-Mind. Jesus Christ restored to mankind the awareness of God's perfect ideas which man had forgotten. His teaching shows how to transform, or redeem, man's thoughts from belief in sin, evil, and death as realities and direct them toward righteousness and life. This positive doctrine causes men to think for themselves, and in right thought lies saving power. Jesus was the greatest teacher because He proved His teachings; He made them more than theory. As ignorance was the cause of the "fall of man," the obvious remedy is knowledge of Truth and the practical application of this knowledge which alone can set man free. What is impossible to man in the gross darkness of ignorance becomes a possibility in the light of the understanding that Jesus brought to men. He showed the way into the realm of perfect ideas,¹¹ and when man thinks in this realm, all the results of his shaping and forming of substance will be perfect.¹²

1. *Jesus Christ is the Savior of the race.* If any incarnation were less than divine we were still without reasonable basis of hope. But unless at least one incarnation were transcendently divine, there were no assurance of a transcendental attainment. (Imelda Shanklin, Selected Studies, 15)
2. *the principle He represents.* Jesus Christ is far more than a highly evolved human being. He is a divine principle, sent by God.
3. *unfolds the whole consciousness as perfectly united.* Aligning with Jesus unifies our soul and restores its wholeness.

4. *He showed the way into the realm of perfect ideas.* Jesus is a divine pattern for our thinking.
5. *when man thinks in this realm, all the results of his shaping and forming of substance will be perfect.* Demonstration, covered in the next paragraph.
6. *the subconscious has not yet received the new impulse from the thinking faculty (conscious).* According to Charles Fillmore, this may be because conscious mind has preempted subconscious mind in receiving divine ideas from Superconscious mind. He writes, *The subconscious mind is the vast, silent realm that lies back of the conscious mind and between it and the superconscious. To one who does not understand its nature and its office, it is the "great gulf fixed" between his present state and the attainment of his highest desire, his good. The subconscious may be called the sensitive plate of mind. Its true office is to receive impressions from the superconscious and to reproduce them upon the canvas of the conscious mind. Man, however, having lost the consciousness of the indwelling Father as an ever present reality, has reversed the process and impresses the subconscious.* (*Keep a True Lent*, 87).
7. *Jesus came and introduced into the race consciousness an intelligence and a power.* Being set free from the grip of error thinking is not to satisfy God, but to enable human beings to change.
8. *If man had always kept the connection between his consciousness and the Superconscious or Christ Mind.* By breaking ignorant currents in subconscious thought, our power to shape and form substance is set free.
9. *Jesus came.* Jesus, in this paragraph and in the next paragraph, refers to Jesus of Nazareth.
10. *the indwelling Christ, which is the Superconscious.* From the previous lesson, we know Superconsciousness as the first in the Human Trinity, which is Spirit, soul and body.
11. *the conscious thinking and the subconscious feeling. Conscious and subconscious phase is second in the Human Trinity: soul.*
12. *functioning in harmony with the Superconscious.* Atonement is perfect harmony of Spirit and soul.

Orderly Thinking

② How does man demonstrate mastery and dominion (referred to in Genesis 1:26) in his soul, body, and affairs?

20. When the quickening power of Spirit comes upon us, it reaches to the depths of our subconscious and sets free the energies which were bound in error thought.^① Then we can readily reach and mold with our conscious thinking all the conditions which have hitherto seemed beyond our power.^② Many of the subconscious thought currents have come from race beliefs—the average, commonly accepted thoughts of our fellow men. Things that most persons take for granted, that are commonly accepted without question, the subconscious acts upon, thus causing, them to become manifest and increasing our belief that they are true.

21. The belief in flesh inheritance, accented by the "objective mind," becomes impressed on the "subjective mind" and becomes a fact of our outer life. The subconscious phase of mind, working deductively,^③ draws conclusions that the "objective mind" (conscious phase) may have failed to deduce from the acceptance of the idea, and thus effects are produced. In like manner, other inferences are drawn and effects produced from accepted beliefs which are perfectly logical, but which we are not conscious of because we have not reasoned out logically the result or deduction from the belief.

22. The conscious phase of mind acts, the subconscious phase reacts; the conscious phase makes the impression on the subconscious which in turn produces the manifestation; the conscious phase of mind decides what is to be done, and the subconscious does it. When the conscious phase of mind learns to listen to the Superconscious and then feeds the subconscious phase divine ideas in right relation,^④ the subconscious reproduces them and a harmonious life results.

② What place has order in Divine Mind and in man's thinking?

23. Ideas in Divine Mind must be brought out in the consciousness of each individual through the power of his thought. The "image" or Christ man is the perfect-man idea, the composite of all divine ideas such as life, substance, intelligence, faith, love, power, strength, and order.

Jesus, the expression of that perfect-man idea, is an organized entity in which are brought forth in mind and in form, all the ideas existing in the Father-Mind.⁵ Then man, created in the image of God, shows forth the nature of God, and thus God's likeness appears in actuality as well as in the ideal or reality.

24. Man "builds" his manifest body⁶ by thinking about life in all its essentials. If we think about life from a limited point of view our body will express the limitations. The subconscious controls the body manifestations, and this "subjective mind" is very sensitive and very fertile. Every thought that is accepted and believed takes root like a seed and brings forth "after its kind." If true thoughts of life are the seeds sown in its fertile soil, the results will accord with Truth; but if thoughts of death or lack of life are held, the latter will be brought into manifestation. We must know that life is omnipresent; that It does not "come and go." There is no such thing as life's passing, or its growing less. Life is here in all its fullness, but we can manifest only as much of it as we are conscious of, and the extent of our consciousness depends on the ideas, thoughts, and beliefs we hold about life. Since we manifest according to the character of our thoughts, it is very important that we think only Truth about life.

25. The substance idea should be well established in our consciousness by true thoughts *about* substance. From the wrong or limited concept of substance arises the mistaken belief concerning the material universe. It would seem that one of the hardest things for us to grasp is the idea of God as the one substance of all creation. Because of our limited thoughts we have drawn a sharp line between so-called "matter" and Spirit. Not discerning the one pure, spiritual substance that penetrates and permeates all things,⁷ we think we see lack of intelligence and life in many things — the things we call "matter." We think of our body as only material, because we do not really understand the one substance out of which all things are created. The human mind conceives that substance is something that can be seen only with the physical eyes, touched by human hands, cognized by the five senses, and terms this substance "material." From this belief of substance as being something solid and tangible to the senses—from this limited concept of the nature of substance—has arisen the belief in materiality, form, as being the "real."

26. Spirit is invisible to physical eyes, and intangible to the senses; substance is the underlying essence of Spirit or Truth; it is the great, undifferentiated whole, the "principle of good" which is lasting and enduring, and in which "we live, and move and have our being" (Acts 17:23). Substance is the spiritual medium or Mind essence through which all the

ideas of Divine Mind are expressed and brought into visible form; it has been termed "the body of God" which we, as individualizations, of God or Mind, are to appropriate through our own mind and on which we are to "feed" in thought⁸ in order to satisfy our every need, regardless of what the need may be.

27. Substance is the passive or Mother side of Principle, the very essence of Being, while the "God said"—the movement of substance into expression—is the active or Father side.⁹ In us, substance is still passive while the movement of our consciousness through thinking and feeling is the active phase which handles substance. When substance is viewed by the five-sense man as "matter," it has been differentiated and made into specialized forms through concepts that have been projected into it by man. Through meditation and prayer on what we term the attributes (ideas) or qualities of God, the ideas of Divine Mind are breathed into our human consciousness. We train our individual mind to recognize the omnipresence of substance and are thus purged of a concept of "matter" as being something apart from substance. To further overcome the wrong belief in what is called "materiality," all our thinking should conform to the truth that there is no absence anywhere of life, substance, and intelligence.¹⁰ The belief in poverty is overcome by the understanding of omnipresent, spiritual substance as available to all.

28. God is omnipresent, therefore intelligence is omnipresent. In all our thinking, the one all-knowing Mind should be recognized. When we fail in this recognition, and think of our self or of others as ignorant, separate beings, we are using our subconscious thought power to bring ignorance on the earth. We must stop believing in and thinking about ignorance, and instead put into all our thoughts the idea of intelligence. All men and all women are the offspring of the one Mind and are intelligent with the intelligence of Spirit.¹¹

29. The idea of love, when introduced into consciousness and established there by persistent thought, will overcome all tendencies of an opposite character. It will also free us from the selfishness and bondage of a limited, personal expression of love. The love that is so mighty in its transforming power is the universal Christ love, which extends beyond the limitations of human relationship and recognizes the Fatherhood of God and the brotherhood of man. The idea of love toward all beings, love of the Lord or law, of the universe, Jehovah of the divine order of things that protect us, makes us divine beings and brings our thoughts into divine order.¹² When we look on the law as something to be obeyed, something that is to *make* us do something that we do not want to do—something that takes away all our pleasure—we are "missing the mark" and thinking error thoughts. When we look on the law as

our divine opportunity, our privilege, our freedom, our entrance into all that is good, we are thinking in harmony with Truth.

30. Thoughts of power and of strength build us up in the consciousness of might, mastery, authority, and dominion. When we realize our birthright through the Christ Spirit,¹³ we no longer feel helpless, a victim of circumstance, but take our stand as the master of our fate.

31. Order, which begins as an idea in Divine Mind, adjusts all things in harmony.¹⁴ One definition of order is "system; a plan or method by which things or ideas are interrelated." Order is that faculty of mind which relates ideas to one another, putting them in their proper place and in right relation, so that the operation of all ideas is governed by the law of the good of the whole. When order has its rightful place in our consciousness,¹⁵ our mind, our body, and our affairs come into the divine harmony which prevails throughout God's universe.¹⁶

❓ Why is it necessary to "be still" in order to come into a realization of Truth?

"Search me, O God, and know my heart:
Try me, and know my thoughts" (Psalms 139:23).

32. The heart is the storehouse of all that man has ever experienced;¹⁷ it is his subconscious. "Be still, and know that I am God" (Psalms 46:10). When we are still, we have power to plant the ideas from the Superconscious or Christ Mind in the conscious phase of our mind and then into the subconscious phase of mind. Only in the silence can we still the clamoring of the five senses¹⁸ and connect the phases of our mind (conscious and subconscious) with the Superconscious, the source of all God-ideas.

33. The "objective mind" is a name used for the conscious phase of mind or thinking faculty. It is the medium of expression, giving forth that which it receives either from the interior (Superconscious) or the exterior (world of form). It is only by stilling this phase of mind to the outer world, bringing it into submission, that we are able to hear the "voice" from within, able to establish contact with the Superconscious or Christ Mind. The divine ideas of the Superconscious are then transmitted by the conscious or thinking phase of mind to the subconscious or "habit mind";¹⁹ in this way, divine ideas become a definite conscious part of our mind or consciousness and ultimately are manifested in the outer world.

34. All constructive thought takes place in the silence, when we lay aside the confusion, the conflict, the distractions of life and listen to the "still small voice" (I Kings 19:12) that guides us into the true way of living. By putting aside the noisy, persistent objectives of persons and things, and in the silence coming into the very presence of God (Truth), we can get a true realization of what Truth is. In this place of stillness or communion with God, we can say with the astronomer Kepler, "O God, I am thinking Thy thoughts [ideas] after Thee";²⁰ and with the Psalmist, "In the multitude of my thoughts within me Thy comforts delight my soul" (Psalms 94:19). "How precious also are thy thoughts unto me" (Psalms 139:17). When we think from the standard of divine ideas, we think the "thoughts" of God, and vain, ignorant thoughts no longer lodge within us. "Let the wicked forsake their way, and the unrighteous man his thoughts" (Isaiah 55:7). We accomplish this by being still, and consciously entering into the one pure Mind and drawing on its ideas for all our conscious thinking. These right thoughts then become subconscious, and the whole mentality is established in righteousness.

35. In prayer, in silence, we write upon the tablet of our heart the divine law. That is, we give to the subconscious phase of mind the word of Truth, and since it carries out with unfailing certainty whatever ideas or concepts are given to it, its cooperation in the demonstration of Truth is assured. This is what the prophet Jeremiah foretold when he said, "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people" (Jeremiah 31:33). In Proverbs 16:3 we see the injunction given as, "Commit thy works unto Jehovah, and thy purposes shall be established." Thought initiates the action, and the action in turn establishes the thought.²¹ This we have seen in the illustration of the child learning to play the piano. The right thought is first given to the fingers, and by right action this thought is fixed in the subconscious. So if we commit our works to the Lord (law of our being); if we persistently do the right thing, carry out the right thought, the thoughts will by actual doing become established in the subconscious, and we shall do easily and naturally what we know is right. In this way we may be assured that we are "bringing every thought into captivity to the obedience of Christ" (II Corinthians 10:5).

36. THOUGHTS

Thoughts of God, so splendid, high!
Thoughts of good that satisfy,
Thoughts of Truth, enduring still,
Thoughts of light set on a hill inspiration's height,
Thoughts of peace both day and night,
Thoughts of love that cast out fear,

Thoughts of life right now and here,
 Thoughts of strength and thoughts of health,
 Thoughts of plenty and of wealth—
 May Such thoughts fill all my mind—
 Thought for self and all mankind.

—Frank B. Whitney

1. *the quickening power of Spirit ... sets free the energies which were bound in error thought.* Conscious thinking of the Christ principle permits Spirit to reach subconscious thinking.
2. *Then we can readily reach and mold with our conscious thinking all the conditions which have hitherto seemed beyond our power.* Conscious thinking, in harmony with subconscious feeling, now has new capabilities.
3. *The subconscious phase of mind, working deductively.* "Intuition is a spiritual faculty and does not explain, but simply points the way." Florence Scovel Shin, *The Game of Life and How to Play It*, chapter 8, Intuition or Guidance.
4. *When the conscious phase of mind ... feeds the subconscious phase divine ideas in right relation.* Wisdom (capacity to see and understand divine ideas) and Order (capacity to place divine ideas in a structure) are the key to a harmonious life.
5. *Jesus, [an]expression of ... all the ideas existing in the Father-Mind.* Jesus is an "expression," the second phase of the metaphysical meta-narrative: Mind, Idea, and Manifestation.
6. *Man "builds" his manifest body.* Human beings are a "manifestation," the third phase of the metaphysical meta-narrative.
7. *Not discerning the one pure, spiritual substance that penetrates and permeates all things.* Substance is the spiritual essence of divine ideas. When divine ideas are manifested, all things are imbued with spiritual essence.
8. *are to appropriate through our own mind and on which we are to "feed" in thought.* We can appropriate divine ideas by feeding on the substance of things manifested in the material realm.
9. *Substance is the passive or Mother side of Principle, the very essence of Being, while the "God said"—the movement of substance into expression—is the active or Father side.* Mother is God's expression of divine ideas. Father is the manifestation of God within each human being, known as the Christ Mind, the Superconsciousness, and as Spirit.

Metaphysically, Mother (an Idea) is a higher order of being than Father (a manifestation).

10. *there is no absence anywhere of life, substance, and intelligence.* The fundamental difference between Mary Baker Eddy's Christian Science and the Fillmore teachings. Emilie Cady originally agreed with Mary Baker Eddy that "There is no reality, life or intelligence in matter." (Lessons in Truth, Original Edition, Denials, denial #2). At some point the Fillmore editions reversed this to state that all things have life, substance and intelligence.

11. *All men and all women are the offspring of the one Mind and are intelligent with the intelligence of Spirit.* The first of four paragraphs focusing on divine powers in human beings (intelligence, love, power, and order). This paragraph, dealing with intelligence of Spirit, is notable because it is an early sign of feminism in the Unity Correspondence Course. It is the only reference expressing "all men and all women." Vera Dawson Tait was the last Unity editor of the course lessons.

12. *The idea of love ... makes us divine beings and brings our thoughts into divine order.* Love precedes both power and order, which are discussed in the next two paragraphs.

13. *When we realize our birthright through the Christ Spirit.* Spirit empowers the soul and strengthens the body.

14. *Order... adjusts all things in harmony.* Christian Science and Unity are "harmonial religion ... [a form of] piety and belief in which spiritual composure, physical health, and even economic well-being are understood to flow from a person's rapport with the cosmos." Sydney Ahlstrom, *A Religious History of the American People* 1019.

15. *When order has its rightful place in our consciousness.* As we establish harmony in conscious and subconscious phases of mind with Superconsciousness.

16. *our mind, our body, and our affairs come into the divine harmony which prevails throughout God's universe.* We become "in tune with the infinite."

17. *The heart is the storehouse of all that man has ever experienced.* Our subconscious phase of mind has unlimited capacity to store information. But our conscious phase has only a limited capacity to store and process ideas.

18. *the clamoring of the five senses.* Stilling the five senses frees up some capacity in our conscious phase of mind.

19. *divine ideas of the Superconscious are then transmitted by the conscious or thinking phase of mind to the subconscious or "habit mind."* In stillness, the conscious phase becomes an open channel from Superconsciousness to the subconsciousness phase.
20. *"O God, I am thinking Thy thoughts [ideas] after Thee".* In stillness, the conscious phase "think God thoughts." At that point, we have moved from metaphysics to mysticism. Emilie Cady, *Lessons in Truth*, Original Edition, Bondage or Liberty—Which?
21. *Thought initiates the action, and the action in turn establishes the thought.* The action of conscious thought will eventually establish another action of subconscious thought.

ORIGINAL ANNOTATIONS FOR THE FORMATIVE POWER OF THOUGHT

💡 Here are the *Annotations for Series 2, Lesson 4, The Formative Power of Thought*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

What Is Thinking?

❓ 1. What is thinking? What is a structure, and what builds all structures?

Thinking is a process by which the human soul (i.e., the mind or consciousness) is able to handle abstract ideas so as to form a mental "picture" or pattern. Once solidified in man's mind (subconscious as well as conscious) this pattern becomes a magnet or a "mental equivalent" that is the nucleus for the outer structure. The structure will bear the character of the mind pattern of the individual doing the thinking.

"Thought is the process in mind by which substance is acted on by energy, directed by intelligence. Thought is the movement of ideas in mind" (*Metaphysical Bible Dictionary*, Thought).

(Note: Added reference of value is Lessons in Truth Lesson 3 Annotation 3.)

The creative power of God (Spirit, Divine Mind) in its action builds all structures, whether they be structures of consciousness, living organic structures of men and animals, structures of plant life, structures in the mineral kingdom, or structures "made" by man using spiritual substance in various forms. The power that provides for the building of any structure comes from God. In the first chapter of Genesis (Gen. 1) we find an allegorical description of the great creative Mind at work. Charles

Fillmore in *Mysteries of Genesis* 12 states:

"The record portrays just how divine ideas were brought into expression. As man must have an idea before he can bring an idea into manifestation, so it is with the creations of God. When a man builds a house he builds it first in his mind. He has the idea of a house, he completes the plan in his mind, and then he works it out in manifestation. Thus God created the universe. The 1st chapter of Genesis (Gen. 1) describes the ideal creation."

The process of building all structures, whether they be on the spiritual, mental, or physical planes, follows the pattern of the Holy Trinity – Father, Son, Holy Spirit – or Mind, Idea, Expression – producing manifestation. The Word of God is the composite idea of all the elements of divinity and creation. This Word is the active agent of Spirit, guiding and directing the action so that the consciousness on earth may be the same as it is in heaven; that the abstract may be made concrete. "Thy kingdom come, thy will be done on earth as it is in heaven" (Matt. 6:10). The resources used in the building of any structure are life, substance, and intelligence. Life (movement, animation) and substance (unformed essence containing the idea of the form) work with intelligence (light, understanding, wisdom, the knowing quality of the species) to bring forth divine ideas into form.

"Since man is the offspring of God, made in the image and likeness of Divine Mind, he must express himself under the laws of this great creative Mind. The law of manifestation for man is the law of thought. God ideates: man thinks. One is the completion of the other in mind" (*Mysteries of Genesis* 12).

The creative power of God moves ideas into expression and manifestation as consciousness, things, conditions, and circumstances. In the structure of human consciousness, the active agent of man is thought (thinking and feeling) and the spoken word of human beings.

When manifest man (a human being) desires a certain condition in his body or in his world, he consciously directs his attention toward it; he thinks about it with the conscious phase of his mind; he feels with his emotional nature (subconscious phase of mind); he speaks the word, silently or audibly, and the manifestation comes forth. Spirit is the power that does all things; but man by his thinking, feeling, spoken word (the formative power of thought) directs the creative power of God (the Word of God) to build structures, thereby producing conditions, circumstances, and things in his world according to his own beliefs and lev-

el of soul unfoldment. "All structures are thought concentrations" (The Twelve Powers of Man 24).

The Three Phases of Mind

② 2. What is the Superconscious phase of mind?

The Superconscious is the Christ Mind; the I AM; the God Presence in every man.

We refer to man's threefold nature as spirit, soul, body. The first phase — spirit — is called by many names—Christ, I AM, divine center, the "Father within," Lord, law of our being, and Super-consciousness. While Divine Mind is the realm of divine ideas for all creation, this Mind indwells us as the Superconscious or Christ Mind, and is thus the realm of divine ideas for us individually. The Superconscious is the realm of pure knowing.

The term "superconscious" indicates that the Superconscious Mind is above our conscious phase of mind (thinking, reasoning, or intellect) and our subconscious phase of mind (feeling, emotion, or the heart). These two activities of our soul or mind are the users of the ideas of the Superconscious or Christ Mind.

Man responds to the ideals of God by turning to the Superconscious or Christ Mind and laying hold of the ideas that make up his divine inheritance. Without movement of ideas in mind there could be no consciousness. The use of the ideas by our thinking and feeling will be determined by our stage of soul unfoldment, and by the needs of mind, body, and affairs.

② 3. What is the conscious phase of mind? What other names are given to this phase of mind?

The conscious phase of mind is the thinking faculty, the reasoning phase, the realm of conscious knowing in the individual soul. It is often termed "the intellect." In this phase, man chooses, examines, judges, analyzes, wills, selects, decides, forms, deducts, rejects, accepts, and concludes, as he deals with the ideas received from the Superconscious.

As the realm of choice, the conscious phase of mind declares "I am I" and "You are you"; "I will" or "I will not." It is in this phase of conscious-

ness that man may be conscious of himself as an individual identity, even thinking himself to be separate from God, from other human beings, and from other forms of life. But quite the reverse of this belief in separation is also possible, for the conscious phase of mind is capable of realizing that although man is a unit in himself, he is always one with his Creator, God, Divine Mind. Thus, he comes to the realization that he is also one with all human beings as his spiritual brothers, and one with all other forms of life. "One God and Father of all, who is over all, and through all, and in all" (Eph. 4:6).

It is the function of the conscious phase of mind, or intellect, to discriminate between the general and the specific; to note differences as well as similarities in persons, religions, sciences, things, circumstances, and conditions. This phase of mind makes man a rational human being, enabling him to do rational thinking. It is this phase that allows man ultimately to know himself to be the son of God. Through this function man may look out on the world of appearances, but he may also focus his attention on the divine Presence, Spirit, within himself. As he consciously handles the ideas to which he is heir, he may examine the how and why of life.

It is in this realm that concrete thinking is done, based upon the abstract ideas of the Superconscious. The conscious phase deals mostly with the present outlook, and because of free choice very often its judging is done from appearances instead of "righteous judgment" (John 7:24).

② 4. What is the subconscious phase of mind? What other names are given to this phase of mind?

The subconscious phase of mind is the feeling nature of each individual, as well as the receptacle of mental images (patterns) stored "in the beginning" (Gen. 1:1). Thus we term it the seat of memory. The concrete result of our subconscious records shows forth as the physical or human body. As the lesson has already emphasized, the subconscious phase of mind handles the involuntary activities of the organism.

The subconscious is the secondary cause, the reactive phase of mind in the individual. We call its action "the formative power of thought" as it works in substance to bring forth conditions in man's body and affairs according to the suggestions given it by the conscious phase of mind. Charles Fillmore refers to this activity of the subconscious as "secondary thinking"; when feeling takes over, there is a type of instinctive "thinking" that is the movement of ideas held in the feeling phase of the mind

(subconscious).

② 5. How are the conscious and subconscious phases of mind related?

The conscious phase of mind (objective) and the subconscious phase of mind (subjective) are related in much the same way as the master is related to the servant. The conscious phase takes the initiative, and impresses the subconscious with divine ideas, right thoughts, or the reverse, and the subconscious will carry out the suggestions faithfully. The conscious phase sends its directives to the subconscious which must accept them and carry them out, because the subconscious has no power of its own to do its own selecting.

The conscious phase acts, but the subconscious reacts; the conscious phase makes the impression, but the subconscious produces the manifestation; the conscious phase decides what to do, and the subconscious phase does it.

Often man is pulled up short by some condition which has become unbearable. Then he may learn through study and inspiration that he has been sending wrong directives into his feeling nature, the subconscious phase of mind. If he so chooses, he may use denials to cleanse the subconscious of the erroneous beliefs that have lodged there. Then he may use affirmations of Truth to refill the subconscious with true ideas from the Superconscious or Christ Mind. The conscious phase of mind records its directives, as sound is recorded on a tape; the subconscious faithfully "plays back" exactly what has been recorded.

The Subconscious Phase of Mind

② 6. Name some of the functions of the body carried on by the subconscious phase of mind.

The so-called involuntary actions are those that are controlled by the subconscious; such actions as raising and lowering the temperature of the body, making cell changes, looking after the action of the heart, the circulation of the blood, taking care of the salivary and gastric juices, superintending the breathing, digestion, assimilation, and elimination of food.

As the lesson material has already stated, the subconscious cannot take

the initiative, but it carries out faithfully the plan back of every cell of the body, the true functioning of every organ, nerve, tissue unless interfered with by the conscious phase through fear or ignorance. When the conscious phase of mind interferes with the normal functioning of the body, then the subconscious must compensate in an instinctive way and this often results in disease or illness. When the conscious phase accepts the guidance of the Superconscious or Christ Mind, then it can give right directions to the subconscious. This allows the involuntary functions to carry on their normal work of sustaining and maintaining the body in health.

7. How may one take conscious control of the involuntary functions?

One may take conscious control of the involuntary functions of the biological, fleshly body through the conscious phase of mind to the extent of correcting any bad habits or inharmony which may be manifesting. When the Superconscious Mind guides the conscious thinking, it does not in any way interfere with the normal work of the subconscious. This conscious control by the conscious phase of mind, through retraining of the subconscious sphere, is the true way to healing, and much of this work can be done by affirmations. As we come more fully under the dominion of the Superconscious, the conscious phase gains understanding as to how to direct the inner functions of the body. Under spiritual guidance, the conscious phase of mind can impress the subconscious with new habits.

It is important that we remember that man is a focal point in Universal Mind. Therefore, each of us must seek divine guidance to find the true pattern for bodily operations. When we know our body to be primarily the "temple of God" we can, through the process of denial, erase the imperfect concepts and beliefs held in the subconscious, replacing them through affirmations with the truth about the body.

When something comes to our attention that is not measuring up to the proper standard of living, our business is to make the correction, to take conscious charge of the thought currents and direct them in the way they should go to produce that which is higher and better than the present mode in which they are functioning. This means giving the subconscious better patterns from which to work.

8. What does the "heart," as the term is used in the Scriptures, represent?

The "heart," as used here, represents the subconscious phase of mind, the feeling nature, the storehouse of memory and experience. The heart of anything is the part nearest the center, the more essential part of any body system — the place where life activity is carried on. "As he thinketh in his heart, so is he" (Prov. 23:7 A.V.) may be interpreted, "As a man believes in his heart or subconscious, so does he live or experience." The subconscious holds the memory of the sensations and the responses made as feelings, to conditions that were presented and through which the body passed as experiences on the evolutionary path. The sum of man's feelings in regard to these experiences constitutes his emotional nature. If the heart is filled with unhappy memories of lack, sin, sickness, sorrow, and death that he has passed through in connection with those near and dear to him, these beliefs harbored in the subconscious will act as causes to reproduce like experiences again and again until they are cleansed from consciousness.

9. From what source have many of the subconscious thought currents come?

As the lesson brings out, many of the subconscious thought currents have come into the individual's subconscious phase of mind through the race thought. Man has viewed himself as a separate, independent entity; he has looked at his environment with its thunderings, lightnings, solid earth, seas, wild animals, forests, and the like, and he has been overwhelmed by the stupendous proposition that he faced.

The desire to live is incorporated in every cell of our fleshly, biological body by God, our Creator. However, until we discover the presence and power of God in us as the same life that is immanent in all living things, even in all inanimate things, we feel ourself to be a separate entity. Then comes the feeling that we must cope, mostly by struggle, with our environment in order to make it yield to us that which is necessary for the sustenance of our body.

As men (mankind as a species) increased in numbers, they pooled their interests, learned a method of communication with each other (speech), and formed judgments based on the physical senses and past experiences. Thus the race consciousness (subconscious of mankind as a whole) is impressed with the commonly accepted beliefs about what is necessary for man in order to live. Negative beliefs from the race

consciousness accepted by the individual become "mental equivalents" in his subconscious that produce similar living conditions, until they are superseded by better and higher ideas.

② 10. Why do we sometimes think one thing and manifest another?

We sometimes think one thing but manifest something different because the outpicturing in our body, life, and affairs is the result of the sum of all our thinking, feeling, acting (present and past, conscious and subconscious, good or bad). The thinking of the moment has not had sufficient time and spiritual impetus to work through the subconscious (feeling nature) into the manifest realm.

The conscious phase of mind (intellect) and the heart (subconscious phase) must work together in order to bring forth a harmonious manifestation. "Realization precedes manifestation" (Jesus Christ Heals 39). Usually some time is required for an idea to work itself into the subconscious. Realization is not possible until the two phases of mind agree and accept the idea, so that it may blossom into the desired manifestation. Many instantaneous answers to prayer have been reported, but in such cases the work has already taken place in the mind so that realization is ready to bring forth the manifestation.

We need to remember that the conscious thought is not the sole determining factor in producing, changing, and improving manifestation; the entire consciousness must be taken into account through a process of growth, unfoldment, and development. No conscious thought is ever wasted, however, even though it may not appear to produce an instantaneous manifestation.

"The fulfillment ... in the world of activities may take moments, hours, days, years, centuries ... Do not think because you do not get an instant response to your prayers that they are not answered. Every sincere desire and every effectual prayer . . is fulfilled, and will be made manifest whenever material limitations permit! (Jesus Christ Heals 7).

When the conscious and subconscious phases of mind are in harmony with the Superconscious or Christ Mind (divine ideas), we will no longer think one thing and manifest another.

The Superconscious Phase of Mind

② 11. How is Jesus Christ the Saviour of mankind?

Jesus Christ can be said to be the Saviour of mankind because He sought in His ministry to draw every man's attention to his own divine creation, and to the "saving grace" or love of God. As WayShower, Jesus pointed the way for every man to seek within for the "Father who is in secret" (Matt. 6:6). Jesus became the manifestation of the principle that combines the Son of God (Christ) and Son of man (Jesus). Paul refers to this as "the fulness of the Godhead bodily" (Col. 2:9). The Jesus Christ principle unites the Superconscious, the conscious, and the subconscious spheres of man's being, making them one. This is the true "atonement."

Christ, I AM, is the seed idea or divine pattern of God which is implanted in every man, and contains all the elements of the God nature. Jesus represents the understanding use of this pattern; thus the Jesus Christ principle is the combination of the pattern and its application. Jesus, the Man of Nazareth, is the Way-Shower; He showed mankind the way to the understanding of man's relation to God, and the manner in which each man must unfold the Christ pattern within himself. Jesus taught God's Ideals which man in his belief in separation had forgotten. When put into action, Jesus' teaching transforms and redeems man's consciousness from all belief in the reality of sin, evil, poverty, and death, directing his thought current to righteousness. It is this "tuning in" with the Almighty One that "saves" man. Thus it is not difficult for us to understand why Jesus Christ is the Saviour of mankind, both in a general way as the Teacher who pointed the way, and in an individual way as the indwelling principle in every man.

② 12. What is the atonement?

The original root meaning of the verb atone was "to make at one," by reconciling differences between those who had been at variance. Metaphysically, the "atonement" is the blending and harmonious functioning of the Superconscious (realm of divine ideas in man, the realm of pure knowing), the conscious (thinking, reasoning faculty, the intellect), and the subconscious (realm of feeling, emotions, the heart).

Men in an unenlightened state of knowing have felt themselves separated from goodness by looking upon God as "a holy Being" separate from them; feeling their iniquity (inequality) in not being able to measure up to His standard of holiness. However, Jesus of Nazareth taught at-

one-ment. "I and the Father are one," He said (John 10:30). In spite of what man thinks, feels, does with his inheritance of good, the important Truth taught in these lessons is that God and man are one.

Jesus, the Man, taught the relationship of God and man as Father and son. He showed men their likeness to God, emphasizing their inherent God nature. He encouraged them to claim and prove this oneness (at-one-ment) as He had done. He instructed them how to put away all their limited beliefs in sin and lack by the use of denials and to claim their divinity, their oneness, by affirming it to be true.

Jesus did not make the atonement for us — He showed us how to reestablish the ideal in which we were created. Each of us must therefore put into action the mental laws that can bring about the atonement through working out his own salvation.

"If man is the son of God, he must be that son right now; sonship must be just as real, just as omnipresent, as the health that God has revealed through His Word. How shall man reveal his sonship to himself and to others except by claiming it; by declaring that he is not a son of mortality, but a son of God" (Talks on Truth 143).

The Mind and Beliefs

② 13. Why is it so important to think the Truth about life?

It is very important to think the Truth about life, "For as he thinketh in his heart, so is he" (Prov. 23:7 A.V.). The "heart" refers to the subconscious, as explained in Annotation Eight of this lesson.

As we interpret life consciously and subconsciously, so we shall live life each day. If we interpret life positively, then the results in our daily living will be harmonious and will move in divine order; if we interpret life negatively, we will bring like conditions into our daily experiences.

Because of ingrained limited beliefs in the race consciousness that life begins with birth in a form and ends with the death of that form, we need to know and think the Truth about life. There are too many mistaken beliefs in regard to "the other side," too many delusions that the body is an "obstruction" and that life out of the body, in an "unobstruct-

ed universe," is where man learns the way to live. There are too many who believe that the body is like an old coat that must be discarded, instead of seeing it as the "seamless robe" of righteousness that we are to wear "forever more."

No one can attain a consciousness of eternal life for the whole man so long as he clings to the belief that the immortality of the soul is made possible by "sacrificing" the body, thus attempting to separate man's trinity of spirit, soul, body.

Another teaching that needs to be cleared away is the belief that being a Christian (that is, seeking to live the Christ life) inevitably ends in martyrdom.

Until such time as we prepare the way for eternal life by getting rid of hampering beliefs in the subconscious, we are still imprisoned. As we believe in our heart, so we will interpret life, and the wrong approach to life causes us to experience confusion, frustration, sickness, poverty, and failure.

② 14. What line of thinking will overcome the belief in materiality?

Materiality has reference to corporeal existence in contradistinction to the spiritual; this does not mean that which is wrong, but rather that which is formed, visible, or cognizant to any of the five senses. It is when we accept the belief that only the material is real that we need to "overcome the belief in materiality."

Many persons believe that the biological, fleshly body of man *is* the man. They believe that each corporeal or flesh body has a separate mind of its own, due to the action of the five physical senses in bringing information to the brain, where it is stored up for use. This belief is due to the teaching of primitive fleshly ancestors who had no higher knowing. Those who have such beliefs give their attention and interest largely to gratifying the appetites, passions, desires, and comforts that the fleshly body demands; therefore they are ruled by unenlightened sensation.

Mind and brain are not synonymous. God as the Life Principle activates all corporeal forms. Manifest man as a self-conscious entity has as the center of his being the life, intelligence, and substance of Spirit, which are his to use. Thinking is the process by which the ideas inherent in Mind substance are made active and released into daily living. All true

thinking is for the purpose of knowing Truth in order that we may interpret life correctly. We then come to experience the eternal good which the one creative Mind or Spirit planned or willed for the entire universe, man included.

A materialistic conception of life can never truly interpret it. To realize the Truth is to be in harmony with the one creative Mind. If we would live a wholesome, happy life, the work that confronts us is to correct the misconceptions held in the subconscious. Through spiritual discernment we are able to perceive, receive, and conceive our true being or nature. It is only through spiritual insight and spiritual thinking that we can see ourself and the universe as God expressing Himself, and thus overcome the belief in materiality as being the real.

Beliefs and Demonstration

② 15. Why should we hold ourself and others, in the one all-knowing Mind?

It is vital that we hold ourself and others as being in the one all-knowing Mind, for that is our true place as sons of God, and the only way in which we are able to claim our inheritance of good. "In him we live and move and have our being" (Acts 17:28).

"Hold" as used here means to judge or consider ourself and others as being expressions of the one creative Mind which is the source and cause of all that appears in the manifest sphere of action. There is no other source that can inspire and guide each individuated unit except Spirit or Divine Mind. Through "that I AM" each human being is identified with the one creative Mind. A conscious recognition of this enables us to unite ourself in consciousness with all other human beings and know that each one is a focal point expressing God Mind to the extent of his present ability to interpret life.

When we know that we are projections of Divine Mind, we are allowing this one creative Mind to express itself through creation according to its perfect plan.

② 16. How may all thought be brought into harmony with divine law?

All thought may be brought into harmony with divine law – the law of

absolute good – through the unifying power of divine love.

"Thought" as used here means all the desires, sense perceptions, feelings, concepts, beliefs, Ideas and associations of ideas, judgments, and opinions.

"Love, in Divine Mind, is the idea of universal unity. In expression, love is the power that joins and binds in divine harmony the universe and everything in it" (Christian Healing 130).

As the quality or idea that joins, love attracts all that is needed to bring about harmony between people and in all situations. Love, as a law itself, fulfills all the divine laws (Rom. 13:8), because love is the great harmonizer. If one's thoughts are confused, chaotic, unhappy, fearful, love can change them to harmony, happiness, faith, courage, and understanding. When one has sought for an answer to his prayers, or a way out of his problems, and he discovers the Truth, it is only the quality of love for Truth, for God, that can enable him to harmonize his thinking and feeling. If you want to be "transformed by the renewing of your mind," you will need love to give the strength and courage needed to make the change from limited, materialistic thinking to spiritual thinking.

② 17. How does man demonstrate the mastery and dominion which are his as mentioned in Genesis 1:26?

Mastery and dominion are part of man's divine inheritance as a son of God, belonging to him as the image-likeness of God. Mastery and dominion are exercised as we lay hold of the power of God. "Ye shall receive power, when the Holy Spirit has come upon you" (Acts 1:8).

Dominion over the earth is not something that is to be acquired through physical evolution. Man is created with dominion over the earth and told to subdue it. Man's "earth" is primarily the human consciousness wherein he has established beliefs in "good" and "not good." Man is to accept his dominion through knowing that he is God's representative on earth, the very image of God. Then he must claim his divine mastery by taking control of his own consciousness, and showing forth the likeness of God.

Jesus said, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory ...

he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:31,33). Every human being has within his consciousness the "sheep" and the "goats" which represent two types of thoughts. The thoughts, desires, and feelings that are on the positive, spiritual side are the "sheep," while the stubborn, selfish, resistant, fearful, anxious, and greedy thoughts, feelings, and desires are the "goats." These latter are to be denied or crossed out of the human consciousness where they are causing friction. When man becomes master over his own thinking and feeling, he comes into the glory of the Father.

We learn to demonstrate mastery and dominion when we are able to discern between the earth (consciousness) and the world (appearances), and consciously separate the "sheep" and the "goats" within ourself by our spoken word of authority. We learn to deny the "not good" and affirm the "good," thus freeing ourself from belief in the reality of evil and its power over us.

Order and Consciousness

② 18. What place has order in Divine Mind and in man's consciousness?

"Order is Heaven's first law," said Alexander Pope. The kingdom of heaven is consciousness being carried forward and upward according to the highest ideas of which humanity as a whole is conscious. This consciousness is termed "Christ consciousness" because it implies a state of peace and security in each individual who has so controlled and systematized his mental sphere that he has dominion over it.

Order is that faculty in man's consciousness that adjusts each idea in its proper place, relating ideas to each other and relating them to the whole so that there is no friction, all working happily and joyously together for the good of the whole. Thus we may say that order is made up of right relationships — order is that which produces balance.

Order, then, must have first place in Divine Mind as well as in man's consciousness, for only as ideas, persons, events move in an orderly way will the harmony or "heaven" come forth into manifestation. The first movement of order in man's consciousness must be to relate himself to God, to "seek ... first his kingdom" so that man may, in an orderly way, lay hold of the ideas that are his divine inheritance.

② 19. Why is it necessary to be still in order to come into a realization of Truth?

The realization of Truth cannot come to a mind that is not still, but is concerned with the exterior world. A divided mind cannot receive the revelations of God; these come only to a mind that is still, that is alert and concentrated on the "still small voice" (I Kings 19:12). Truth is the vision, the ideal we perceive through soul insight, and if the "sight" is turned outward it is not insight. When the soul is still, we are offering God a listening and a heeding attitude. We will then receive the true guidance that can help us to go about our business in the outer world.

Prayer is the line of conscious communion between us and our Creator. In the "Secret place of the Most High" (Psalms 91:1) within our own being, we appropriate the divine ideas that belong to God consciousness. It is in this "secret place" of prayer that we learn that the will of our Father is for our highest good. Only in the stillness can the full revelation come to our soul. For prayer to be effectual, we need to abide in the realization that our true place is in the one creative Mind, where all is peace and harmony. Therefore, we must learn to keep silence before God; to still the false reports of the senses that impinge on our consciousness, so that we may listen to the "still small voice" that will teach us all things – even the deep things of God.

② 20. What is meant by the statement, "I will put my law in their inward parts, and in their heart will I write it" (Jeremiah 31:33)?

Every atom of our being has within it God's law of life. Even doctors are astonished at the marvelous way in which the various parts of the body function and are renewed; God's law is indeed in our "inward parts." Because the involuntary functions of the body are carried on by the subconscious, that phase of mind has to have the intelligence to handle bodily functions. God has "written" or inscribed His intelligent laws of life upon our heart or subconscious so that it may carry out its work. If the thinking or conscious phase does not give true patterns to the subconscious (heart), then by the law of mind action the subconscious will manifest the untrue patterns – until such time as the conscious phase of soul turns to the Superconscious for right directions to pass on to the subconscious. Then we are "transformed by the renewing of [our] mind" (Rom. 12:2), for we have become obedient to the inspirations of the Superconscious and have impressed spiritual ideals upon the subconscious. The heart will then faithfully carry out the true law inscribed upon it.

RECOMMENDED READING

- Christian Healing The Formative Power of Thought*, Charles Fillmore.
- Unity Statement of Faith*, Greg W. Neteler, UCU Press, 2010, Statement 10, Statement 11, Statement 12.
- Original Annotations for Denials and Affirmations*, Unity Correspondence School, republished by Fillmore wings.

DENIALS AND AFFIRMATIONS



INTRODUCTION TO DENIALS AND AFFIRMATIONS

Introduction not yet available.

LESSON FOR DENIALS AND AFFIRMATIONS

A Theology of Thought and Thinking

❓ How is thought controlled and why must man be in conscious control of his thinking faculty?

1. Every thought of the mind becomes a center¹ around which a state of consciousness or *state* of mind is built. If a right thought has been dwelt on regarding, say, life, the individual has a right outlook on life; a right state of mind or consciousness concerning life. On the other hand, if a limited thought of life has been held in mind, the individual has a limited state of mind or consciousness.

2. Our power to “think” is a gift of God, but how we use this power is determined by our understanding and use of it. Once we have thought about any subject, we have, in a sense, put ourselves into it and endowed it with power. There is, therefore, a “secondary power of thinking”² given to our thoughts in that they have to express “after their kind.” Charles Fillmore states in *Christian Healing*, page 50:

💡 “There is, however, a difference between the original thinking and the secondary thought. One has its animating center in Spirit; the other, in thought.”

3. First, we think *consciously* through the thinking faculty or the conscious phase of our mind (also termed the “intellect”). This thinking then is taken up by the subconscious phase of mind or the feeling nature (often termed “the heart”) and becomes a “secondary power of thinking” in that thoughts carry out according to their own character. The body and affairs are both influenced by whatever predominant thoughts are held in the mind, for they can only express at their own level of activity. If we do not rightly use the power of our I AM (Son of God) dominion and allow discordant thoughts in the subconscious to rule us, a multitude of discords in mind, body, and affairs will result. Then an appeal to a higher understanding to set right this “wilderness” of mind must be made.³ “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil” (Matthew 4:1). The “devil” here would refer to any false states of mind that we are holding which can tempt

us to believe that we are separated from God, or that the only way we can have the good we desire is by our own human power.

💡 "It is possible for man to take I AM power and apply it in external ways and leave out the true spiritual law" (*Jesus Christ Heals*, p. 123-4).

4. The joy of living is manifest in the body as sensation, which is experienced through our senses. If, however, the senses are allowed free rein without spiritual education, without the guidance of Spirit, then Adam, the intellect or thinking faculty, is represented as listening to the serpent (sensation). He eats "of the fruit of the tree which is in the midst of the garden" (Genesis 3:3); that is, he takes into his unfolding consciousness a belief in two powers, "good and evil"⁴ (Genesis 2:9).

5. We read these words in *Mysteries of Genesis*, page 24:

💡 "Underlying all these ideas related to sensation, which in their original purity are simply ideas of life functioning in substance, is the divine idea of life. When life is expressed in divine order it is pronounced good. What is termed 'sense consciousness' in man is not to be condemned but lifted up to its rightful place."⁵

6. Every bodily act should be under divine guidance.⁶ A yielding to uncontrolled appetites and emotions will produce a slackness of mind which permits some false thought-habit to take control of the consciousness to the exclusion of every other thought. This results in "obsession." Obsession is giving undue attention to certain beliefs, usually of a negative nature. This means that there is an imbalance in the mind. If the conscious phase of mind (intellect) has accepted some belief that has taken the whole attention and passed this on to the realm of feeling (the subconscious), then the belief becomes "fixed" in the subconscious as an obsession.⁷ Because the subconscious is endowed with "secondary power of thinking," the obsession or error belief can influence a person's whole life. The word obsess comes from a root word meaning "to sit before"; thus, in a sense the mind "sits before" some belief to the exclusion of other thoughts. A yielding to uncontrolled appetites, desires, or emotions produces a slackening of the functions of the mind so that one thought is allowed to take possession of the mind, and thus to gain control.⁸

7. Obsession must be "unreality" because only what God created can have reality. That an "obsession" is unreal may be observed by the ease with which it is cast off⁹ when the mind really wants to let go, or gets

so clear a realization of its unreality that it can release the thought that some evil spirit or "demon" could gain possession of a person. Now we are coming to the understanding that the "demons" that have so obsessed the minds of men are the unbalanced thoughts produced in their own minds. Ill-health, the distress of poverty, unhappy human relations, a guilt complex, tyranny, theft, perversion, can all become "obsessions" so that our mind is closed to the truth of our spiritual nature and our divine heritage.

8. The thoughts that we are thinking constantly fill our mind with some type of belief—pure or impure. In both the conscious and subconscious phases of mind we are continually building thought-structures and our body and affairs will show forth the projection of these thought-structures. The body is the burden bearer for it is influenced by our thoughts and it will manifest imperfection, disease, if the thoughts are not true. On the other hand, it will manifest health, vitality, strength if our thinking and feeling are based on Truth.¹⁰ Our affairs, too, will show forth results of our negative or our positive thoughts. As an example of negative thought action and its results, we only need to observe those who constantly dwell in an atmosphere of material thought. Their souls are as heavy as their bodies with earthliness. Where is there room for the entry of spiritual thoughts?¹¹ They need to have the excess of materiality washed away.

1. *becomes a center.* Referred to as "thought structure" in this lesson.
2. *"secondary power of thinking."* Known in philosophy as "second cause."
3. *this "wilderness" of mind must be made.* See *Statement of Faith #9* (Authority) and #10 (Power).
4. *a belief in two powers, "good and evil."* "We believe in the supremacy and the eternity of the good" (SoF #5)
5. *[Sense consciousness] is not to be condemned but lifted up to its rightful place.* The ego is man, and by reason of his divinity he makes and remakes as he wills. In this lie his greatest strength and his greatest weakness. The ego of itself is possessed of nothing. It is a mere ignorant child of innocence floating in the Mind of Being, but through the door of its consciousness must pass all the treasures of God. (RW/ego)
6. *Every bodily act should be under divine guidance.*
We believe that the original authority and dominion given to man...

(SoF 9)

7. *the belief becomes “fixed” in the subconscious as an obsession.* We believe in the creative power of thoughts and words; that they do accomplish that whereto they are sent, and that all men are held accountable for even their lightest word. (SoF 10)

8. *one thought is allowed to take possession of the mind, and thus to gain control.* We believe that, through indulgence in sense consciousness, men fell into the belief in the reality of matter and material conditions. (SoF 11)

9. *the ease with which it is cast off* Atonement is casting off of obsessions. See SoF 12: “We believe in the at-one-ment that Jesus reestablished between God and man, and that through Jesus we can regain our original estate as sons of God.”

10. *it will manifest health, vitality, strength if our thinking and feeling are based on Truth.* See SoF 19: “We believe that through union with Jesus in the regeneration, man can transform his body and make it perpetually healthy...”

11. *Where is there room for the entry of spiritual thoughts?* Atonement casts off obsessions, makes way for the Prayer of Faith (SoF 13), and resurrects the body.

How to Transform Thought and Thinking

② Explain in detail the process of denial and affirmation.

9. The function of denial is to disintegrate materiality and wash it away. We must be willing to deny that our sins and shortcomings have reality. Truth is not substance for us until we make room for it in the very character of our mind and body. The first step is to unload, to let go, to give up—this is termed “denial.” If we were just beginning to build a new body, had new material, and understood how to build, the construction of a perfect body would be easy. However, we have erected our body without understanding and so we find that it is faulty in appearance. The plan for the body is held in Divine Mind as a perfect body-idea. Through ignorance^① we have failed to build according to the divine plan, so it becomes necessary to reconstruct. By denials we remove our faulty mental and physical construction, and by affirmations we build anew so that the outer appearance of the body is like the new mental picture we are holding. (See annotations for Lesson 4, *Lessons in Truth*,)

10. Though we might desire to do so, we could not erase all error states of consciousness^② at once without putting a heavy burden on the body. Little by little under the guidance of Spirit, we can tear down (deny) and build (affirm) again until the whole structure is in accord with the divine plan.

② Describe in your own words how the body is reconstructed by affirmation and by denial.

11. All this work is carried on under a law of mind. The mind has the ability to reject what it does not desire^③—this is “denial.” The mind also has power to receive or accept what it desires—this activity we call “affirmation.” Every time we say “yes,” we accept; when we say “no,” we reject. In this ability to accept or reject lies the power to thought control, and it is necessary that we assume and exercise this control before we can build in accordance with Truth principles. (See Annotations for Lesson 5, *Lessons in Truth*.) In substance, or Mind essence, “we live and move and have our being” (Acts 17:28). This substance fills all space and is free to all. By our thoughts we produce mental patterns, and it is the nature of substance to pour in, to fulfill (or till full) the

pattern offered. It is, however, very necessary that we release the old pattern and produce a new one in mind before there can be any change in the outer manifestation, in the appearance. As this lesson has already brought out, the beliefs that one entertains are the thought-structures that sustain manifestation; the error beliefs must be removed, by denial, if the manifestations are undesirable.

💡 12. “Denials may be made in many ways. It is not always necessary to say specifically, ‘I deny so and so.’ The conscious acknowledgment that you have been incorrect in your conclusion is denial.” (*Keep a True Lent*, 64).

13. Denials and affirmations, therefore, are a necessary factor in the spiritual growth of man. Mind must have expression through thinking, feeling, speaking, in either denial or affirmation. Every thought denies or affirms something. Through ignorance, man has fallen into the habit of denying Truth and affirming error. His mind must be trained on new lines, and the process of denial and affirmation is vital in this training. Through understanding,⁴ man can take advantage of the love of mental action and turn it to good account, instead of allowing it to work out on the error side.

14. We do need to remember that denials and affirmations are *primarily* attitudes of mind. The spoken word may be silent or audible. There are times when our silent denial (or affirmation) is more an attitude than actual words, yet it is a “spoken word” from a metaphysical standpoint⁵ in that it conveys some idea and is therefore more than random thinking. (See annotation one of Lesson Nine, *How I Used Truth*.) Entering the Jesus Christ consciousness is in itself an affirmation,⁶ the mightiest one that we could make. Jesus lifted Himself into the high consciousness of divinity by His use of the spoken word. He continually made the highest affirmations for Himself:

- ☒ “I and the Father are one” (John 10:30).
- ☒ “All authority hath been given unto me in heaven and on earth” (Matthew 28:18).

15. He uttered other statements equally strong and positive, and we know that during His ministry His silent “spoken word” must have been just as strong and positive for “he went out into the mountain to pray; and he continued all night in prayer to God.” When we analyze our mental states, we see that every upward step in spiritual consciousness is an “affirmation,”⁷ whether or not it is expressed in audible words,

whether it comes to our recognition in a flash, or dawns on us gradually.

❓ What is the one true standard of thinking?

16. There is a standard of thinking to which all the thoughts of man should conform. This standard is Truth, the Absolute—the Jesus Christ standard.⁸ In the first three lessons of this series [Fillmore Wings lessons 7-9] we learned the truth about Divine Mind, about the Son, the Idea or offspring of Divine Mind, and about manifest man, the expression and manifestation of that Idea. All thinking must harmonize with this Truth, or the thought-structure in manifest man will not be perfect, and what he builds (mind, body, affairs) will also be imperfect.

17. Students sometimes listen to remarks about right thinking and accept them because they appeal to their reason, but they go no further. They do not use the law to change thought-structures that have been built into the organism through ignorance. The ability to make and to unmake thought-forms⁹ is within every individual, and all those who desire to follow Jesus in the regeneration must begin the work and complete it as He did. The mind should set right every function of the body, and not allow error thoughts to rule in circulation, in digestion, in assimilation, or in any other process or organ of the body. Every error should be cast out of both the conscious and subconscious phases of mind.

18. Denial is the cleansing of the human consciousness of belief in evil, but the effect of denial is only temporary.¹⁰

☒ “But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first” (Matthew 12:43-45).

19. A denial should always be followed by an affirmation so that the mind will be filled with Truth and not be subject to the return of the error beliefs that were denied. The quick way is to deny reality to the false belief, leaving the mind cleared for a realization of Truth to be received through affirmation. Right affirmation heals the mind because it is the right use of the creative process of Being (God). God said, “Let there be light” (Genesis 1:3). This creative law at the center of man’s

being, when allowed free rein, raises both soul (mind) and body to the Christ standard.¹¹ This “lifting up” is accomplished by the process of affirmation bringing one to the realization of Truth.

20. Some persons have said that they do not believe in denials—that affirmations are sufficient. It is true that every affirmation contains an implied denial, but usually we can get better results if we make specific denials to prepare the way. If the mind is full, it must be emptied before it can take in anymore.¹² We read in the Scriptures that John the Baptist prepared the way for Jesus. Denials wash away or cleanse the mind of erroneous beliefs so that there may be a place in which to plant Truth. The thinking phase of the mind cannot hold or consider two thoughts at the same time; one must make way for the other. Man cannot expect to establish a consciousness of Truth in his mind when he believes in evil as having reality. Denial is the cleansing, freeing process which we may use to purify our thinking faculty and to cleanse the subconscious or feeling nature of untrue beliefs that have been allowed to become established there. Limited or error beliefs must be uprooted if man would put on the consciousness of immortality or eternal life. So, we let go, by denial, of what we consider to be error; then by affirmation we may lay hold of that which we perceive to be true. A simple denial will remove mountains of limited thought.

“Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it” (Mark 11:23 WEB).

21. Denials become obsolete, so far as actual statements are concerned, as the soul goes forward to perfection. When we have attained the Christ Consciousness, we shall joyously realize that “I and the Father are one” (John 10:30).

22. To say, “I believe in the power of Jesus Christ,” because we have truly accepted the Truth, will produce a substantial state of mind that will lead to a great unfoldment of faith. Faith is primarily a spiritual principle, but a *consciousness* of faith is the accumulation of many affirmations.¹³ Not until an idea is firmly fixed in the subconscious does it become a habit of mind, a producing mental law for us.¹⁴ Only by repeated affirmations of it, by persistence in thinking about it, does the idea become so firmly fixed as to become an activity of faith. Error race thoughts are not displaced immediately when the conscious phase of mind accepts a new thought of Truth, even though the new thought seems to be fully accepted by the reasoning mind. How-ever, any negative belief in the subconscious can be changed through steadfast denial

and affirmation.

23. It would be a fine thing if one could instantly enter into a full realization of the Absolute,¹⁵ but as yet no one has done it. Only a few have ever known what it is to take even some of their steps in sudden flashes of inspiration and demonstration. Probably these steps were the result of faithful affirmations of Truth, perceived and declared with such wholehearted conviction that instantaneously the living word of Truth shed its blaze of glory throughout the consciousness. Undoubtedly this had been preceded by much building of Truth into the consciousness, which was then released by the affirmation. We should not wait to declare Truth¹⁶ until it comes to us in sudden inspiration. It would never come to one thus waiting, because the mind is constantly expressing itself in denials or in affirmations of some kind—if not of Truth, then of error—and the manifestations will be of like nature.

24. Affirmations do not have to be made in set terms. For instance, men seldom say, “I affirm my body to be merely flesh and blood,” but the general trend of their thought, their mental attitudes, affirms their belief.¹⁷ Continued thinking on the lines of such an affirmation of error fixes the thought of limitation or error in the subconscious, the thought then becomes a state of mind or mental picture and crystallizes into cells, which eventually merge into the body form. In this way the appearance of imperfection manifests in the body, even though it is primarily the temple of the Holy Spirit. The first step in doing away with this appearance of error is to deny the belief in its reality. This denial, made in the understanding of the truth that the body is essentially spiritual, will reach the subconscious, break up the error states of mind, and make way for the new state of consciousness which is to be built by affirming that the entire man—spirit, soul, body—is spiritual.

25. The process of denial and affirmation is vital if we are to overcome the wrong beliefs held in race consciousness.¹⁸ In many instances we may find that each error belief needs to be taken up specifically. Among these race beliefs are belief in the reality and power of evil, belief in sickness and disease, belief in old age.

26. A dominating personal will (i.e., use of the will faculty in a limited way) is a form of negative affirmation, producing in mind and body a tense, rigid condition. Where the “no” phase of mind is too much in evidence, the consciousness becomes negative¹⁹ and relaxes to such an extent that weakness and ills of a “letting go” and wasting character result.

1. *Through ignorance.* Ignorance is dissolved by the Word, the topic of the following lesson.
2. *error states of consciousness.* "The good news is that error thinking is temporary; it changes the moment that we see with insight instead of with the physical eyes" (Greg W. Neteler, SoF 11)
3. *The mind has the ability to reject what it does not desire.* Controlling our thoughts begins by recognizing our true desires.
4. *understanding.* That in man which comprehends is understanding; it knows and comprehends in wisdom. Its comparisons are not made in the realm of form, but in the realm of ideas. (RW/understanding)
5. *yet it is a "spoken word" from a metaphysical standpoint.* Silence is one way to speak Truth.
6. *Entering the Jesus Christ consciousness is in itself an affirmation.* The Silence is an affirmation because it occurs in a realm that is not relative and therefore has no evil.
7. *every upward step in spiritual consciousness is an "affirmation."* Because high spiritual consciousness has nothing to deny.
8. *the Jesus Christ standard.* Charles Fillmore repeatedly used this phrase to distance his teachings from New Thought efforts to achieve health and wealth apart from unity with God.
9. *The ability to make and to unmake thought-forms.* Do not confuse thought-forms with divine Ideas as eternal forms. Both shape thinking, but eternal forms convey the underlying Truth.
10. *the effect of denial is only temporary.* Temporary because it cleanses consciousness but does not raise it up. Affirmations raise consciousness.
11. *raises both soul (mind) and body to the Christ standard.* To a place that is not relative and where there is only good.
12. *it must be emptied before it can take in anymore.* See "The Vacuum Law of Prosperity" in Catherine Ponder, *The Dynamic Laws of Prosperity*, pp.41-55.
13. *a consciousness of faith is the accumulation of many affirmations.* Affirmations are also temporary, like denials, but, unlike denials, they are never obsolete.
14. *a habit of mind, a producing mental law for us.* Some laws are eternal; habits of mental law are temporary.
15. *the Absolute.* Union with God (RW/absolute)

16. *We should not wait to declare Truth.* Realizations need foundations. Affirming Truth places a “firmament” under each new realization.
17. *their mental attitudes [affirm] their belief.* Watch out for silent affirmation of things that are not true. These are “false positives.”
18. *the wrong beliefs held in race consciousness.* The Fillmores believed that addressing social injustice must begin with overcoming wrong beliefs held in race consciousness. Without addressing our individually held race beliefs we are prone to make unfair judgements. See paragraph 31.
19. *Where the “no” phase of mind is too much in evidence, the consciousness becomes negative.* See Lesson 17, Judgement and Justice. Judgement may be necessary, but it can become obsessive. See paragraph 7.

Scriptural References

❓ Explain the Scripture, “If any man would come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16:24).^①

27. Jesus Christ thoroughly understood the law of thought back of affirmation and denial. He said, “If any man would come after me, let him deny himself, and take up his cross and follow me” (Matthew 16:24). The “self” which is to be denied is the aggregation of false, limiting beliefs that we have had about ourselves, resulting in a thought-structure or self-lineage that does not measure up to the God standard of man as a spiritual being. The “me” that is to be followed is the Christ, the I AM, the real Self of each of us. We must deny reality to all false beliefs and wrong feelings if we would come into the Christ consciousness.

❓ What is “the world”?

28. Jesus overcame “the world, the flesh, and the devil,” as mentioned in Matthew 4:1-11. We also find reference to the temptations of Jesus in Mark 1:12, 13, and Luke 4:1-13.

The “world” that God created is a good world for,

☒ “We are cited to the trees, flowers, suns, and stars, as the work of God; we are told that it is God who sustains and governs, controls and directs them in every minutia” (*Metaphysical Bible Dictionary*, p. 563).

29. There must, then, be some inner meaning to the belief that one is to “overcome the world.”^② When we look more deeply into the subject, we find that “the world” thus viewed is the state of consciousness in us that has been built upon a wrong concept of God’s creation. When one has such a state of consciousness, he has not come to know the reality back of all creation; so he looks to the *forms* he sees as being the real, rather than seeing them as the visible expression of the real, or divine ideas.

30. By consciously or unconsciously ignoring the Truth (idea) back of all things, a person becomes bound by the limiting traditions of men;^③ too much emphasis is given to custom so that a person is bound by custom

rather than finding through it an avenue of expression for the real, or some divine idea or principle. By this we do not mean to imply that either tradition or custom have no part in our life, for they have, but they are symbolic of the Truth back of them. The days in the year that are honored (many called "holy days") bring to our remembrance the ideals that lie back of them—i.e., Christmas Day, New Year's Day, days honoring the freedom of a nation, important events in a city or state, days that honor great people in government, education, religion. When we come into an understanding of what lies back of all life, then the freedom we seek for ourselves we desire for all men. This is freedom from the foolish, ignorant, limiting standards of living that have been set up in "the world" through lack of understanding. Because we desire this freedom for our self, we may need to make a sweeping denial on this order:

- I am no longer in bondage to limited beliefs.
- I am free to think, to speak, to dress, to eat, and to live in all ways according to my highest spiritual understanding.

31. By such a denial, there is no condemnation of the world in which we live,⁴ but rather a clearing of our own consciousness about the world, so that we become more worthy to be citizens of God's world.

32. When a person speaks of "the world" in a disparaging way we may be sure that he refers not to the world we see about us, which shows evidence of being the handiwork of God, but to the errors that spring from the unenlightened consciousness of man. In *The Revealing Word*, page 214, we find this consciousness referred to:

 "The world—A state of consciousness formed through the belief in the reality of things external. It leads one to follow standards of living based on man's opinions rather than on Truth. The world is overcome by our denying that it has any power over us and affirming freedom in Christ."

❓ What is "the flesh"?

33. The next temptation all of us must meet is termed "the flesh." This is symbolized by Jesus' temptation to turn stones into bread. As with "the world" we must come to see that this is a state of consciousness formed by man's wrong concept of substance that clothes the soul,⁵ that forms the outer visible structure of man we call the "body." If there is but one substance out of which all creation is formed, then

what we term “the flesh” must be this same substance.

34. However, when we connect “the flesh” with the thought of temptation we know that it is not the flesh as we see it, but the error beliefs *about* it that we are dealing with. When a person suffers imperfection, disease, illness in his flesh body, he feels bound and he may think that he desires release from the body itself. With under-standing he finds that it is not release from the body he desires, but release from the limitations he has imposed on the flesh. It seems to man, in unenlightened consciousness, that the appetites of the body are his master; but once illumined to the truth that his body is “the temple of the Holy Spirit” (I Cor. 6:19), or as we often term it “the temple of God,” he realizes that appetite is not really physical but spiritual.⁶ The desire for physical food has back of it the urge of God to give man spiritual food, the “bread of life.” When first tempted, Jesus said, “Man does not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4)

35. If a man seems to be in subjection to wrong appetites or habits of the body, it is because he has not been spiritually educated to understand and control these appetites. When the soul is not given opportunity for legitimate expression, then the body finds wrong ways of expressing the misunderstood appetites. Medical science has found evidence that a child or an adult who has an uncontrollable desire for food actually feels rejected, unhappy, or frustrated. There can, therefore, be no condemnation of one who seems not to be able to control appetite for food, but rather a prayer for enlightenment so that balance may be restored. Even insatiable desire for intellectual knowledge can be a type of “mental appetite”⁷ that is indicative of the soul’s desire for the spiritual food that alone can satisfy. Any imbalance in the body can be traced to imbalance in the mind. So, the overcoming of “the flesh” must be recognized from its metaphysical symbolism, and the true overcoming thus takes place in the mind with the raising of the consciousness to the Truth that we are spiritual beings.

❓ What is “the devil”?

36. The third temptation is “the devil.” What is “the devil” which Jesus overcame, and which all men must overcome? The Greek and the Latin words from which the word devil came into our language meant the slanderer, the original or root significance of which is “to throw or let fall across,” indicating delusion, a veiling. As with “the world” and “the flesh,” we find that “the devil” is also a state of consciousness built by man when he has forgotten that he is a child of the living God. This

state of mind is built because a person is ignorant of the true use of divine laws (ideas), and when he reaps the unhappy result of misapplied law, he thinks there is something outside of himself causing him unhappiness. The state of consciousness that is “the devil” functions contrary to divine good; thus, it has accepted belief in separation, belief in the power of the outer world to harm him, and so it ignorantly rejects God. When man is lost in this “wilderness” of his own thoughts he is tempted to bow down to this seemingly powerful “devil,” giving it control over his faculties.

37. The forces personified as “the devil” are not real or reality, for they are man’s own formations of wrong beliefs.⁸ Our Father-Mother God gave to each of us freedom of will, so that we may use our God-powers as we choose. When we are guilty of unrighteous use of the will faculty, we bring into our life by the mental law of cause and effect results that cause pain and distress. The many perverse and degrading practices that have grown up with mankind in the childhood of the race have all come through the ignorance that has been carried on from generation to generation. When the light dawns and parents begin to educate children to spiritual truths, all of the accumulated error beliefs that make up “the devil” will be erased from the world consciousness (race consciousness).

38. In both the Old Testament and the New Testament we find the Hebrew word *Abaddon*, the Greek form for which is *Apollyon*. Both of these words mean destroyer. In II Corinthians 6:15 we find “the devil” called Belial, meaning worthlessness, lawlessness. In Matthew, “the devil” is designated as Beelzebub, meaning lord of the flies. We find the word Satan, another word used for “the devil,” occurring in both the Old and the New Testaments, meaning adversary.

39. In Genesis the “adversary” is described as a serpent, representing a subtle state of consciousness that uses the life force without wisdom and through ignorance refuses to obey God’s laws. This adverse state of consciousness in man stands aloof from God, desiring to be independent, believing in its own sufficiency. Even after Spirit begins its quickening work in the consciousness, the adverse state of mind or “the devil” is in evidence. As a matter of fact, it often seems more active than it was before, seeming to rise in rebellion against Truth. It has its own ways and does not want to be disturbed. This state of mind comprises all forms of fear, selfishness, ignorance, and must be denied, while the Christ love is affirmed. When a “housecleaning” takes place there is to all appearances an upset until the house is cleansed, and everything put in order. When Spirit begins its redemptive work⁹ in our consciousness there seems an upset while the cleansing (denial) goes on,

but when this is accomplished the consciousness is put in order by affirmation which replaces limited beliefs with eternal truths.

1. *“take up his cross, and follow me”* When reading the following paragraphs about the world, the flesh, and the devil, consider that to “take up the cross” it may be necessary to “get off the cross.” The Fillmore’s did not adhere to the Calvinist notion of the depravity of human beings.
2. *“the world.”* A state of consciousness formed through the belief in the reality of things external. It leads one to follow standards of living based on man’s opinions rather than on Truth. (RW/world)
3. *the limiting traditions of men.* Race consciousness. “The human race has formed laws of physical birth and death, laws of sickness and physical inability, laws making food the source of bodily existence, laws of mind that recognize no other source of existence except the physical. The sum total of these laws forms a race consciousness separate from and independent of creative Mind. When creative Mind sought to help men spiritually, the mind of the flesh opposed it and made every effort to solve its problems in its own way. The great need of the human family is mind control. Jesus showed us that mastery is attained through realization of the power of Spirit.” (RW/race)
4. *there is no condemnation of the world in which we live.* See Fillmoe Wings lesson 17, Judgement and Justice.
5. *substance that clothes the soul.* The body is substance that clothes the soul. Both soul and body have intelligence, life, and substance.
6. *appetite is not really physical but spiritual.* Charles Fillmore affirmed: “My appetite is spiritual, and it now finds its perfect expression in the purity and righteousness of the Christ mind.” As To Meat-Eating.
7. *Even insatiable desire for intellectual knowledge can be a type of “mental appetite.”* “Do not read too many books”-Emilie Cady.
8. *The forces personified as “the devil” ... are man’s own formations of wrong beliefs.* The devil may be real, but the power of devil is our own formation.
9. *When Spirit begins its redemptive work.* Spirit is in God as Father, Son, and Holy Spirit. Spirit is also in human beings, as Spirit, soul and body. These are the same Spirit. The Fillmores were “semi-Pelagian,” believing that soul and body were partially responsible for but not completely capable of achieving their own salvation. They affirmed the grace that Spirit provides. See the Revealing Word entry for Grace: “‘Grace and truth came through Jesus Christ’ (John 1:17); that is, the

real saving, redeeming, transforming power came to man through the work that Jesus did in establishing for the race a new and higher consciousness in the earth. We can enter into this consciousness by faith in Him and by means of the inner spirit of the law that He taught and practiced.” Ed Rabel corroborates this: “Jesus taught a new understanding of divine law. He acknowledged mechanical cause and effect, but he knew it was possible to “fulfill the law” by transcending its strictly mechanical repetition. This can be done only by certain changes of consciousness. One of these changes is to let go of the insistence of “even-exchanges” in life all the time. Another change is to be willing to forgive sin instead of insisting on punishment for sin. Grace is the name given to the aspect of divine law which does not deal in ‘even-exchanging,’ but in the increase of good through greater giving.”

Advancing Universal Unity and Cooperation

② What is the basis of universal unity and cooperation?

40. Since man has shown that he can be a producer of conditions that he terms evil, it is time for him to realize this fact; time to recognize what his freedom of will means; time to recognize his power to determine to produce only good instead of appearances of evil.^① On man, created in the image and after the likeness of God, has been conferred the power of choice, and he must choose to be selfless and universal instead of selfish and personal; must choose to live by knowledge of wisdom and love instead of by undisciplined sensations.

41. There is no personal devil any more than there is a personal God, in the sense of a personality separate and apart from one's self. Just as "Lord God" means an embodiment of law, order, and justice in man, so "the devil" represents an embodiment of anarchy, evil, and injustice in man.

② Explain how one overcomes wrong beliefs of "the world," "the flesh," and "the devil" as mentioned in the temptation of Jesus recorded in Matthew 4:1-11.

42. All efforts at social cooperation, such as have been tried in colonies of various kinds, will prove a failure until the law of Jesus Christ is put into operation and selfishness is eliminated. Many times, as is proved by history, men or groups of men have come to the realization that more good can come into the lives of individuals and nations through social unity and cooperation. This is very good. Every step in progress has begun with the nucleus of someone's thought of service. Sometimes, however, the outer organization of such social reform has not lasted or has not been as effective as it should have been, for the reason that no true unity is possible until God's laws, as taught by Jesus Christ, are made the foundation of any such organization. This means, of course, that love must be predominant for love precludes selfishness. "Love ... is the fulfillment of the law" (Romans 13:10). Jesus Himself emphasized love as the basis of universal unity when He gave as the first commandment our love for God, and as the second commandment our love for our neighbor.

43. Jesus went into the “wilderness” of His own mind, and there met and overcame the Adversary. So must each evolving soul meet within himself this “wilderness” or undeveloped state of mind. The answers which Jesus gave to the “adversary” or adverse state of mind indicate the nature of the error thought that is to be met and overcome. We are not very familiar with this “wilderness” or undeveloped realm into which Spirit drives us. The untried powers of this realm await our directive hand. In the visible world we see all about us opportunities to make profit, and the adverse state of mind, the devil, suggests that we use the divine law for material gain - “Command that these stones become bread” (Matthew 4:2). The higher understanding declares the necessity of affirming the Word as the real life-giving substance—“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4). We must speak words of Truth every day about the wonderful possibilities of God as our supply and power, and we will prove the law of abundant supply in our affairs.

44. An exalted consciousness lifts us up to the very pinnacle of the “temple” in the “holy city” (Matthew 4:5). Unillumined personality says that we are so high in our spiritual perception of divine law that we are not subject to natural law; that we can—right now, without further experience with our untried forces—do marvelous things to astonish men. The possibility of using divine power in sense ways is the temptation. This is tempting the Lord (the Christ or I AM) or seeking to bring into manifestation the divine law before we know how to handle it.

💡 “As soon as a person attains a certain degree of intellectual understanding of Truth he becomes self-righteous ... he is inclined to think that he has all of the fullness of the kingdom in his outer life. However, he must learn to use aright the beginning of Truth that has been revealed to him, that he may become worthy of a place in the kingdom” (*Metaphysical Bible Dictionary*, p. 523).

45. When unenlightened by Truth, the personality says that we can trust to angels, or to forces *outside* ourself, to guard us and protect us from the results of our ignorance. Spiritual man (Christ, I AM, Lord) says that it is not wise to attempt to do marvelous things before understanding the law; when we understand, then the ideas of God (angels) will minister to us and become our servants. “Thou shalt not make trial of the Lord thy God” (Matthew 4:7).

46. The “high mountain” referred to in this lesson is the exaltation of the outer man or personality, in the belief that through such exaltation dominion can be attained. A person with a strong desire to rule

the minds of men can take advantage of the power that lies in spiritual thought (in the basic desire of all men to worship) and by exploiting it gradually build up a system of beliefs not based on spiritual principles. This state of mind might find expression through governments, educational systems, religious organizations. It is through this misapplication of spiritual power that dictators and tyrants are produced. History proves that attempts have been made to exalt personality in the name of God, and rulers and their people have been made to pay homage to personality under the delusion that they were worshipping God.

47. Man must continually recognize and work in harmony with Divine Mind through the Christ consciousness within himself. The man of spiritual understanding says to the Tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10).

② Advancement.

💡 Life is a constant learning,
 Never the lessons end;
 And the more we learn, the further
 The bounds of our life extend.
 Life is a constant journey.
 Never we reach the goal;
 But the higher we go the greater
 Is the reach of the living soul.
 Life is a constant growing
 Up from the nourishing sod
 Into the better living,
 Nearer the fullness of God!
 —Claude Weimer

1. *time to recognize his power to determine to produce only good instead of appearances of evil. It is time to get off the cross.*

ORIGINAL ANNOTATIONS FOR DENIALS AND AFFIRMATIONS

💡 Here are the *Annotations for Series 2, Lesson 5, Denials and Affirmations*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

Controlling Thought

❓ 1. Explain why man should be in conscious control of all his thoughts.

Man should be in conscious control of all his thoughts because what he has in his experiences depends upon this control. Man thinks, also his thoughts have, as the lesson brings out, “secondary power of thinking.” The predominant thought becomes a nucleus around which other thoughts of like nature revolve, and the final thought pattern continues to work in the subconscious phase of mind. If we have our conscious thinking under control and are inspired and governed by the higher Power within us, then the “secondary thinking” (the activity of our subconscious phase of mind) will be governed by the conscious phase of mind inspired by the Superconscious or Christ Mind. The result will be good in all areas of our life.

Thought can reproduce itself along the general line with which the chief thought has identified itself. Consciously or unconsciously this thought goes on reproducing in its own image and affecting the general body of thought on all subjects.

Thought can be positive or negative, constructive or destructive. The first thought is conscious, but then it may become unconscious and influence action and bring about unforeseen results. One hears a person say in apology, “I never thought for a moment”; “I did it without thinking.” This is not strictly true because the action of the subconscious

phase of mind is spontaneous; what a person means by such statements is that he acted without conscious thought. The subconscious thought, or feeling, is reactive; sometime, somewhere, a conscious action of the mind took place in order to set the "mental equivalent" in the subconscious.

If we do not take control of our thinking (conscious phase of mind) and our feeling (subconscious phase of mind), we are actually giving the control of our formative power of thought to something less than that which we are — a son of God! The mind (conscious and subconscious) is our instrument of expression — not our master. It is necessary to keep our thought power strictly under control in order that the ensuing subconscious thought or mental habit may be established in an upward or positive direction.

② 2. Explain in detail the process of denial and affirmation.

Denial is the attitude of mind which says "no" to that which is undesirable and unwanted, first in our consciousness to error beliefs, then to the manifestations that resulted from those beliefs. It clears from mind the wrong mental pattern, and the undesirable condition, having nothing to sustain it, is dissolved.

"Denial is the erasing, cleansing, or releasing from our consciousness all beliefs, thoughts, and concepts that are contrary to Truth" (Lessons in Truth Lesson 4 Annotation 1 on "Denials").

Affirmation is primarily the attitude of mind which says "yes" with both our thinking and our feeling to the good and desirable. It establishes realization of this good in our consciousness; then the good is made actual in every phase of our life.

"An affirmation is a statement of Truth by which we establish in our consciousness the truth about God, the universe, ourselves, others, or about a condition or thing" (Lessons in Truth Lesson 5 Annotation 1 on "Affirmations").

Both of these processes, which actually form one process related to the cleansing and rebuilding of consciousness, may be in the form of audible statements or silent assertions. We see Jesus' use of these processes in these three verses of Scripture: "Let your communication be, Yea, yea; nay, nay" (Matthew 5:37); "Get thee behind me, Satan" (Matthew 16:23); "Be ye perfect, even as your Father which is in heaven is per-

fect" (Matthew 5:48).

In the Scriptures the act of "fasting" represents denial – the emptying out of depleted or inadequate states of mind (and abstaining from their return) in preparation for the laying hold in consciousness of the ideals that make up our divine inheritance. John the Baptist advocated "water baptism" as symbolic of the washing away of sins. Even Jesus Christ submitted to this baptism of John in order that He might observe the "letter" of the law, having already observed the "spirit" of God's law through His own realization of and consecration to His mission.

"Water baptism indicates a letting-go attitude of thought, denial. Spiritual baptism is positive, a taking on, an affirmation. All growth takes place through these two attitudes – a letting go and a taking hold, or denial and affirmation" (*Metaphysical Bible Dictionary*, p. 96).

② 3. Describe In your own words how the body is reconstructed by affirmation and by denial.

In order to reconstruct the body by affirmation and denial, man must first reconstruct his consciousness by affirmation and denial. The body is composed of pure spiritual substance, for it is "the temple of the living God" (II Cor. 6:16). However, its *appearance* is subject to the thoughts, feelings, concepts, beliefs, and acts of man. The body may be influenced also by the race consciousness, the total of mankind's thoughts, both good and bad.

Included in the divine plan for man is the idea of a perfect physical body, but man has interfered with the perfect manifestation of that body-idea by wrong thinking and wrong living. Thus, our body often out-pictures inharmony in the form of sickness or malformation. By denial, the false beliefs about our body are dissolved, and eventually the negative condition in the body is erased.

By affirmation of the truth about our body, we lay hold consciously of the ideas of life, strength, health, order, and perfection that are our divine birthright. Then the power back of these God-ideas begins to reconstruct the physical body so that it may manifest as the perfect likeness of the inner body-idea.

"When man realizes that there is but one body-idea and that the conditions in his body express the character of his thought, he has the key to bodily perfection and immortality in the flesh"

(Christian Healing 30).

② 4. How is thought controlled?

The process of thinking is controlled by the *conscious* phase of mind (thinking, reasoning realm), and the process of denial and affirmation becomes a vital factor in exercising this control. In one sense, we can think of the conscious phase of mind (thinking) as the "control knob" for it is here that the decision is made either to change established thoughts in the subconscious (feeling) or to allow them to continue to bring forth "after their kind." It is through our power to reject (denial) or accept (affirmation) that we have control of thought.

If the subconscious phase of mind (realm of feeling or "secondary thinking") is holding thoughts that are not consistent with the image God created for our mind, body, or affairs, it is the conscious phase of mind that can (by exercise of the will faculty) produce a new pattern. To control thought, then, is to fill the mind with an idea, an inspiration, and concentrate our whole attention upon it. Before this can be done there is often much mental work to be done in cleansing (by denial) the consciousness of the old negative concepts that would be obstacles to the new inspiration. When the denial (spoken silently or audibly) has done its work, the next step is also through the conscious phase of mind — it is the work of affirmation, or "planting" of the seed-ideas of Truth that we wish to replace the wrong concepts. (See Lessons in Truth Lesson 7 Annotation 7)

② 5. What is the one true standard of thinking?

The one true standard of thinking is the Jesus Christ standard based on absolute Truth. The Jesus Christ standard of thinking is thought that is unclouded by doubt, fear, or distrust, but is luminous with love, faith, and understanding.

The Christ pattern is the one true, perfect man — spiritual man — created in the image of God, and is the real Self of every man. For us to observe and practice the one true standard of thinking is to know that we have in us the same Mind which was in Jesus Christ, so that we may express and manifest outwardly the likeness of God's image.

The daily prayer of everyone who would conform his thought patterns to the one true standard of thinking should be in the words of the Psalmist:

"Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14 A.V.).

Using Denials and Affirmations

6. Are specific denials always necessary?

Specific denials are not always necessary, because at times man may not be aware of the line of thinking that has brought him to the error state of mind and the undesirable manifestation that he is faced with at that particular moment. In such cases, the prayer of the Psalmist, "Cleanse thou me from secret faults" (Psalms 19:12 A.V.), serves as an effective, sweeping denial.

John the Baptist came before Jesus Christ and prepared the way for His coming. Since the work of John is symbolic of denial, we can see that denials are frequently necessary to prepare the way for the infilling of the good we are seeking. The ministry of Jesus represents affirmation or appropriation of the God-ideas that we must use in order to unfold spiritually and grow "in wisdom and stature, and in favor with God and men" (Luke 2:52) even as the child Jesus did.

Even to turn one's thought away from an erroneous belief or condition constitutes a denial (without a specific word of denial being spoken), for denial, like affirmation, is primarily an attitude of mind.

We do not plant a new garden over the rubbish of last year's growth, neither do we keep our outgrown garments in a closet and continue to add new clothing. Often the four denials learned in Lessons in Truth are all that is necessary to cleanse the mind of erroneous or limited beliefs, in preparation for the infilling of new ideas. However, in cases where specific denials seem necessary in order to handle such beliefs and the resultant appearances of illness, poverty, or inharmony of any kind, we should use all means use specific denials, spoken either silently or audibly according to the need or circumstance.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work" (II Tim. 2:21).

② 7. Why is it important to make the right use of the power of the mind to deny and to affirm?

It is important that we make the right use of our power to affirm and to deny because the results that we will experience in our life depend on this.

Essentially man is all that God is, and has the same freedom. We have Scriptural authority that man is created in the image and after the likeness of God. All the God qualities are ours to use; there is nothing but God, so we have only God-substance as the material with which to work or build. This substance is perfect, but we have been given freedom in the way we combine the ideas that mold substance. We may use ideas in any way we choose. However, it is the wrong use, or our inability to rightly combine the God-ideas, that brings forth imperfect or inharmonious results. Charles Fillmore has this to say:

"Man cannot corrupt the inherent purity of any of God's attributes, but he can unwisely combine them in states of consciousness that bring dissatisfaction and incompleteness to him" (The Twelve Powers of Man 131-32).

In order to make the right use of our power to deny and to affirm, we must understand what qualities or ideas we desire to make active; how to combine them in right relation, and thus express them righteously. Heretofore, we have thoughtlessly denied our divinity, our Godlikeness, our good, and have ignorantly affirmed weakness, poverty, ignorance, limitation of various kinds. Now this must be changed. We must deny or disclaim that which we do not wish to manifest, and claim or affirm that which we wish to demonstrate in our life. In this way we are being wise in the right use of the creative power that is within us as our formative power of thought.

② 8. What have affirmations to do with making thoughts substantial (establishing faith) in consciousness?

Affirmations have a great deal to do with making our thoughts substantial. It is only by repeated affirmations (spoken silently or audibly) that we can by faith establish thoughts of health, prosperity, harmony, peace in our subconscious so that these positive thoughts may become a habit of mind. When thus established, the reaction of the subconscious will always be one of faith in the good.

Error thoughts are not always immediately displaced when the thinking faculty (conscious phase of mind) has accepted a new thought. This subject was clearly covered in Annotation 10 of Lesson Four of this Series (Series 2 Lesson 4 Annotation 10). No one phase of mind stands by itself; the entire consciousness has to go through a process of unfoldment. Even though the thinking faculty has accepted the Truth, often it takes some time before the subconscious has been cleansed sufficiently to accept the new thought. It takes much faith to persist in the work of cleansing (denial) the subconscious of unwanted beliefs and impressing it (affirmation) with the Truth.

No matter how strong a hold a negative thought may appear to have in the consciousness, we are able, by clear-cut denials, and by affirmations spoken in understanding faith, to build substantial thought patterns in the mind.

② 9. Explain the Scripture, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

As the lesson material brings out, when Jesus said these words He was speaking from His Christ or I AM Self. He meant that if anyone desires to come into the understanding, freedom, and abundance of life which the Christ consciousness affords, he must drop from consciousness ("deny himself") all error beliefs and accept the truth of himself as the beloved son of God with a divine inheritance.

Because "deny" also means, according to Webster's dictionary, "to disclaim connection with" [something] we realize that the denial to which Jesus is referring is our "disclaiming connection" with anything less than God's plan of perfection for us in mind, body, and affairs. We fulfill Jesus' command to "follow me" when we raise our consciousness to that of the Christ standard; when we are willing, if need be, to pray as Jesus did "all night in prayer to God" (Luke 6:12).

To "follow me" is to live the laws of God in every phase of our experience. We seek to know God as the source of life, so that health, vitality, strength, wholeness may manifest in our body. As we recognize God as the source of abundance, we are able to manifest prosperity in our affairs according to our special needs. Jesus saw God, the Father of us all, as the source to which every man must turn for fulfillment in his life.

By following Jesus' injunction, we are not denying good; we are refusing or erasing error concepts so that we are able to open our life to a greater inflow of God's good. So long as we are bound by misconceptions of ourself, other people, God's world, we cannot follow Jesus on the path of overcoming and freedom. We can discover the method that is best for us individually to follow only as we turn in prayer to our own Christ presence – God in us. The Christ within is the "me" to which Jesus refers, as the lesson material pointed out.

Sources of Disharmony

② 10. What is "the world"?

The lesson material has already stated that "the world" – when referred to in connection with the temptation of Jesus—is the state of consciousness in us that has a wrong concept of God's creation. This state of mind builds up many beliefs and habits of thought that bind us to outer forms and customs so that we cannot claim our true freedom. Jesus knew how to meet this temptation because of His consciousness of God as the source of His life.

Each man actually forms his own "world." If it is based upon the truth of God as the creator of all, then he finds fulfillment in life. Every moment becomes to him an adventure in living. He sees his world peopled with others having the same goal he has: seeking to unfold the divine nature within. On the other hand, if a person does not have the right concept of life, then his "world" will be one of limitation, hardship, unfulfillment. Such a belief gives attention to poverty, – unhappiness, war, sickness, old age, and death rather than to realities such as abundance, happiness, peace, health. It is the temptation of this latter "world" that we are to overcome, and this can be done only by understanding God and our relation to Him.

② 11. What is "the flesh"?

What is termed "the flesh" is also an error state of consciousness which has been formed because of the wrong thought about the substance that clothes the soul – that which *forms* manifest man. If there is but one substance out of which all creation has come forth, then what is termed "flesh" must be this same substance in the form of the physical body. However, men have tried to blame things outside of themselves for their failures, for their inability to meet many temptations, and it has been easier to blame "the flesh" for their own shortcomings. As the

"temple of the living God" our body could not possibly tempt us to do wrong. With understanding we are able to correct the state of mind that prompted the body into wrong habits.

When we suffer imperfection in body through illness or false habits, we cannot blame "the flesh" for the condition. With the wrong attitude about "the flesh" we may become negligent in the care of the body, even to the point of the self-mortification of the ascetic. With the right attitude toward the body, we make the changes in consciousness that will enable It to manifest as the temple of God rather than something to be denied and looked down on. We are able to overcome our wrong concept of "the flesh" only as we seek for understanding of the relationship of the phases of our threefold nature – spirit, soul, body.

② 12. What is "the devil"?

The lesson material has brought out that "the devil" is a state of consciousness built by man when he has no explanation for the negative experiences in his life, and when he feels that there must be something outside of himself that caused them. In such a state of consciousness we are apt to view "the world" and "the flesh" as part of the outside forces that are causing us unhappiness.

"The devil" in our life is the will faculty being used in the wrong direction, resulting in adverse states of consciousness that in turn produce inharmonies in our manifest life. Jesus' command was to "resist not evil" (Matthew 5:39 A.V.), but we also read in James 4:7, "resist the devil, and he will flee from you." If we attempt to fight conditions that are not good, we only succeed in binding them closer to us. On the other hand, if we do not do positive mental work to handle the adverse states of consciousness ("the devil") we will find ourself letting them rule our life. The "resistance" referred to in the quotation from James is the firm stand that we take in refusing to allow wrong beliefs to become our master. Through denial of them we prepare the way for the Truth in the same way that Jesus said, "Get thee hence, Satan [our adverse thought] ... Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10). Overcoming "the devil" is only possible through understanding that the only presence and power in our life is God. "To this end was the Son of God manifested, that he might destroy the works of the devil" (I John 3:8). Only as we show forth (manifest) our Son-of-God self, the Christ, are we able to remove the error conditions that have been set up by our own adverse states of consciousness ("the devil").

The lesson material states, "There is no personal devil" and we find

these enlightening words in *The Revealing Word*, page 54:

💡 God is the one omnipresent Principle of the universe, and there is no room for any principle of evil, personified or otherwise.

Overcoming Disharmony

❓ 13. What is the basis of universal unity and cooperation?

The basis of universal unity and cooperation is love founded on the understanding of God as the one Source of all life, as the Father of every man. No matter how man may strive in the outer to build organizations for unity and peace, these cannot stand unless they are based on the premise of the one Presence and the one Power. With this understanding comes the love that eliminates selfishness. "For other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3:11). All of Jesus' teaching and ministry was pointed Godward, and this is the only safe foundation on which mankind can build the organizations of peace and service that are part of God's kingdom — "in earth as it is in heaven" (the Lord's Prayer).

Love has to be the basis of universal unity and cooperation by its very nature for "Love ... is the fulfilment of the law" (Romans 13:10). Love is the unifying, harmonizing, attracting, cementing quality or idea of Spirit that holds all things together in right relationship. As the attracting idea, love, draws all mankind together, making us realize that we are all one in Spirit, yet it gives individuals freedom to act according to their own inner leading and convictions.

Unity is oneness, and universal unity is the oneness of Spirit based on a common Father, the one Mind, the one substance, the one love, the one life, inherent in all, governing all, sustaining all. Cooperation implies working with someone or something. If man's standard of living is governed by the Jesus Christ standard of loving, man works harmoniously with God, with himself, and with his fellowmen, thereby establishing the "kingdom of heaven" here and now.

❓ 14. What is the place of man's overcoming?

The "place" of man's overcoming is in his own individual consciousness or soul (i.e., the conscious thinking and subconscious feeling phases of

mind). Our consciousness has within it a "wilderness," or states of mind as yet unknown, and it is only as the Spirit guides us that we are able to handle the mass of subconscious thoughts that must be erased or put in order. There are in this "wilderness" beliefs that do not accord with the Truth standard, so it is in the consciousness that the work of erasing these beliefs and replacing them with Truth is to be done. Our consciousness is the "garden" that we are to tend, or as Genesis 2:5 puts it, "to dress it and to keep it."

Overcoming is the "coming up over" into the Christ consciousness, or into Truth. From this vantage point we are able to view all false beliefs that have been harbored in the subconscious and to deny them, at the same time affirming that which is true. The overcoming is done first in consciousness (mind); then a change takes place in our outer affairs, and the undesirable conditions brought about by adverse states of mind ("the devil") are dissolved.

After denial of error thoughts, affirmation of the truth that we are spiritual beings with a heritage of good becomes a vital process in overcoming. In reality, overcoming is the exercise of our Christ mastery in thinking (conscious phase of mind) and feeling (subconscious phase of mind), so that the ideas of the Superconscious or Christ Mind are handled in the right way. When this is accomplished we have the true "atonement." Charles Fillmore says of "atonement" in *The Revealing Word*, page 18:

💡 Reconciliation between God and man through Christ; the uniting of our consciousness with the higher consciousness.

❓ **15. Explain how one overcomes wrong beliefs of "the world," "the flesh," and "the devil" as mentioned in the temptation of Jesus recorded in Matthew 4:1-11. (Also recorded in Mark 1:12,13 and Luke 4:1-13).**

There are three beliefs that must be overcome—"the world," "the flesh," and "the devil." The lure of these is shown in the temptation of Jesus in the wilderness, which represents the untrained, uncultivated states of mind in each person who has not come into spiritual understanding.

Jesus was physically hungry; so He was presented with the thought that He could turn the stones into bread and thus satisfy appetite, the call of the body. This temptation is symbolic of the attempt to use God-power for a selfish purpose. However, Jesus' response was to the effect that

the body and its appetites should not rule – that there are other things essential to life. This is not to say that the body should not be fed, but that uncontrolled appetite is not to dominate. One can spend too much time and effort in catering to the appetite, the feeding of the physical, as if it were the most important part of man. Sometimes we forget that time must be spent in quietness and prayer to feed the soul with spiritual food (God-ideas). The false beliefs and undisciplined thoughts and emotions in the consciousness of man must be overcome, just as we cleanse the body so that good food will fulfill its purpose.

Jesus was then presented with the thought that if He would deliberately cast Himself down from the pinnacle of the temple, no harm would befall Him. In other words, the temptation was to make a show of power and ability; to prove what can be done through spiritual powers to win the world's acclaim; to succumb to the love of applause; to cater to the opinions of others; to attempt to get the world's approval. The answer was, "Thou shalt not make trial of the Lord thy God" (Matthew 4:7). This is "overcoming the world" or ceasing to base one's standard of thoughts and feelings upon the world's approval or disapproval.

Next came the temptation on the mountain, that exalted state of consciousness when one feels that he has all the power and ability of God, that anything and everything can be accomplished. Then came "the devil" saying, "All these things will I give thee, if thou shalt fall down and worship me" (Matthew 4:9). In other words, we seek to use the power of Divine Mind (God) to bring to ourself worship and dominion in the outer realm; we can use it to exalt the human self instead of exalting God and serving our fellowman. The "devil" (false beliefs) has to be overcome, so that God-consciousness may predominate.

At each stage of our unfoldment we must meet and overcome temptations. We then stand forth as victorious, triumphant sons of God!

"Stamped on my heart is the impress
Of heaven – shall I aim at less?"
—Be! by *James Dillet Freeman*

RECOMMENDED READING

- Christian Healing How To Control Thought*, Charles Fillmore.
- Unity Statement of Faith*, Greg W. Neteler, UCU Press, 2010, Statement 5, Statement 9, Statement 10, Statement 11, Statement 12, Statement 13 Statement 14, Statement 15
- Original Annotations for Denials and Affirmations*, Unity Correspondence School, republished by Fillmore wings.

THE WORD



INTRODUCTION TO THE WORD

Introduction not yet available.

LESSON FOR THE WORD

What is the Word?

- ☒ “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men” (John 1:1-4).
- ☒ “And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father” (John 1:14).
- ☒ “But the word is very near you; it is in your mouth and in your heart, so that you can do it” (Deuteronomy 30:14).
- ☒ “The grass withers, the flower fades; but the word of our God will stand forever” (Isaiah 40:8).
- ☒ “So faith comes from what is heard, and what is heard comes by the preaching of Christ” (Romans 10:17).
- ☒ “Then I saw heaven opened, and behold, a white horse.’ He who sat upon it is called Faithful and True. ... He is clad in a robe dipped in blood, and the name by which he is called is The Word of God” (Revelation 19:11, 13)

What is the Word of God, or the Logos?

1. All Unity students are familiar with the expression “The Word of God” and should understand that it means not the Bible, as we have been taught in the past, but the *living* Word which in the beginning was with God and was God. The Bible is the outer testimony of men who have discerned to a degree this eternal Word of God.
2. John’s Gospel explains that all things were made by the Logos—the Word of God—and “without him was not anything made that was made”, (John 1:3). Since the things of Spirit are eternal and omni-present,^①

they belong always in present time; thus it is proper to say, “without him is not anything made that is made.”² This brings directly to man’s understanding the formative power of the Word as a present active agent in the world.

3. The word *Logos* comes to us from the Greek language, and in that language means “the word or form which expresses a thought; also the thought.” The early Greek philosophers regarded the *Logos* as the rational principle of the universe. When this term was introduced into the principles of the Christian religion it had reference to the second person of the Holy Trinity, considered as the expression or incarnation of divine reason. Divine reasoning, or reasoning from the premise “in the beginning God” (Gen. 1:1), puts man’s mind in an orderly way of working. Therefore, the Lord is the mediator between man and God, or between the human consciousness and the universal God consciousness (Divine Mind) which Jesus always spoke of as the Father, the Origin and Source of all ideas.

4. The divine *Logos*, which is God in His capacity of creative power, includes all the essential characteristics of Being, with the potential power to express them; it is the thought-word; the power to produce itself out of what is inhering within it. The Word, inhering in God, is the urge or desire for a full, free expression of All-Good.” Perhaps one of the simplest and clearest definitions of the Word is to be found in *Talks On Truth*, by Charles Fillmore, page 68:

💡 5 “To produce works, there must be a working power. This is exactly what the Word is—the working power of God.” [This talk is also in *Keep a True Lent*, Chapter 2, “The Holy Trinity” 15]

6. Thus we come to realize that as the second aspect of the Holy Trinity or the Godhead (God the Father, God the Son, God the Holy Spirit), the Word is also the creative Idea of God Mind or Divine Mind, the Son of God, spiritual man, termed also the Christ, the I AM. So each human being may say of his spiritual nature: “I am the Word of God spoken forth in perfection.”³

💡 7. “This Word is a generative center with all the possibilities of God ... It is the idea of God, the image and likeness ... So the ‘seed,’ that is, ‘the word of God,’ is man; not the external thinking personality that has a consciousness of separation, but the internal spiritual germ” (*Atom-Smashing Power Of Mind*, “The Seed is the Word” 135).

1. *Since the things of Spirit are eternal and omni-present.* The spiritual realm is without time or space.
2. *“without him is not anything made that is made.”* Without time, all things occur in the present.
3. *“I am the Word of God spoken forth in perfection.”* A precise statement of human beings as expressions of the perfect spiritual human being created in Genesis 1:26.

The Word's Creative Power

❓ How was the universe created?

8. People are curious to know how the manifest universe was created. From ignorant man who merely wonders to the man of science who seeks to inquire into the mysteries of creation, there is a reaching out after knowledge concerning the creative process. There is both an “involutionary” and an “evolutionary” creation. The first chapter of Genesis relates the creation by involution.^① It shows how the divine qualities (ideas) are spoken forth by God’s Word “let there be.” Then on the sixth day of creation God’s Idea, in which is wrapped all the God nature, comes forth as spiritual man or God’s Word. This man, the image-likeness of God, the Son, the Christ, has “all the fullness of the Godhead bodily” (Colossians 2:9), therefore has all the essence or nature of all that is God. The next step will be the “evolutionary” phase of creation when *manifest* man makes his advent upon the visible plane.

9. We might liken the “involutionary” and “evolutionary” aspects of creation to the process through which the oak tree passes. There is enwrapped (or folded into) the acorn—its expression or fruit—all the nature and characteristics of the oak tree. The acorn is right there all through the process and participating in it. In the acorn is embodied all that the oak tree is, even to the image of the parent tree.

10. The man we are referring to here is the *Word of God*, the epitome of Being, termed also spiritual man, the Christ. God “spoke” His word which came forth as spiritual man when He said, “Let us make man in our image [the active and passive phases of God’s nature], after our likeness.” The mission of this “man” is to evolve or unfold in the manifest world^② all of the nature or image of God before creation can be said to be complete. This fulfills the “evolutionary” side of creation.

11. In the first chapter of Genesis it is related that God created by His word. When the power of the Word is understood, there is no mystery concerning the work of creation.

- ☒ “God said, ‘Let there be light’; and there was light” (Genesis 1:3).
- ☒ “God said, ‘Let there be a firmament’ ... And it was so” (Genesis 1:6-7).

“God said, Let the earth bring forth’ ... And it was so” (Genesis 1:24).

12. These commands were spoken into expression by the creative power of His Word (the Word of life, power, love, faith, *et cetera*), for when God “speaks” it is done in the realm of the ideal.

13. “By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear” (Hebrews 11:3).

“By the word of the Lord the heavens were made, and all their host by the breath of his mouth” (Psalms 33:6).

14. The creative process then, whether it is the breathing into the soul of man or the uttering or growing forth from spiritual man into manifest or outer form, is all accomplished through the Word, *the creative power of God*, the divine essence that is immanent in every living creation. We see then the twofold nature of the Word, first the creative power of God “speaking forth” as the divine fiat-“Let there be”-and then all the qualities or nature of God finalizing in His Word as “spiritual man.”

 15. “In pure metaphysics there is but one word, the Word of God... it is God as creative power. ... The perfect Word of God is spiritual man” (*Christian Healing*, Lesson 6: The Word, 61).

❓ How does man “make” his world? Show how a perfect body and a perfect world may be “made” by him.

16. Everything in God is in man. The whole universe is in man. He is the Word made flesh. It should be remembered that this refers to spiritual man, the real man. Every individual “makes” his own world, and he does this through his word, the activity of ideas in his consciousness. Only to the extent that he *knows* the qualities (ideas or attributes) of Being,³ such as life, love, wisdom, power, faith, order, and so forth, does he use them righteously to “make” his body and his world. Man, in his unfolding human consciousness only partly realizes the wisdom, substance, life, and power of God, and therefore does not actually create; he merely “forms,”⁴ and his work is not always enduring because it is not always based on Truth.⁵ (See pages 93-94 *Atom-Smashing Power Of Mind*.)

17. If a builder should lay bricks without mortar, his masonry would be faulty. The same is true of man's use of words; if some of the elements that should enter into the perfect creative Word are lacking, man merely forms. "All words are formative but not all words are creative" (*Twelve Powers Of Man* 29). All the substance or essence of God is in the creative Word and no element can be lacking if man would have satisfaction. If man leaves out of *his* thought-word the consciousness of divine life, of divine love, of divine wisdom, of divine substance, he "makes" or forms a perishable body and world. But when he is quickened or made alive to the Christ consciousness, he "makes" an imperishable, incorruptible body and world of pure Spirit substance.

💡 18. "Every idea is a seed, and will bring forth according to its character, modified somewhat by the kind of mind soil in which it is planted. There is a lax- / of growth in mind parallel with that of earth. A thistle seed will always produce thistles, regardless of the character of the soil" (*Atom-Smashing Power Of Mind*, 139).

19. Men are begotten-quickened, and born into spiritual consciousness by the Word of Truth. "Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures" (James 1:18). "You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God" (1 Peter 1:23). Peter here goes on to say: "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord abides forever" (1 Peter 1:24-25). When man is begotten by and born of the Word of God, he is no longer flesh "like grass," but is enduring and abiding, not subject to death and corruption. The body becomes a member of the body of Christ, redeemed, glorified by the Word. To "make" a perfect body, man must consciously understand and use the fullness of the Word of God, all that is included in the original Greek Logos, and come to know himself as the very Word spoken forth by God.

1. *creation by involution*. Metaphysically, involution is the counterpart to evolution. See the Revealing Word (RW/involution). The annotations for this lessons offer a clearer explanation: "Webster's dictionary uses one word to define involution that is very enlightening, namely the word infolding. The dictionary gives two words for evolution that make this clear for our purpose, namely the words unrolling and unfolding. John I, then, is the unrolling or the unfolding into visibility of the ideal plan involved or ideated in God-Mind. There is really nothing mysterious about this. In every seed is involved or infolded the pattern of the species, with the intelligence to come forth under

right growing conditions. The evolution of the seed is the unfolding (unrolling) of this pattern in visible form as plant or tree. It is the same with man as with the rest of creation.”

2. *The mission of this “man” is to evolve or unfold in the manifest world.* Words have purpose. So do human beings. We are not here to learn, but to express God nature.

3. *Only to the extent that he knows the qualities ... of Being.* Note in the Trinity of Trinities chart (Fillmore Wings lesson 10) that the soul may *understand* qualities of Being, it is only Spirit that *knows* them.

4. *Man ... does not actually create; he merely “forms.”* Forming is giving shape and purpose to something that already exists. Creation is giving existence (Being) to something “ex nihilo,” a latin phrase meaning “out of nothing” or “from nothing”.

5. *is not always enduring because it is not always based on Truth.* God’s creation has substance, life, and intelligence. Human “creations” may not have good intelligence.

The Word and the New Birth

② What is the “new birth” and how does it take place?

20. Jesus told Nicodemus that it was necessary for men to be born anew (experience the “new birth”). “Unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5). The being “born of water and the Spirit” signifies the same sort of creation as shown in the first chapter of Genesis; namely, that there has first to be an instilling of the spiritual principles in the soul of man, so that the soul would send them forth into the body instead of building a body that is perishable; for “that which is born of the flesh is flesh.” The “new birth” is a complete change in consciousness from the limited beliefs of the human consciousness to acceptance of the Truth.^① It is birth into the realization of oneself as the son and heir of God.

② What changes follow man’s new birth?

21. “The Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise” (John 5:19). Let us then see what the Father does that we may do likewise. As recorded in Genesis, the first fiat of creation is “Let there be light” (Genesis 1:12). “Light” means intelligence. “Darkness” is ignorance. Man’s first word in bringing forth his world should be “Let there be light.” Instead of saying, “I don’t know,” thus producing darkness, man needs to say, “I am illumined with divine intelligence,” or words to that effect. By your word your world will be lighted with divine understanding.^② Every true word that you speak lives, no matter what the appearance may be.

- ☒ “The words that I have spoken to you are spirit and life” (John 6:63).
- ☒ “So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose” (Isaiah 55:11).

Suppose we are not wholly illumined at once; suppose the darkness does not at once comprehend the light; we need to be sincere, patient, and persistent in declaring, “I am the light of the world,” and have faith that our word, being Truth, is spirit and life, and shall bring forth its

fruit.

22. When Jesus said, “The words that I have spoken to you are spirit and life” (John 6:63), He knew that His words of Truth contained the life, the power, the substance of God. Understanding the power of His words, we realize the force of His counsel:

“If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you” (John 15:7).

And again,

“If anyone keeps my word, he will never see death” (John 8:51).

Our part in “abiding” and “keeping” is to understand His words. The only way this can be done is to so write them in our heart (subconscious) that they become embodied in the flesh and in every area of our life.³ We do not “keep” His words by merely giving intellectual assent that they are true, or by just committing the words to memory. We must consciously *live* the ideas back of the words by adding feeling until they are established in consciousness. Then the words of Truth manifest in our daily life spontaneously. Clarity and efficiency in the conscious phase of mind (intellect) are produced. Love, compassion, and understanding in the heart (subconscious feelings) are experienced. Health and vitality in the body are realized. Harmony, abundance, and success in the affairs are made manifest. These changes that take place following the “new birth” are actually the restoration of man to his true estate as son and heir of God.

1. *signifies the same sort of creation as shown in the first chapter of Genesis.* It's important to see that the “new birth” is not only “a complete change in consciousness from the limited beliefs” but spiritually an entirely new creation.

2. *By your word your world will be lighted with divine understanding.* Following rebirth, we have a quickening of the divine power of understanding. “That in man which comprehends is understanding; it knows and comprehends in wisdom. Its comparisons are not made in the realm of form, but in the realm of ideas. It knows how to accomplish things.” (RW/understanding)

3. *this can be done is to so write them in our heart (subconscious) that they become embodied in the flesh and in every area of our life.* Christians learned this most important spiritual law from Judaism:

“You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart.”-Deuteronomy 6:5-6 (NRSV)

The Word and Human Empowerment

② Explain fully how this promise is fulfilled: “He shall have whatsoever he saith” (Mark 11:23 A.V.).

23. “He shall have whatsoever he saith” (Mark 11:23 A.V.) is one of the most wonderful statements in the Bible, and has summed up in it the whole understanding of man’s power and privilege in using the powers of the creative Word through *his* word. Nothing is of more practical value to man than the understanding that he “makes” his own body and all the conditions in his life by the use of his word. By his word, good or not good, he makes his heaven and his earth. What he binds on earth (form) is bound in heaven (mind); what he looses on earth (form) is loosed in heaven (mind).① By the power of his word he can bind his organs, or he can set them free; he can bind his muscles and his brain cells, or he can set them free.

24. When ignorant of the power of the Word each person makes many conditions in mind, body, and affairs that are not in harmony with Truth, and it is in such conditions that he often cries out against God as the cause of his troubles, or gives up negatively in what he calls meekness and submission to the will of God. Man was taught in the past that God was a supreme and arbitrary ruler who brought unhappy conditions on man to punish him for his sins. Neither the attitude of rebelling against God nor that of giving up submissively to conditions alters the situation. Harmony and rightful conditions are restored *only* by an awakening to Truth and by putting Truth into expression by the Word. When a person arrives at that state in consciousness where he knows that he is the Son of God, the heir to all that God is; when he becomes possessed of all these qualities in his own mind, he realizes that he is here to give expression to the Word (his own divine nature, as well as God’s creative power). If he would manifest perfection, he must express the Word in its fullness.② The Word contains the very substance of God, or all that God is. Man must become familiar with the nature of each and all of the God qualities (divine ideas) that make up the Word in order to express God fully. Every word that has in it no consciousness of divine love③ makes discord, because love is the great attracting, harmonizing power, and the Word of God is not expressed in its fullness through man’s word so long as this unifying power of Being (God) is omitted. This understanding will do away with the use of all condemnatory, critical, faultfinding, and angry words.

② **What kind of words must be used in restoring the soul and body to health? Show how the Word is carried to all phases of man's soul, body, and affairs.**

25. All words that man uses carelessly in regard to life, words that do not carry the realization of divine life, fail to bring forth the manifestation of perfect life and health,⁴ and this “falling short” makes many of the conditions called sickness and disease. Man cannot bring into expression divine, unlimited qualities of Being until he first becomes conscious of the Christ Spirit within himself. He cannot manifest that which he does not consciously possess in some degree in his own mind.

26. Words that do not carry the consciousness of divine power,⁵ Christ power, produce negative conditions. The result of their use is failure to manifest the Christ dominion and mastery.

27. Words lacking the substance of Spirit⁶ are “empty words” and produce conditions of hunger, lack, and poverty. Much of what is called sickness and disease in the world comes from feeding on “empty words”—words that are devoid of Truth. Such words leave a vacuum in the mind, and the sensation of emptiness is expressed in the body and the affairs. The soul needs to be fed with the very substance of Spirit (in the form of divine ideas) in order to satisfy its longings and desires, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matthew 4:4). We must realize that words of Truth have power to nourish the soul, the body, and the affairs because they are expressing divine ideas. “Thy words were found, and I ate them, and thy words became to me a joy and the delight of my heart” (Jeremiah 15:16).

28. The use of words without wisdom⁷ makes and keeps ignorance in the world. We find it literally true that “on the day of judgment men will render account for every careless word they utter” (Matthew 12:36). Idle words are words that do not measure up to the standard of the Word of God. This warning of Jesus would be better heeded if man realized that every day is a day of judgment; that every day some of the “word seeds” come to fruition as pain and suffering in some form or other, for every word of ignorance makes its mark in the body. Ignorant words cast a shadow over man's path, and he cannot see the way. They dull his ears until he cannot hear the counsel and guidance of Spirit. He knows not what causes him to stumble, but it is his own “empty words.”

❓ What kind of words must one use to build a consciousness of abundance?

29. All of us realize to some degree the effect of words. Every word has a threefold power:⁸ first, the force of the primal idea; second what has been put into the word by the race use; and third, the intelligence and feeling given to it by the speaker. We must analyze our words, because every word produces a result. Jesus Christ had a consciousness of the power of words far beyond that of the average man. He proved that His words had life by healing the blind, the paralyzed, the leper, the woman who had an issue of blood. How did He generate a healing energy so great that it filled His garments? It was not done apart from the law. There must have been a cause. The cause was His realization of the infinite substance and life of God. His understanding came through His mastery of the flesh and His conscious union with Divine Mind, Spirit. Creative, enduring words are spoken out of the Christ consciousness⁹ and not out of the limitations of personal consciousness. The unenlightened personal consciousness is barren of life-giving substance. The Word is the indwelling Christ, spiritual man, the immanent or personal God of each individual. The “lost word” is but one way of saying that man has so dulled his consciousness of his spiritual nature that he has lost the power to consciously hear the “still small voice” of the indwelling Christ.

30. When one wishes to speak the word of power one should become very still and make conscious union with the Christ power within through realizing “I AM power.”¹⁰ Thus, the student consciously unites himself with the source of power; he has made himself consciously one with the divine *idea* of power. When through this communion with his source he is filled with the consciousness of power, he can speak the word that will have in it the very power of God.

31. When one wishes to speak life-giving words, one should first enter into the consciousness of omnipresent life; make his conscious union with it through realizing that “I am life—abundant, limitless, eternal life.”¹¹ Whatever God is, His Son, spiritual man, the Christ must be. The aim of manifest man is to be consciously one with the Christ of God, not a separate personality. When man thinks and feels this union with the one life, he will be able to speak healing, life-giving words.

32. One of the ideas in Divine Mind is substance, and its Scriptural name is “the earth.” “In the beginning God created the heavens and the earth. The earth was without form and void” (Genesis 1:1-2). The substance idea must be formed in the mind of man and established

through faith.¹² This forming of substance is symbolized by the appearance of “dry land” as recorded in Genesis 1:9. Out of the substance idea the personal ego has conceived forms (matter) which are the structures that man has formed. The substance idea in Divine Mind is expressed in what science called at one time the “universal ether,” and now refers to as space-time or energy. Man has God’s creative power as his formative power of thought which he uses to make substance into form. Every thought and every word works in the universal substance and out of it man “makes” his body and his environment. The unenlightened man believes in ignorance, death, and impermanence; thus, he impresses his beliefs on all that he shapes. As a result, the forms that he molds by his thoughts carry out his concepts, change, and disappear. The substance or mind essence of which the forms were made is resolved back into its original substance and is again subject to the thought of man to shape it into something else. The form, or what man calls “matter,” is not lasting, but the substance back of matter endures forever.

33. One can overcome belief in poverty by entering into a realization of the omnipresent substance of Spirit and man as heir to it. From this realization we speak the word of abundance. First, we are to make *conscious* union in mind with the substance idea by claiming, “I am Substance,” and then become conscious of our identity as one and the same substance as God. We are each the substance of all that we can ask or think. What men call “matter” is formed substance-formed in the individual life according to each man’s thought-word, thus manifesting in various forms. All belief in matter and material conditions as being the source of man’s good will be eliminated from man’s mind when he understands the true nature of the substance that lies back of all form and appearance.

34. Men have discerned that there is a “fourth dimension”¹³ in which forms lose their separateness, and the primal elements become interpenetrating. This is a concept of spiritual substance and under the divine law, man’s body and all things in the universe come into divine unity. Realization of oneness of Spirit substance eliminates all resistance, opposition, and friction. The bodies of all persons who enter into this consciousness will be translated into spiritual ideas; wherever the thought is, instantly there the body will be. Jesus illustrated this when He passed into a room while the doors were closed. This is the realm of pure Being. In *Atom-Smashing Power Of Mind*, by Charles Fillmore, on page 62, reference is made to this fourth dimension as the “kingdom of God.” Note also the following:

35. “The fourth dimension is that which embraces and encompasses the other three; it is realization ... It is the process in which forms lose their apartness and become one under divine law. The human mind, with its limited reasoning faculties, is bound by time, space, and conditions. By itself it can get no further into the spiritual realm than reason will take it; but when we invoke the aid of the Christ in us we go beyond reason into the realm of pure realization; then we have attained the consciousness of pure being, the fourth dimension of the being” (*Keep A True Lent*, 170).

36. This “realization” is knowing and feeling the Presence of God active in us. As Mind is free and unlimited, all of Mind’s creations should be free and unlimited, but the *human* consciousness, reasoning from outer appearances, allows itself to be bound by time and space.

37. This does not mean that men are not to have bodies, nor that they come into spiritual consciousness by the separation of spirit, soul, body. ¹⁴ Man, as a trinity is spirit, soul, body; in his present state of consciousness he functions in a three-dimensional world as idea, expression, and manifestation. In man’s trinity or threefold nature of spirit, soul, body, his spirit is the God-Idea of man; his soul is his expression or unfolding of the God-Idea through his consciousness; and his body is the manifestation of what his soul has thus conceived. (See Annotation 4, Lesson 3, *Lessons In Truth*.)

38. It is the divine intention that man shall manifest God. All that is in Mind must be expressed and manifested by Mind’s perfect Idea (man). In order to do this man must consciously unite his spirit, soul, body and keep them together. His physical body must be transmuted by the power of the Word and moved by the action of the Holy Spirit. The soul is no longer to give the body a “bill of divorce,” for the body must become the manifestation of the Divine (Holy) Trinity or Godhead. ¹⁵ As perfect ideas of life and substance are realized in consciousness, they will be expressed, and the same spiritual conditions will exist in manifestation (body and affairs) that are found in mind. This is the redemption of the body, raising it beyond the three-dimensional realm where it functions under the physical laws into the “fourth dimension,” namely, realization, or realm of Divine Mind.

1. *By his word, good or not good, he makes his heaven and his earth. What he binds on earth (form) is bound in heaven (mind); what he looses on earth (form) is loosed in heaven (mind).* This answer to the question, “how shall we have what we say?”, means that what we say

is what needs to be said in heaven. Something occurs in heaven that affects our life on earth.

2. *If he would manifest perfection, he must express the Word in its fullness.* The lesson lists five characteristics of the Word not in its fullness.

3. *Every word that has in it no consciousness of divine love.* The lesson continues, saying that unless our words are spoken in a consciousness of *divine love* they will not have “attracting, harmonizing power.”

4. *Words that do not carry the realization of divine life.* In addition to having a consciousness of divine love, our words must also have a consciousness of *divine life*. Without life our words fail to bring forth the manifestation of perfect life and health.

5. *Words that do not carry the consciousness of divine power.* Divine power is added to the list of the Word in its fullness. Words without divine power produce negative conditions.

6. *Words lacking the substance of Spirit.* Are “empty words” and produce conditions of hunger, lack, and poverty.

7. *Words without wisdom.* Are idle words “that do not measure up to the standard of the Word of God.”

8. *Every word has a threefold power.* A profound insight into the effect of words on human development. This needs to be memorized, implemented, and preached.

9. *Creative, enduring words are spoken out of the Christ consciousness* A list of characteristics of Christ consciousness follows.

10. *realizing “I AM power.”* This is consenting to the guidance of our inner Christ.

11. *realizing that “I am life—abundant, limitless, eternal life.”* Accepting the talents and gifts Spirit has given to us for expression.

12. *The substance idea must be formed in the mind of man and established through faith.* Recognizing the resources available for our minds to give shape, life and intelligence.

13. *there is a “fourth dimension.”* A transcendent realm that Jesus called the “kingdom of the heavens.” The quotation from *Keep a True Lent* is repeated in the *Revealing Word* (RW/fourth-dimension). Some Fillmore students assert that the kingdom of heaven is only a “state of consciousness.” However the statement in *Keep a True Lent* and the *Revealing Word* would indicate that Charles Fillmore conceived it as a

“state of Being,” that is an ontological reality beyond the consciousness of one’s mind. The *Metaphysical Bible Dictionary* states, “Heaven is not confined to man’s consciousness. It is everywhere present. When man’s mind and body are in harmonious relation to divine ideas, his true thoughts flow into the realm of manifestation and bring forth the kingdom in the earth “as in heaven.”

14. *This does not mean that men are not to have bodies, nor that they come into spiritual consciousness by the separation of spirit, soul, body.* The misunderstanding that souls separated from the body have superior spiritual knowledge was a Spiritualist teaching that Charles Fillmore rejected. The Statement of Faith 21 begins, “We believe that spirit, soul, body, are a unit, and that any separation of these three is transgression of the Divine Law.”

15. *the body must become the manifestation of the Divine (Holy) Trinity or Godhead.* A profound and unique theological assertion. Nothing is more empowering and dignifying of the human race than raising the body. While our individual purpose is to express God nature, our corporate purpose and the title of this topic is "The Word and Human Empowerment."

Our Purpose

❓ What does it mean to “keep my word” (John 14:23), as instructed by Jesus?

39. “Unless you eat the flesh of the Son of man and drink his blood, you have no life in you” (John 6:53) seems to the human being a hard statement, but to the one whose spiritual understanding has been quickened it is no mystery. The “blood of Christ” is life, and His body is pure Spirit substance. Man appropriates (“eats” and “drinks”) this substance in the form of the Word. “So, he who eats me will live because of me” (John 6:57). (See Annotation 15, Lesson 4, Series I.)

40. It has been stated that man makes a new body at least once a year. This being true, it seems strange that there should be, year after year, an appearance of increasing age. The reason is found in man’s ignorance of himself as the Word of God, and his ignorant use of the Word. When he builds new cells, instead of building them in the understanding of substance and life and all that he is in Christ, he builds them in the ignorant belief of the world, after the pattern established in the race mind in its ignorance of Truth concerning the body. When he awakens to spiritual understanding he builds anew and becomes a “new creature” (2 Corinthians 5:17). “We are members of his body” (Ephesians 5:30)

41. In his preaching and missionary journeys, Paul represents the spiritualized will carrying the Word through the body, ● building in righteousness and order the various centers of the organism. We too must carry the Word into the uttermost parts of the earth (body).

❓ What is the result when spiritual law is given unlimited expression in man's thoughts, feelings, words, actions, and reactions? ²

- 💡 42. We must consciously free the life center from all the ignorant thoughts that have been stored there. We are to tell it that it is not limited to threescore years and ten of imperfect manifestation, but is one with universal, omnipresent, unchanging, perfect, eternal life. We must tell it that it is not carnal and evil, but pure with the purity of Spirit. It must be told that it is not material, but that it is the pure substance of Spirit in form. The Word (of life, strength, vitality) will set it free, quicken it to activity, and promote an inflow of the pure, rich, spiritual substance of life.
- 💡 43. We need to speak to the power center at the root of the tongue, to deny all inefficiency and declare, "All power is given unto me in mind and in body."
- 💡 44. We must go in consciousness to the love center near the heart and tell it the Truth. We must deny that it is filled with selfishness and affirm that it is filled with the substance of divine love, pure universal love.
- 💡 45. Then we need to quicken the substance center, ³ back of the pit of the stomach, with the word that there is one pure, spiritual substance, and that out of it the body is formed in perfection.
- 💡 46. In the strength center, at the small of the back, we should speak words of strength – words of courage, steadfastness of mind that cause the body to stand upright.
- 47. We are to think of the intelligence manifest in every organ and in every function of the body. Whether we are awake or asleep, the blood is busy, carrying on a work that requires intelligence greater than man has yet consciously understood. If man's ignorance did not interfere with these processes, they would build a perfect body and keep it in perfect order. This they will do when, by the power of the Word, the old error conditions, that are established in the subconscious are dissolved and perfect union is made between the conscious and the subconscious phases of mind with the Superconscious or Christ Mind (realm of divine ideas).

1. *Paul represents the spiritualized will carrying the Word through the body.* This is corroborated in the *Metaphysical Bible Dictionary*: "The entrance of Paul and his companions into Europe (Acts 16:6-15) is symbolical of opening up the word of Truth in parts of the consciousness where it has never before been realized." (MBD/Paul)
2. *when spiritual law is given unlimited expression in man's thoughts, feelings, words, actions, and reactions.* This is an invitation to follow Paul in a missionary journey through parts of our consciousness which need to be opened to Truth.
3. *the substance center* The substance center is not one of the Twelve Powers. The only other reference to the substance center is in the *Metaphysical Bible Dictionary*: "Metaphysically, Bethlehem means house of bread, symbolizing the abiding place of substance. It indicates the nerve center at the pit of the stomach, through which universal substance joins the refined or spiritualized chemical products of the body substance. Through this center are gradually generated the elements that go to make up the electrical body of the Christ man. Jesus was born in Bethlehem of Judea." (MBD/Bethlehem)

ORIGINAL ANNOTATIONS FOR THE WORD



Here are the *Annotations for Series 2, Lesson 6, The Word*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

The Word of God, the Logos

1. What is the Word of God, or the Logos?

The Word of God is Divine Mind in action. It is God in His capacity as creative power. God, Spirit, Being, I AM, the original Cause, said "Let there be ..." (Gen. 1:3), thus speaking Himself into expression. God, Divine Mind, from Himself creatively produced or brought forth that which He is. The Word of God is the expression of God's idea of Himself; it is simultaneously the idea and the expression of the idea. It is the rational thought which in its perfection (for God is perfect) is a creative idea. That is, it contains or has inherent in itself the ability to produce from itself. Spirit knows itself: God is, I AM eternally Being.

In his Gospel, John used the phrase "Word of God" for the "Logos," and through this medium we reach the understanding of God's perfection incarnated in the man Jesus. "The Word became flesh, and dwelt among us" (John 1:14), Jesus manifested God's creative power in all its fullness.

The word Logos in the original writings means all the inherent qualities inherent and active in Being (God); the creative power, the ability to reproduce out of itself that which it is. The Logos is the Word, the thought-word, the creative idea, the total of all the God qualities (ideas, principles, or laws of God). The Logos is the rational principle of the universe; it is both reason and speech. In man, the Word is called: I AM, Jehovah God, Lord God, Christ, spiritual man, image of God, composite idea, only begotten, Son of God, Seed of God. Thus the Word, as spiritual man, belongs to the second phase of the Holy Trinity.

Perhaps an important function to remember about the Word is that mentioned by Charles Fillmore in Talks on Truth 68:

💡 "To produce works, there must be a working power. This is exactly what the Word is — the working power of God."

The office or function of the Word of God (Logos) in man is to build states of consciousness; to reveal to man's human consciousness the inner workings of his spirit, soul, and body; to reveal to man the powers and possibilities of his own being; to light the way; to give man understanding and inspiration.

The relation of the Word of God (Logos) to man as a human being is that of Father of his human consciousness. It is that in man which will enable him to produce or bring forth all that has been infolded within him (Involution). It is the plan, the purpose, the image, the choice, the will and intention of God for man as a human being that will enable him to unfold (evolution) and to manifest or show forth the "likeness" of God. It provides the power that we use as our formative power of thought, in our thinking, feeling, speaking, and acting. It also provides the power that we use to form the substance of God into things, circumstances, events, and conditions in our everyday life.

💡 "With the early Fathers of the Greek Church the divine Logos had a peculiar significance which only those who had delved into the innermost of existence could comprehend.

"Philo made the divine Logos the embodiment of all divine powers and ideas. He distinguished between the Logos Inherent in God, corresponding to reason in man, and the Logos emanating from God, corresponding to the spoken word that reveals the thought. The former contains the ideal world; the latter is the first-begotten Son of God, the image of God" (*Teach Us to Pray* 167).

God Creates, Man Makes

❓ 2. How was the universe created?

The universe, the aggregate of all that is, was created by the Word of God ("God said"), the creative power of God moving ideas into expression or activity. This process is described in the first chapter of Genesis as taking place in a step-by-step activity as "God said ... and it was so" (Gen. 1:6,7). The character of God's creation is "good" and "very good." Essentially, man and the universe are perfect. The expression and man-

ifestation of the perfect ideal creation is left to man as a co-worker with God.

💡 God creates through the action of His mind, and all things rest on ideas (*Mysteries of Genesis* 14).

Charles Fillmore says further in the same book, on pages 26 and 27:

💡 God does not create the visible universe directly, as a man makes concrete pavement, but He creates the ideas that are used by His intelligent "image and likeness" to make the universe. Thus God's creations are always spiritual (*Mysteries of Genesis* 26).

❓ 3. How does man “make” his world?

God "created" man's world in the ideal but man "makes" his world through the activity of ideas in his consciousness — ideas of wisdom, power, intelligence, substance, and love. The real man is the embodiment of God, and all of the God substance is within man, as well as the power to make this substance active. However, in human consciousness, man only partly realizes the power and wisdom that belong to his real Self, and he uses God substance by separating it into parts in his thinking instead of using it in its wholeness, or "righteously." He falls short of the perfection which is his as a son of God because he "makes" his world according to his own limited concept rather than according to the divine plan.

Through the Christ, or true Self, we all have the power to bring into manifestation whatever we hold in the ideal. However, unless we are consciously unified with this Christ principle within ourself, and guided by it in our thinking, then our forms (formationn) are not permanent. "All words are formative but not all words are creative" (Twelve Powers of Man 29). When man glimpses the Truth, then it is his privilege to make the change in consciousness so that the use of his formative power of thought is based in God and his words then begin to "make" a new world for him, to conform to the plan created by God.

❓ 4. How how a perfect body and a perfect world may be “made” by each man.

Man may have a perfect body and a perfect world when he understands and makes the right use of the Word of God — the creative power of God, which operates through his formative power of thought. The Word

contains all the attributes (ideas) of God. When the thoughts, feelings, and words of man are charged with a full understanding of Divine Mind and its inhering ideas, and this knowledge is consciously applied in all functions of his life, then he will be able to show forth a perfect body and a perfect world.

The New Birth

② 5. What is the new birth? How does it take place?

A birth is coming into a state of existence. As Charles Fillmore explains it:

💡 The first birth is the human – the self-consciousness of man as an intellectual and physical being; the second birth, the being 'born anew,' is the transformation and translation of the human to a higher plane of consciousness as the son of God (Charles Fillmore *Christian Healing* 26).

When he is born into the human realm, man's desires and interests have to do with the satisfaction of bodily appetites and the required routines of life. The second birth is when man awakens to the truth of his real nature.

Jesus said, "Ye must be born anew" (John 3:7). This being "born anew," or coming into a new birth is an experience that takes place in man's soul (his thinking and feeling). Charles Fillmore says further in *Christian Healing* 26, on the subject of the new birth:

💡 The second birth is that in which we "put on Christ." It is a process of mental adjustment and body transmutation that takes place right here on earth ... This being "born anew," or "born from above," is not a miraculous change that takes place in man; it is the establishment in his consciousness of that which has always existed as the perfect-man idea in Divine Mind.

The Holy Spirit, God in action, is ever moving in man, urging him to recognize and become conscious of himself as a spiritual being, a son of God, ever one with God. When man responds to this inner urge, he experiences the "new birth." He experiences a spiritual conception, a divine seed-idea of himself, in his feeling nature. When he nurtures this seed-idea by his loving interest and attention, it germinates. Through continued attention, this new concept grows and grows until it fills the

whole consciousness with a realization of man as the perfect son of God, created in the image and after the likeness of God. A seed germinates, grows, bears fruit as the sun and rain work upon it, and so the seed-idea of spiritual man grows and bears fruit in man's soul (mind), body, and affairs. This growth is called the "new birth" or being "born anew."

② 6. What changes follow man's new birth?

When we have been "born from above," born into spiritual consciousness, we leave behind the thought that power lies in our human consciousness, our human "self," and we look to the intelligence of the Word (the indwelling Christ) for guidance. The first "God said" (Gen. 1:3) was for light, intelligence, understanding, and this should be our first "word." Every word carries with it the power of some type of fulfillment, and when our word is based on Truth, it will not return to us void.

 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55:11).

When the new birth takes place in one's mind and heart, that one becomes a new creature in Christ Jesus. There is an influx of new ideas, new concepts, new feelings, and new experiences. There is an outpouring of the Holy Spirit as new light, new life, new substance. The results that come from the new birth are beautifully expressed in *Lessons in Truth* 86:

 You will no longer dwell in darkness, for the light will be within your own heart; and the word will be made flesh to you; that is, you will be conscious of a new and diviner life in your body, a new and diviner love for all people, a new and diviner power to accomplish.

But we must ever bear in mind that the results are very practical. The Annotations covering Lessons in Truth Lesson 8 Annotation 1 and the following Annotations make this very clear, by outlining the improvements in mind, body, and affairs. Good outer results must follow the change in consciousness as a result of the new birth; by the law of mind action, our body and world of affairs become orderly and in keeping with the divine plan revealed through the new birth, so that we actually experience heaven here and now.

The Power of Words

② 7. Explain fully how this promise is fulfilled: “He shall have whatsoever he saith” (Mark 11:23 A.V.).

Man has "whatsoever he saith" regardless of whether he thinks and expresses from the human consciousness or from the Christ consciousness. In reality man is the Word of God made flesh. God creates by means of His Word. Man being like God also forms or produces by the power of his thought-word.

Through ignorance of the Truth, our thoughts and words have very often lacked the realization of the attributes (Ideas) of God, and we have thus made conditions that are not in harmony with God's plan of good. Functioning in human consciousness only, we "form" or "make" structures that have no real foundation, but fortunately these manifestations of inharmony and discord may be taken apart (denial) and reproduced (affirmation) in a higher ideal when we become conscious of the true spiritual pattern upon which to build. Then what man "saith" of the good, he has in manifestation. We must, however, bear in mind that whatever we claim — good, bad, indifferent — by the law of mind action must come into our life. Therefore, all of our Truth study is to train the consciousness to release (denial) that which is less than good, and lay hold of (affirmation) that which is true and good.

② 8. Why is it necessary for man to express divine love in all his words?

The very nature of love as the attracting, harmonizing, equalizing, binding (or cementing) idea of Divine Mind requires its inclusion in man's words if he would hope to have them effective. Ignorant use of words makes conditions which are not in harmony with Truth, and body and affairs suffer. When our words do not express love they are incomplete, for the Word of God includes all the attributes of God. In Annotation 3 of this lesson (Series 2 Lesson 6 Annotation 3) the quotation from Twelve Powers of Man 29 referred to all words as being formative, but not necessarily creative. To be creative, all words must include love; then the otherwise perishable human construction becomes an enduring, spiritual, immortal structure. When love is included in our thought-word, it heals, constructs, blesses, and uplifts all to which it is applied. Lack of love In our words means confusion and corruption.

9. What heals a rebellious state of mind?

Spiritual understanding begins the healing of a rebellious state of mind because it makes us open, receptive, teachable to the guidance of God. Rebellion is open defiance and resistance toward an authority to which one owes allegiance. One rebels because he believes he is not being rightly governed, and his conditions are not satisfactory. Man has been taught in the past that God caused sickness, poverty, and inharmony; that these negative conditions were the will of God for him. Though man recognized a being he called God, as the supreme ruler and governor of all things, he rebelled at such conditions being imposed on him.

As we come into the understanding that our own thoughts and words are the cause of the undesirable conditions in our life, we no longer rebel and blame God. Understanding the law of mind action, that mental causes produce manifest effects of like nature, we begin the renewal of our own mind. When we realize that the Word of God is God's creative power at our disposal as our formative power of thought, we become victorious in the governing of our own mental sphere.

10. What kind of words must be used in restoring the soul and body to health? Show how the Word is carried to man's soul, body, and affairs.

Words which express the ideas of life, health, vitality, strength, joy, order, purity, perfection must be used in restoring the soul and body to health. Such ideas are imbued with the power of God, and the soul and body respond as we recognize and claim our heritage of perfection as a son of God. However, in order to maintain the health consciousness thus established, we must seek to keep all our thoughts, feelings, and words constructive and harmonious.

In considering how the Word is carried into all phases of our being, we need first of all to remember that the Word is spiritual man, the spiritual phase of every man's being. We sometimes term this phase the Christ, the I AM, the Seed of God, every man's divine nature or pattern at the center of his being. When we become conscious of this phase of our nature, we are able to use our formative power of thought to direct the Word (God's creative power) into soul, body, and affairs. The spiritualized will (See Series 2 Lesson 6 Annotation 18) has to be called into action as words of Truth are spoken to the various centers of consciousness, thus blessing the different parts of the body organism. Through the right action of the will faculty, the intellect (conscious phase of

mind) speaks positive, constructive words to the subconscious phase of mind — "the letter"; then the Superconscious (Christ Mind) illuminates the words and "the spirit giveth life" (II Cor. 3:6).

We can think of the Word as being carried to all parts of the body by the life essence, symbolized by the "blood." The body is nourished by spiritual substance, symbolized by the "bread." The life currents in the body are accelerated by the positive words that we speak when we affirm the truth of our being — the Word. When we speak thus we are not trying to change anything, but to realize that which is eternally true. As our thoughts, feelings, words, actions, and reactions are charged with the spiritual power that is ours, in the realization of our divine sonship as the Word of God, our blessing is mighty to accomplish God's good purposes. This is true communion. "Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart" (Jer. 15:16).

When we recognize words of Truth, we respond to them in thought, we realize them in the feeling nature, and they become manifest in the world of form.

② 11. What kind of words make for power and cast out negative conditions?

Words of power, dominion, authority cast out negative beliefs from the consciousness and erase the undesirable conditions produced by these negative words in body and affairs. We must declare positive words in the faith that the qualities they represent are ours to use by the authority of the Lord Jesus Christ; that the ideas back of the words — the Truth underlying them — is mighty to make them manifest. Denial of that which is unlike God or good is necessary to erase the negative beliefs held in the consciousness and the negative conditions in the body and the affairs. We must never lose sight of the fact that we have been given (as a tool of our mind) the power of denial, which can sweep out of mind and outer life all that does not belong to a child of God. As we use this process effectively, we are able to take control of our thoughts and thus of our experiences.

② 12. What kind of words must one use to build a consciousness of abundance?

To build a consciousness of abundance, we need to use words of faith, substance, love, service, joy, prosperity, opulence, plenty, gratitude,

fulfillment. These words have as their sustaining power the God-ideas which enrich our consciousness and replace beliefs of lack, poverty, failure, and so forth. Whenever a thought of insufficiency enters into our mind (consciousness) we should immediately deny it as having reality and replace it with an idea of the bounty of our loving Father. Repeatedly doing this, using the power of the Word, we build a consciousness of abundance which in turn fills our life and affairs with all good.

② 13. How may one attain the consciousness necessary to speak real creative words?

Consciousness is direct knowledge, knowing for one's self, a constant habit of thought. We attain the high state of consciousness which enables us to speak real creative words by a process of mental development, growth, unfoldment of the divine attributes (ideas) latent within us.

To attain the desired consciousness, we must learn to discipline our thinking and our feeling; learn to take our attention away from persons and things in the outer. Then in the stillness of our own soul we are able to think and feel the essence of the ideas of God, rather than have our attention on the imperfect and limited beliefs that we hold when we are not enlightened as to the truth of our being.

Through meditation and prayer on that which is divine and perfect, we attain an understanding of our divinity. "Whatsoever things are true ... think on these things" (Phil. 4:8). When this knowledge is really ours, we may speak our word and "it is so."

Healing: From Divine Ideas To Formed Matter

② 14. Explain the difference between substance and what man calls matter.

Substance is the *idea* of perfect form or body in Divine Mind, but is itself without form or shape; it is the Mind essence out of which everything both visible and invisible is formed.

💡 Substance has its source in a mental idea of form and shape. ... Substance in Divine Mind is an idea of perfection in form, but man's thought usually caricatures it (Charles Fillmore Christian Healing 44).

Substance can be termed "the body of God" (i.e., the embodiment of all good). It is omnipresence – that is, it is omnipresent and formless until by the action of our word and the molding effect of our thinking and feeling it is formed into tangible or visible forms and shapes. So far as the rest of creation is concerned, substance takes the forms and shapes to fit the needs of the particular species under consideration.

When substance is recognizable by the senses, we have what we term "matter," which is formed substance. The perfection of the form depends, in man's cases upon the degree of man's understanding and use of substance and how he has applied his spoken word to mold substance.

Substance, being a spiritual idea, does not change; matter, being formed in the world of visibility, is subject to change; and so far as man is concerned, his thought action can influence matter. Substance is constant; matter is the variable manifestation of substance.

💡 God substance lies back of matter and form. It is the basis of all form yet does not enter into any form as a finality. Substance cannot be seen, touched, tasted, or smelled, yet it is more substantial than matter, for it is the only substantiality in the universe. Its nature is to 'sub-stand' or 'stand under' or behind matter as its support and only reality (Charles Fillmore *Prosperity* 14).

❓ 15. What is the fourth dimension?

The fourth dimension is the realm of divine ideas—the kingdom of the heavens. This is explained clearly by Charles Fillmore in *Keep a True Lent* 170:

💡 The fourth dimension is that which embraces and encompasses the other three; it is realization, the doing away with time and space and all conditions. It is the process in which forms lose their apartness and become one under divine law. ... when we invoke the aid of the Christ in us we go beyond reason into the realm of pure realization ... The one way to enter the realm of the fourth dimension, or of realization, is through scientific prayer, commonly named "the silence."

16. How is the physical body redeemed?

The physical body can be redeemed only by raising the mind to the fourth dimension, by taking the mind beyond the three dimensions of the earthly realm to the realm of divine ideas where the body-idea is recognized.

The earthly body is substance in visible form and as such is still subject to the physical laws which operate in substance. But when ideas of life and substance are perceived in consciousness, then the three dimensions of idea, expression, manifestation will be embraced in the fourth dimension of realization, or the realm of Divine Mind. Then the same spiritual conditions will be found in the manifestation as are in Spirit or Divine Mind.

The process of body redemption requires that we first of all unburden the body from the belief that it is only flesh. Through understanding we come to recognize the body as primarily the temple of God. We need to bear in mind that there is but one Principle, God, the one substance from which all must emanate. There is but one law or activity of that Principle on all three planes of consciousness — the immutable law of God. When we can view life in this way, we are able to perceive that the body is an instrument of God, a spiritual form, an expression and manifestation of the organizing power of God.

 The body is the meeting place of the life and substance attributes of Being, consequently body is an important factor in consciousness. Body is not matter; it is substance and life in expression (*Talks on Truth* 158).

This concept or vision will redeem the body and raise it to its rightful place as the perfect channel for the unfolding of life and love. Such thoughts give us a reverent regard for the body, and a desire to have every body manifest the beauty and perfection of the ideal body held in God-Mind as a body-idea. Through the action of the Word, we impress thoughts of light, life, and love on every cell of the organism. Our reward is a hearty response of wholeness, and the body is thus redeemed to health and strength.

What Human Beings Are Responsible For

② 17. What does it mean to “keep my word” (John 14:23), as instructed by Jesus?

To "keep" the word of Jesus is to hold in our conscious phase of mind the truths that He enunciated, until they settle down into our subconscious or feeling nature, becoming living, acting realities within us. It is the work of the subconscious to bring forth or manifest our body and affairs. Just to read over the words of Jesus or to commit them to memory does not "keep" them — that is only the "letter." We are to live them *consciously*, so that the divine ideas back of them are made active in the subconscious, which in turn can bring them forth as good results in our life. Such results do not come at once, for the old error thoughts built into mind and body have to be erased by denial and the truths of God built in (affirmation) by the activity of the Word — "the spirit [that] giveth life."

② 18. In the Scriptures what does the apostle Paul represent?

As the lesson material points out, Paul represents the spiritualized will carrying to the different thought centers ("assemblies," "churches") or mind faculties the Word of Truth, and *building* them up into a knowledge of their perfection in nature and function through spiritual thinking.

Paul was a missionary to the early churches. The word *church* means a religious assembly, or the Lord's house. The individual's consciousness is the "Lord's house," and assembled within it are groups or aggregations of ideas as thought centers. It is the Truth that makes us free, but we do not manifest our freedom unless we *will* to do so. Thus we can see the wisdom of calling the will the executive power of the mind, represented metaphysically by the apostle Paul.

② 19. Describe how you would carry the Word (Logos) to all parts of your body.

We carry the Word (Logos) to all parts of the body through the movement of consciousness by our thinking and feeling. We bring to every part of the body the Word of life, the Word of strength, the Word of en-

ergy, the Word of vitality, the Word of wholeness, by consciously speaking these qualities (silently or audibly) with deep feeling as a blessing to the various organs and functions of the body.

Our times of silence—the Lord's Supper or Holy Communion—will reveal the truths we are to speak, for we will "eat" of the substance of God and "drink" of the life of God. As mind and heart are cleansed of untrue thoughts and beliefs, our body is free to take on the life and light that belong to it as part of our divine inheritance. As we feed the mind consciously with God-ideas, we are carrying the Word to the various parts of the body.

💡 It is your duty as expresser of the divine law to speak forth the *Logos*, the very Word of God, and cause the Garden of Eden, the everywhere present Mind-Substance, to manifest for you and in you in its innate perfection (Charles Fillmore *Christian Healing* 70).

❓ 20. What is the result when spiritual law is given unlimited expression in man's thoughts, feelings, words, actions, and reactions?

When spiritual law has unlimited expression through man, the result is that man stands forth a victorious master to whom all good things are possible. We act in a Godlike manner when we are consciously one with God. All the so-called miracles are performed with ease and freedom because we understand our divine nature. These things are perfectly natural then, just as natural as breathing.

When spiritual law is given unlimited expression in our thinking, feeling, speaking, acting, and reacting the result is joy, peace, health, plenty, and happiness, as well as harmony in all the relationships of life. It brings about the restoration of that which the prophets have spoken, when

☒ The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose (Isaiah 35:1).

* * *

💡 Peace, power, and plenty, Words that are heaven-born. Say them, ye hearts that are weary, Till hope in your soul is born. For words are things that lift on wings The one that believes them true, And whatever you will when the mind is still, You may call to the soul of you. — Henry Victor Morgan

[TruthUnity Note: this poem by Henry Victor Morgan was also quoted by Frances Foulks in *Effectual Prayer*. Henry Victor Morgan was born in 1865 and was widely known as a metaphysical preacher of the early 20th century. He and his wife published "The Master Christian" from the early 1920s until his wife's death in 1931. Afterwards, it was published only intermittently. He was minister to the Church of the Healing Christ in Tacoma, Washington, until 1952. He died in 1952.]

RECOMMENDED READING

- Christian Healing*, Charles Fillmore, The Word.
- Unity Statement of Faith*, Greg W. Neteler, UCU Press, 2010, Statement 16, Statement 17, Statement 18 Statement 21.
- Original Annotations for The Word*, Unity Correspondence School, republished by Fillmore wings.

APPENDIX

ABOUT THE FILLMORE WINGS STUDY PROGRAM

The *The Fillmore Wings Study Program* is a TruthUnity project that is dusting off and reintroducing what was Unity's foundational study program for nearly 70 years. Charles Fillmore wrote the first lesson and preached from all 18 lessons for the remainder of his life. It is the program that Eric Butterworth, Johnnie Coleman, Catherine Ponder and Ed Rabel were required to study before entering into Unity's ministry training.

These lessons propelled Unity's tremendous growth from 1909 until the mid-1970s when the concept of "distance learning" by correspondence fell out of fashion. The principles are timeless, the teaching is pristine, and the presentation is clear and direct.

Why reintroduce these lessons today? Learning by correspondence went out of fashion, but the need for clear, direct, and pristine Fillmore based lessons are needed now more than ever. While learning by correspondence fell out fashion, many people have never learned what the Fillmores taught. What they have learned are five principles, hardly enough to establish and maintain the faith density necessary for vibrant ministries. Our job is not to promote abstract principles. Our job is to convey the Fillmore teachings as directly as possible.

The Fillmore Wings Study Program incorporates the text of the eighteen lessons as it was last published in the 1970s and is supplemented with contemporary footnotes. At the end of each lesson were approximately 20 questions for the student to answer. Teachers graded the student's answers according to an unpublished, internal document known as the "Annotations." These three components-Lessons, Questions, and Annotations-comprised the heart of the program.

The Fillmore Wings Study Program materials retain the exact text of the last edition of each lesson but rearranges things for ease of study. The

twenty questions have been moved from the end of the lesson into the text of the lesson where the lesson addresses the question. The annotations are made available to the student and placed after the text, also with the questions inserted where the annotations address the question. So this Fillmore Wings study guide retains the authentic Correspondence School material, only altering the order of material for readability.

Our program also inserts some new material into the study materials. Each lesson opens with an Introduction, explaining the relevance of the lesson from a very high level. The sections of each lesson also have small, blue icons with numbers inserted into the text, leading to footnotes that elaborate on the text itself. Most of the footnotes are from the *Revealing Word*, the *Metaphysical Bible Dictionary* or some other Fillmore resource. Some are, like the introductions, our own understanding of what the reader needs to know.

We recommend supplementing this volume with the *Fillmore Study Bible New Testament*, a Bible with notes and study helps embedded along side of the text, which provides students an easy way to understand the essential metaphysical truths that Charles Fillmore and his students found in scripture. The full text is available online and in printed format at:

<https://www.truthunity.net/web>
<https://www.truthunity.net/giftshop>

The *Fillmore Wings Study Program* and the *Fillmore Study Bible New Testament*, provide a clear and pristine guide to Fillmore spirituality. They also provide a focus for group study, which we call Fillmore Fellowships-study groups that meet independently or in churches. If you find these materials helpful, tell a friend, meet for coffee, start a group. No credentials are needed, only a curious mind and an open heart.

Thus, the Fillmore Wings Study Program is a contemporary dive into present-day understanding of the original course content. At present, we do not offer any credit, certification or credentialing, but we will proclaim that students who complete the learning program will have earned “Fillmore Wings.”

CONTRIBUTORS

The following people have contributed to The Fillmore Wings Study Program in some significant way. This collaboration project is managed by TruthUnity Ministries, which is the publisher of The Fillmore Study Program materials. In time the Fillmore Wings Study Program will become a free-standing ministry with its own board, Editorial staff and peer-review committee.



Cora Alexander, LUT. Teacher, Educational Consultant, Content Editor.



Rev. Mark Hicks. General Editor, Teacher, Publisher.

ANTICIPATED SCHEDULE

What is the Vision for the Fillmore Wings Study Program? the Fillmore Wings Study Program is a series of lessons that cover Series One and Series Two of the Unity Correspondence Course over a two-year period.

The Fillmore Wings Study Program is designed so that the eighteen lessons are covered in six three-month sessions over a two-year period. Each three-month session will cover three lessons, one per month. Here is an anticipated schedule.

The Fillmore Wings Study Program Schedule

Session	Materials	Topics
Sept, Oct, Nov	Lessons 1-3	The Silence, Healing, Prosperity
Jan, Feb, Mar	Lessons 4-6	Body of Christ, Overcoming, Demonstration
May, June, July	Lessons 7-9	God, Christ, Man
Sept, Oct, Nov	Lessons 10-12	Thoughts, Affirmations, The Word
Jan, Feb, Mar	Lessons 13-15	Prayer, Faith, Imagination
May, June, July	Lessons 16-18	Will & Understanding, Judgment, Love

BELIEFS

UNITY CORRESPONDENCE SCHOOL LESSONS

Lessons 7-12

The eighteen lessons of Unity's Correspondence School Program propelled Unity's tremendous growth from 1909, when Charles Fillmore wrote the first lesson, until the mid-1970s when the concept of education by correspondence fell out of fashion. For nearly 70 years, all Unity ministers completed the lessons before entering the ministry. The principles taught in the lessons are timeless, the teaching is pristine, and the presentation is clear and direct.

What did Charles and Myrtle Fillmore believe and teach? It can be difficult to answer because Charles Fillmore wrote many books and Myrtle Fillmore wrote many letters.

There are, however, two documents in which their beliefs were laid out in a concise form and were consistently published for over six decades: The Correspondence School Lessons, published from 1910 into the 1970s and the Statement of Faith,

published from 1921 until 1982. They define what the Fillmores believed—and never regretted proclaiming—and what they demanded their ministers teach.

This volume, Beliefs, is the second of three printed study guides, covering Lessons 7-12. Topics include The Character of God, Christ, Humanity, The Formative Power of Thought, Affirmations and Denials and The Word. They provide what Charles Fillmore believed all truth student needed to know and lay a foundation for the advanced study of Fillmore spirituality.

Besides learning what the Fillmores believed, students of this volume can expect increased clarity in our mental perceptions, a deeper understanding of people and everyday events, and a more focused life purpose.



FILLMORE WINGS STUDY PROGRAM
[**https://www.truthunity.net/wings**](https://www.truthunity.net/wings)