

FILLMORE WINGS

SPIRITUALITY



**FILLMORE WINGS STUDY PROGRAM
YEAR THREE (LESSONS 13-18)**



Fillmore Wings Study Program

Spirituality

Lessons 12-18 of the
Fillmore Wings Study Program
(Year Three)

TruthUnity Ministries

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

Fillmore Wings Spirituality

Lessons 13-18 of the
Fillmore Wings Study Program (Year Three)

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WELCOME TO *FILLMORE* *WINGS SPIRITUALITY*

What is spirituality? It is the lived experience of one who has practiced and studied a particular spiritual pathway. That is to say spirituality is an outcome, not a starting point. Practice and study are the prerequisites for entering into Fillmore spirituality. This volume, *Spirituality*, is the third of three printed textbooks of the Fillmore Wings Study Program. It builds upon the *Foundations* (practice) and the *Beliefs* (study) of the Fillmore teachings. These volumes comprise what the Fillmores taught for over six decades, from the 1910s into the 1970s.

This volume is supplemented with the well-known testimonies of Myrtle and Charles Fillmore about their healing experiences. Their testimonies convey their lived experience of metaphysical Christianity. Students of these lessons should look forward to greater joy and happiness, move loving relationships, and a sense of fulfillment in life purpose.

—Rev. Mark Hicks, General Editor

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INTRODUCTION TO *FILLMORE WINGS* *PRACTICE*

These lessons are supplemented by the well-known testimonies of Myrtle and Charles Fillmore about their healing and prosperity. To fully comprehend the Fillmore Faith, all these foundational documents must be studied together.

FILLMORE TESTIMONIES OF HEALING AND PROSPERITY

The Healing Testimony of Myrtle Fillmore

James Dillet Freeman, *The Household of Faith*, pp.47-48

James Dillet Freeman writes: "A few years later, Myrtle Fillmore wrote one of the most popular articles that have ever appeared in *Unity* magazine—the story of her healing."

"I have made what seems to me a discovery. I was fearfully sick; I had all the ills of mind and body that I could bear. Medicine and doctors ceased to give me relief, and I was in despair when I found practical Christianity. I took it up and I was healed. I did most of the healing myself, because I wanted the understanding for future use. This is how I made what I call my discovery.

"I was thinking about life. Life is everywhere — in worm and in man. 'Then why does not the life in the worm make a body like man's?' I asked. Then I thought, 'The worm has not as much sense as man.' Ah! intelligence, as well as life, is needed to make a body. Here is the key to my discovery. Life has to be guided by intelligence in making all forms. The same law works in my own body. Life is simply a form of energy, and has to be guided and directed in man's body by his intelligence. How do we communicate intelligence? By think-

ing and talking, of course. Then it flashed upon me that I might talk to the life in every part of my body and have it do just what I wanted. I began to teach my body and got marvelous results.

"I told the life in my liver that it was not torpid or inert, but full of vigor and energy. I told the life in my stomach that it was not weak or inefficient, but energetic, strong, and intelligent. I told the life in my abdomen that it was no longer infested with ignorant thoughts of disease, put there by myself and by doctors, but that it was all athrill with the sweet, pure, wholesome energy of God. I told my limbs that they were active and strong. I told my eyes that they did not see of themselves but that they expressed the sight of Spirit, and that they were drawing on an unlimited source. I told them that they were young eyes, clear, bright eyes, because the light of God shone right through them. I told my heart that the pure love of Jesus Christ flowed in and out through its beatings and that all the world felt its joyous pulsation.

"I went to all the life centers in my body and spoke words of Truth to them — words of strength and power. I asked their forgiveness for the foolish, ignorant course that I had pursued in the past, when I had condemned them and called them weak, inefficient, and diseased. I did not become discouraged at their being slow to wake up, but kept right on, both silently and aloud, declaring the words of Truth, until the organs responded. And neither did I forget to tell them that they were free, unlimited Spirit. I told them that they were no longer in bondage to the carnal mind; that they were not corruptible flesh, but centers of

life and energy omnipresent.

"Then I asked the Father to forgive me for taking His life into my organism and there using it so meanly. I promised Him that I would never, never again retard the free flow of that life through my mind and my body by any false word or thought; that I would always bless it and encourage it with true thoughts and words in its wise work of building up my body temple; that I would use all diligence and wisdom in telling it just what I wanted it to do.

"I also saw that I was using the life of the Father in thinking thoughts and speaking words, and I became very watchful as to what I thought and said.

"I did not let any worried or anxious thoughts into my mind and I stopped speaking gossipy, frivolous, petulant, angry words. I let a little prayer go up every hour that Jesus Christ would be with me and help me to think and speak only kind, loving, true words. I am sure that He is with me because I am so peaceful and happy now....

"I want everybody to know about this beautiful, true law, and to use it. It is not a new discovery, but when you use it and get the fruits of health and harmony, it will seem new to you, and you will feel that it is your own discovery."

The Prosperity Testimony of Charles Fillmore

James Dillet Freeman, *The Household of Faith*, pp.51-53

James Dillet Freeman writes: "In the meantime, Charles Fillmore had come but slowly to accept what to his wife had been an instant and overwhelming revelation.

"Although I was a chronic invalid and seldom free from pain, the doctrine did not at first appeal to me," he later wrote.

To Myrtle Fillmore, the realization of the Truth about herself and her relationship to God had come suddenly, in a flash of inspiration. She had a new conviction, a burning flame of faith. Charles Fillmore had a different kind of mind. He thought of himself as a hard-headed businessman, and he had a family to provide for. He was reluctant to let his business friends and associates know that he was interested in a new-fangled religious idea such as his wife had. Still, because he was a practical man, when he saw the living, tangible results of his wife's faith, saw bodies rebuilt, crippled limbs renewed, and sight restored, he could not help but become interested.

Charles Fillmore was not one to take things on blind faith. He had an inquiring, scientific turn of mind. When he saw the healings that were coming as a result of his wife's prayers, he began to question why they should come to pass. If people were being healed, there was a reason for the healings. He commenced to inquire into this reason. He read all the books that he could find on the subject; and where courses were available, he took them. The Fillmores studied with Joseph Adams, who published a metaphysical journal called "The Truth Gleaner" in Chicago, when he came to Kansas City. They went to Chicago to

study under Emma Curtis Hopkins.

At first, Mr. Fillmore was mentally disturbed by the many conflicting statements about Truth made by various teachers. He could not understand why there should be so many divisions and schools and such an assortment of opinions about an exact science. "The muddle was so deep," he wrote, "that for a time I was inclined to ridicule, yet I couldn't get away from the evidence of a great power back of the flood of contradictory statements."

There might be a doubt as to which one of the teachers was right, but as to the results there could be no doubt whatever. His eyes could see the results. About his doubt he wrote:

"I noticed, however, that all the teachers and writers talked a great deal about the omnipresent, omniscient God, who is Spirit and accessible to everyone. I said to myself, 'In this babel I will go to headquarters. If I am Spirit and this God they talk so much about is Spirit, we can somehow communicate, or the whole thing is a fraud.'

"I then commenced sitting in the silence every night at a certain hour and tried to get in touch with God. There was no enthusiasm about it; no soul desire, but a cold calculating business method. I was there on time every night and tried in all conceivable ways to realize that my mind was in touch with the Supreme Mind.

"In this cold, intellectual attitude one can easily understand why I did not seem to get any conscious result, but I kept at it month after month,

mentally affirming words that others told me would open the way, until it got to be a habit and I rather enjoyed it.

"However, a time came when I began to observe that I was having exceedingly realistic dreams. For months I paid no attention to them, my business at that time being of the earth earthy — buying and selling real estate. The first connection that I observed between the dreams and my affairs was after closing the purchase of a piece of property I remembered that I had dreamed about the whole transaction some months before.

"After that I watched my dreams closely and found that there was a wider intelligence manifesting in my sleep than I seemed to possess in the waking state, and it flashed over me one day that this was the mode of communication that had been established in response to my desire for information from headquarters. This has been kept up ever since with growing interest on my part, and I could fill a large book with my experiences. Everything which it is necessary for me to know is shown to me, and I have times without number been saved from false steps by this monitor. Again and again, I have had mapped out the future along certain lines for months and years ahead, and the prophecies have so far never failed, although I have sometimes misinterpreted the symbols which are used."

This was the way in which Charles Fillmore came into Truth. Being practical, he sought for something that was an exact science. Being a student, he studied under many teachers. In the end he turned, as must all who seek Truth, to the one

true Source.

Perhaps it was because of this experience of his own that he was able to help so many others later on who, just as he had done, set out without much faith to go on — persons who could not accept simple statements simply because their intellect was continually raising doubts. To all these, Charles Fillmore could say because he had proved it by his own experience:

" 'Belief cometh by hearing, and hearing by the word of Christ.' Set aside a time every day, a definite time, and pray whether you believe or not. Take a Truth Statement and repeat it over and over. It does not matter that at first you do not believe it to be true. If you will persistently affirm Truth, even though you do not believe it at first, you will find that your prayers have power. Faith is like a mustard seed and it will grow. Pray, pray, and keep praying; affirm, and yet affirm once more. Your persistent prayers will succeed."

Charles Fillmore was never a half-way sort of person. Once he became convinced that he was on the track of Truth, he threw all his mind and energies into its pursuit. Although he did not immediately discontinue his interests in real estate and mining, his absorption in spiritual matters became greater and greater. "My interest," he wrote, "became so pronounced that I neglected my real estate for the furtherance of what my commercial friends denounced as a fanatical delusion."

At this time, Charles Fillmore took the most im-

portant step of his life.

His income was the lowest it had been in years, for a depression was sweeping Kansas City, following the collapse of the real-estate boom. The needs of his family were

the greatest they had ever been; in 1889 a third child, Royal, was born. His friends were all telling him that his interest in this spiritual idea was a fanatical delusion. He had had no great amount of formal schooling. He had had no experience whatever in the publishing business. Nevertheless, he decided to publish a magazine.

Charles Fillmore had come to believe in the ideas that he had first learned from his wife. He had studied them and probed them as thoroughly as he was able. He had come to see that they made sense and presented a scientific view of life. He had seen them actually demonstrated as true, for he had seen his wife and others healed by them. "I had applied the healing principle to my own case with gratifying results," he stated. "My chronic pains ceased. My hip healed and grew stronger, and my leg lengthened until in a few years I dispensed with the steel extension that I had worn since I was a child."

Here was something of which he could say without reservations, "This is Truth." Here was something that he could believe in, live by. A timid man might have held back, but Charles Fillmore had the courage of his convictions. Having found a faith, he dared to step out on that faith. Having found something that he felt was worth saying, he said it.

SPIRITUALITY, OR PRAYER AND PRAISE



INTRODUCTION TO SPIRITUALITY

Introduction not yet available.

LESSON FOR SPIRITUALITY, OR PRAYER AND PRAISE

With Thankfulness And Praise

 How many things there are to praise
In this glad world of ours!
The strength and beauty of old trees,
The gaiety of flowers;
The lovely songs that rivers sing
For those attuned to hear,
And birds that chirp on winter boughs
With courage and good cheer.
How many things there are to praise
Around us where we are!
The gentle joys of commonplace,
The challenge of a star;
A window with a changing view,
A quiet road to walk,
And simple rooms that kindred souls
Enrich with friendly talk.
Oh, let mine eyes be opened wide
That I may clearly see
How often, in another's guise,
God walks the road with me,
And, seeing with how great a good
He glorifies my days,
Acknowledge His eternal love
With thankfulness and praise.

—R. H. Grenville

Spirituality: From Mind to Body

1. In our previous lessons we have been considering man as mind. Our greatest physical scientists say that evolution is mind action and the embodiment of ideas is its goal. We study ideas in the absolute and in the concrete. Man is the embodiment of God ideas. That which man has named "body" is the temple of the living God and this temple is produced by the action of mind, which always builds under a definite law. Blind people develop in the ends of their fingers cells similar to those that are found in the brain, indicating that the mind makes its own center, or nucleus, and this central point or idea builds its form in correspondence to its functioning or action.

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Our Spiritual Powers

? What is the significance of the number twelve as used in the Scriptures?

2. There are certain numbers that run through all the Scriptures, yet there has been little special sig-

nificance attached to them in general Bible interpretations. The number *twelve* is one of these mystical symbols.

3. In Revelation we read of the twelve tribes and the twelve foundation stones. There were twelve loaves of shewbread on the table sanctuary. Twelve stones were set up as a memorial of the crossing of the Jordan river. There were twelve sons of Jacob, and Jesus Christ had twelve disciples: the tree of life bears twelve manner of fruits. The number *twelve* refers symbolically to spiritual fulfillment.

4. There are twelve spiritual powers, twelve mental faculties expressed in twelve centers of consciousness, and these powers or faculties have avenues of expression in the physical body of man. With this as a starting point, much of the symbolism of the Scriptures is made plain. Twelve, the multiple of three and four—three symbolizing the Deity, the Holy Trinity, and four symbolizing the spiritual, mental, emotional, and physical phases of man's being—is a covenant number; it marks the agreement between God and man.

5. Man, a spiritual being, is free spirit, unfettered and unbound. In spiritual consciousness he discerns this Truth and knows no limitation.



6. The fault ... is not in our stars,
But in ourselves, that we are underlings.
—Shakespeare, "Julius Caesar," Act I, Scene 2

7. When man learns that he is essentially a spiritual being having all power and all dominion, he is freed from the belief in bondage to anything.

But when man believes himself to be only of the earth, he holds himself to earthly conditions. All Is Mind, and the belief in any other power controlling man is to be overcome by understanding of the truth: that man in his real nature is the son of God, limitless and free.

8. Our goal is to bring into manifestation the man created in the image of God, and when this likeness is made actual, we have dominion over all. Man is to sit on the thrones and judge the twelve tribes of Israel. These are the twelve mind centers in the conscious-ness of each of us. The ideas that we have in mind have a certain attraction for one another according to their character, just as people who are intellectual have their societies, and people who are spiritual have theirs. They are drawn together by ideas in mind; ideas dominate; ideas make conditions through the power of thought.

💡 9. "The idea is the directing and controlling power. Every Idea has a specific function to perform" (*Mysteries of Genesis*, 21).

❓ What is meant by the promise, "And Jesus said unto them, verily I say unto you, that ye who have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew 19:28)?

10. The Hebrew word that is translated *throne* is generally thought to have as its meaning the idea

of “covering,” the covering being a mark of honor. Hence when man sits on his throne, we may say that he is covered or overshadowed by the Holy Spirit in his action of judging. A throne is the emblem of regal or absolute authority, complete dominion. The seat is raised higher than an ordinary chair, requiring a footstool to support the feet. Man is exalted; that is, he steps up to a greater power and authority than he previously had. This seat is also ornamented, adorned; the structure that he occupies to direct proceedings is embellished, for before he can have this place of power and honor man must add to himself, to his consciousness, that which has integral beauty and grace.

11. In what is called his natural state, man thinks at random, but the time has come when he is beginning to ask for details, and he is learning to arrange his thoughts in an orderly way. The ideas that make up God’s nature of absolute good are in divine order, and if we would work intelligently with the Father we must analyze our thoughts and put them in their right relation, i.e., in divine order to the ideas of God Mind. Instead of being subjects, we are to be sovereigns in our individual thought world.

12. *Palestine* represents man’s body. As Jesus went up and down that land preaching the Gospel, casting out devils, healing the sick, and raising the dead, so each of us must be about the Father’s business and do this same work in our body temple, cleansing and purifying it, raising it to the divine consciousness.

13. The Bible is a textbook on physiology, but

not as physiology is taught in our schools where blood and bones are studied as material things. *Jesus Christ* represents spiritual man, and His disciples, those under spiritual discipline, are the twelve faculties of this man. Christ or, I AM, our spiritual identity, is higher than limited personality. Christ is the source of abundant life in man; He is the light of the world; and a new race is to come into expression through the releasing, unfolding, or developing of the Christ Mind, the Superconscious of every man.

14. Jesus Christ sought to make all people understand that they had the same powers He had. He said, "I am the light of the world" (John 8:12); "Ye are the light of the world" (Matthew 5:14); "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12) The failure to recognize the Christ in man has held the race in littleness and limitation. We must renew our mind by entertaining new ideas in regard to God and to man (God's idea). New thoughts will be followed by new words, which will take the place of old, limited beliefs, and the new understanding must become a matter of *conscious* knowledge. We are "joint-heirs with Christ" (Romans 8:17), but we must be "born anew": we must consciously develop this new state of consciousness. The more divine ideas we hold in mind, the more we expand our consciousness; the more steadfastly we cling to the truth of the unlimited nature of man, the more quickly will our mind and our body be brought into right relation.

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Our Disciples

? What does the gathering of the disciples in the upper chamber symbolize? Name these disciples, and the spiritual faculty each one represents.

15. We must call our “disciples” (our faculties), and train them in the work of the Lord. Heretofore these faculties have worked sub-consciously in the personal consciousness. Now man is to consciously direct these faculties so that rather than be bound by limited personal expression, they will be free to function true to divine principle. Man has a multitude of ideas, desires, thoughts, Impulses, and he must be diligent in “casting down imaginations . . . and bringing every thought into captivity to the obedience of Christ” (2 Corinthians 10:5).

16. The faculties must have avenues of expression in the body of man. Among these we have certain aggregations of mind force, of thought force, which are manifest in what physiology calls nerve centers, or ganglia. The solar plexus, locat-

ed in the abdominal cavity, may be termed the “great body brain.” Another center: or ganglion, is called the cardiac plexus. This is located in the thoracic cavity, in front of the spine. Nerve fibers run from one to the other of these, and there is a close relationship physically and metaphysically. The cardiac center or “heart” is the ganglion through which love is expressed in the body, and we term it the “love center.” Regeneration of the body is not possible without the functioning of the love faculty. The solar plexus lies back of the pit of the stomach and forms what we term the “substance center.” In Scripture, the love center is Jerusalem, “city of peace,” where all the Jews went to worship God. Bethlehem, six miles below Jerusalem, is the “house of bread,” the substance center.

17. We get ideas from the Absolute—Spirit or Divine Mind, which is the source or origin of all ideas. Man has the privilege of laying hold of these ideas that are in the Father-Mind, the universal Mind substance, bringing them consciously into his own mind, and in the chemistry of mind a new body is built up, the Jesus Christ body. Primarily this body is the soul of man as a “body-idea,” a body composed or built up from spiritual thoughts, aspiration, impulses, which start as divine ideas and later fill the whole consciousness and are pictured forth in man’s physical body.

💡 18. "Every idea projects form. The physical body is the projection of man's idea; we carry the body in mind. ... If the body-idea is grounded and rooted in Divine Mind, the body will be filled with a perpetual life flow that will repair all its imperfect parts and heal all its diseases.

19. "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*, 34).

20. Jesus was born in Bethlehem, the substance center. The new body must have a substance form. David was also born in Bethlehem. The substance of the new mind and the new body must be spiritual in character in order that it may be enduring. At Bethlehem, the substance center in man, a union of love and wisdom takes place, and thus the Christ is brought forth in substance, and an abiding consciousness of life is realized and made manifest. The crown of the head symbolizes the center through which spirituality or reverence is expressed in the body, the "land of Judah." *Judah* means "praise Jehovah." Through this consciousness, the Christ Mind makes its presence known in man's mind, and from this point distributes itself all through the consciousness. It is here that positive, enduring life is generated. By learning the nature of divine ideas and how to use them, the individual makes them a part of his organic structure, spiritually, mentally, emotionally, and physically. Such organization and use of these ideas enables man to turn away from limitations and to center his thoughts on

God, absolute good.

21. Enlightened man goes through the various centers and rebuilds them with the word of Truth. The cellular structures are changed and manifest man is entirely transformed. First, the mind is renewed; second, through this renewal the body is transformed. Instead of the cells going the way of all flesh there is a quickening and a right understanding of spiritual substance that gives a new concept to the appearance called "matter." The abiding consciousness of life—pure, spiritual, omnipresent, eternal—keeps every cell alive and alight. In this way the physical body is transmuted and becomes incorruptible, immortal. "Be ye transformed by the renewing of your mind" (Romans 12:2). This identification of manifest man with the spiritual man, or Christ, leads always to a greater expression and manifestation of divine power.

22. The reason men "look up" in prayer is that the consciousness naturally turns to the center at the top of the head where the individual mind comes in touch with the Father-Mind, the "secret place of the Most High" (Psalms 91:1). This Superconscious phase of mind is above or higher than all the various states of mind in man but is not separate from them. It pervades every phase of thought as an elevating, inspiring quality. All lofty ideals come from this Judah faculty whose office is to pray and praise; it is the inspiration of everything that elevates and idealizes in religion, poetry, art, in all things that are real and eternal.

23. The gathering of the apostles in the "upper room" symbolizes the gathering of all the mind

faculties at the center of spirituality, until all are baptized or imbued with the consciousness of spiritual reality through conscious communion with the Father-Mind. Jesus instructed His disciples to gather in the upper chamber at Jerusalem and there to await the coming of the Holy Spirit. They were aspiring, expecting, looking for the Holy Spirit, and it descended from the Most High and filled all those who were aspiring and looking for its manifestation. Thus the Holy Spirit descends into the mind (conscious phase) and the heart (subconscious phase) of man, then to his body to make it alive and luminous—an electrical body, a glorified body filled and aglow with Spirit.

24. The twelve apostles symbolize twelve thought agents in man. An apostle is “one sent.” These twelve thought agents preside over and direct the work of the human consciousness. It is well to bear in mind that they are primarily “centers of consciousness” and do not have physical location⁹ yet they do express their attributes physically:

1. PETER: represents faith. His center of expression in the body is in the pineal gland, center of the brain. Faith is the “perceiving power of the mind” (*Prosperity*, 43).
2. ANDREW: representing strength; comes into expression in the lower back, at the loins. Strength is the sustaining, enduring idea or power.
3. JAMES, son of Zebedee: represents judgment. This center has to do with discrimination, evaluation, choice. “James is the

faculty in man that wisely chooses and determines" (*The Twelve Powers of Man*, 21).

4. JOHN: symbolizes love; the center for the expression of love is the heart. "Love is the attracting, harmonizing, unifying, equalizing, binding idea In Divine Mind" (Annotations for Lesson One, Lessons in Truth).
5. PHILIP: representing power; expresses through the body at the root of the tongue. It is the idea of dominion and authority. Its root meaning is "to be able," thus it is "the ability to do, to perform, to accomplish, to produce and effect, to make a change, to master a situation" (Annotations for Lesson Two, Lessons in Truth). The power center in the throat controls "all the vibratory energies of the organism" (*Metaphysical Bible Dictionary*, p. 524, Philip).
6. BARTHOLOMEW: represents the function of imagination; has its center of expression in the brain between the eyes. Fulfilling its true purpose, imagination makes no false Images.
7. THOMAS: represents understanding, the knowing idea ex-pressing through the front brain. Thomas is "called the doubter because he wants to know about everything" (*The Twelve Powers of Man*, 21).
8. MATTHEW: represents will, the ability to act upon a choice made by the judgment faculty, expressing through the same brain area as understanding—the front brain. Understanding and will are very closely related in their functioning; understanding provides the vision and the will provides

the motive power to act.

9. JAMES, son of Alphaeus: represents order, his center of expression being in the region of the navel. "Order is heaven's first law" (Alexander Pope, "Essay on Man," p. 4 line 1) comes to have meaning when we study the necessity for right relationships (order) of all things, if we would produce harmony.
10. SIMON, the Canaanite: functions as zeal, and his center of expression is the medulla oblongata. Zeal is the affirmative impulse of existence . . . the mighty force that incites all things to action" (*Keep a True Lent*, 159).
11. THADDAEUS: represents renunciation or elimination functioning in the abdominal region of the body. "The denial apostle is Thaddaeus . . . the great renunciator of the mind and the body" (The Twelve Powers of Man, 21). Elimination of error thoughts is as important to the mind as the elimination of waste from the body.
12. JUDAS: represents life, his center of expression being in the generative functions. As Judas betrayed Jesus, so life seems to betray us when this power is not rightly used. "We need life, but life must be guided in divine ways" (*The Twelve Powers of Man*, 22). Righteously expressed, Judas becomes Judah.

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Prayer and Praise

? How is death of the physical body to be done away with?

25. Prayer develops the consciousness of the Absolute, which also means guidance in the development of the *faculties* that will enable the twelve *powers* to be used in the right way. Jesus Christ represents God in “man, the universal Presence individuated in the human. Thus, the twelve foundation ideas (powers) in Divine Mind were and are brought into unity and manifested as Jesus Christ.

26. The Man who walked by Galilee and first *completely* manifested God was a forerunner of the new race of men. His statement that we should be saved through His flesh and blood has a scientific basis. When man consciously understands and then applies his understanding that his life is Christ life, that his body is the body of Christ, composed of eternal divine substance, death will be done away with. Death of the body is no part of the divine plan; it is missing the mark of manifestation of the life idea. The belief in death as reality will be wiped out of consciousness when we lay hold of substance, the “body” of God, and

begin to use the powers of mind and body in the right way. To do this we must overcome by denial the errors held in the mind and begin to affirm the Truth. The conscious realization of substance and life carried into the body by thoughts and words of Truth will continuously renew and sustain the "body of Christ" in consciousness, atom by atom, cell by cell; and our so-called physical body of flesh and blood will be transmuted into a glorious, radiant body of life and light.

? What is the true method of prayer?

27. "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Matthew 6:6).

28. We must pray to the Father within. If we have been in the habit of praying to a God outside of us, we must change our method of prayer. We go consciously into the upper chamber, get still, and wait for the realization of the presence and power of the Father-Mind. When we do this, we are consciously enlightened, our mind is made alive and aglow with spiritual realities. We must not forget to praise, for prayer and praise go hand in hand.

? Define praise and show why it must be active in the life of every man.

29. All modes of worship have the creative law as their foundation. We find in the Psalms, and among the works of many of the poets, that the idea of praise is a form of worship. The question naturally arises, "Why should a great Being who

has everything and is everything want admiration and praise?" The object of praise is not to satisfy some kind of personal God who requires that men praise Him, but to carry out a divine law that will add, not to God, but to man. We sing praises in order to arouse enthusiasm in our self. Through singing and praising we free energy within, letting out or expressing the inner feeling of joy and thankfulness, of grateful love and reverence pent up within us. We realize that God is constantly pouring increasing blessings on us because we are His beloved children. Whatever we set free should be given the right method of expression. The law is exact. A mournful dirge makes a mournful thought atmosphere and sets man and his world working in a consciousness that tends to tear down rather than to build up. If the music changes and becomes a song of joy and praise, the keynote is changed, and man builds into his consciousness strength and stability. We must first recognize that there is but one Mind and that we are free agents who may use the ideas of that Mind as we will. We may praise or not as we choose—we have free will. Praise is the divine Self-expressing itself through man; it is the bursting forth of holy, healthy joy; it is the expression of the indwelling spirit of joy and good will, bursting into song and hymns.

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The Effect of Prayer and Praise

? What is the effect of praise on man's body? What is the effect of praise on the earth?

30. In *Christian Healing*, pages 78 and 80, we read:

💡 31. "Through an inherent law of mind, we increase whatever we praise. The whole creation responds to praise and is glad. Animal trainers pet and reward their charges with delicacies for acts of obedience; children glow with joy and gladness when they are praised. Even vegetation grows best for those who praise it. We can praise our own abilities and our very brain cells will expand and increase in capacity and Intelligence when we speak words of encouragement and appreciation to them. ...

"Turn the power of praise upon whatever you wish to increase. Give thanks that it is now fulfilling your Ideal. The faithful law, faithfully observed, will re-ward you. You can praise yourself from weakness to strength, from Ignorance to intelligence, from poverty to affluence, from sickness to health."

32. Persons who go to mediums and fortunetellers for information and guidance limit their own power and place themselves in

bondage. By knowing that we are free and that by the power of our thought we can produce any condition we desire, we keep our self from falling into the delusion that something outside of us has fixed our present or future condition. No one can tell definitely what is to come to pass in the future, for in Spirit—and man is a spiritual being—there is no time; there is only the eternal now. Each of us has the choice and can be what he wants to be. Conditions, circum-stances are in man's making, for every thought and word of man is invested with creative power and seeks to come into manifestation.

33. "It has come to be recognized as a law of mind action that men become like that which they behold; they manifest that which they mentally see. One who knew this law wrote, 'Nothing foretells futurity like the thoughts over which we brood'" (*Metaphysical Bible Dictionary*, Law, 396).

34. God as the Father-Mind is the one Source of wisdom, and man's help comes from the Lord, the Christ Mind or law within him. As we trust completely in this Christ Mind, our steps are guided in a plain path. By consulting outsiders, we often lose conscious touch with God, and as we go hither and thither for help, we descend to a lower level of consciousness. It is God who inspires and illumines man. By the law of thought, if man believes a medium, he will bring to pass what the medium tells him about some coming event in his life. When he believes the medium, he gives assent, and the uniting of his thought force with that of the medium or fortuneteller starts the formative action on its way to manifestation.

? What is the true and sure way for man to bring good to himself?

35. The way to bring about the good that we desire is by applying the law. Praise. Praise God. Praise yourself. Praise others. Praise your wisdom and your ability. We must say, "I can, and I will." This self that we are to praise is of course our real Self, the Christ. Good comes to us when we believe absolutely in God, In His rule, in our oneness with Him. If we would be prosperous and successful, we must not enter into the thought atmosphere of pessimistic persons. Let us talk about prosperity; let us associate with those who believe in success and prosperity, who talk on the positive side. We need to remember that praise of substance and abundance brings increased manifestations of good.

? What is joy? Where is the source of joy? Why have so many persons been disappointed in their search for joy?

36. Sing! Pray! Rejoice! Let us make union with the great joy and bliss of universal Mind. Let us not wait for joy to come to us from without. If we wait for it, we will be disappointed, for joy originates in the Spirit of joy, in Divine Mind where it is waiting as an idea, eager to be made manifest.

37. We are surrounded by a pulsating, energizing substance which physical scientists call the universal energy or light. Jesus called it the kingdom of the heavens. Out of this energy we can make what-ever we want. Before Jesus multiplied the loaves and the fishes, He gave thanks, and at the

grave of Lazarus He said, "Father, I thank thee that thou heardest me" (John 11:41). Man uses this universal etheric substance continually. Often his thoughts are unworthy, so the results that follow are disappointing. Man must *choose* to have thoughts that are spiritual; he must have an inner knowing that nothing has reality except God, the great pulsating, radiant substance.

38. Every word and every attitude of mind has its effect on our life. Every time we sing or pray or praise, we are carrying out the creative law of our being. If we would succeed, we should be very careful how we talk of failure. If we want health, then we should praise health and bless it until it becomes manifest in our body. We need to talk about health to the children in the home. We should teach them the Truth, and health laws in the care of the body.

39. The more we study the Bible, the more we see that it is based on universal Truth. The Psalmist sang:

 Let the peoples praise thee, O God;
Let all the peoples praise the. . . .
The earth hath yielded its increase:
God, even our God, will bless us
(Psalms 67:3, 6).

40. No clearer statement of the power of praise with its law of increase could be given. It is by man's word of praise and blessing that the earth is to be restored to perfection, and the desert made to rejoice and blossom as the rose. "Thy kingdom come ... on earth" (Matthew 6:10 WEB).

41. The Israelites were shown that their sufferings and afflictions came not because God willed it but because they were disobedient to the law of praise. "All these curses shall come upon thee, and shall pursue thee, and overtake thee . . . Because thou servest not Jehovah thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things" (Deuteronomy 28:45, 47 WEB).

42. Divine Mind does its work in the realm of ideas. In our communion with the Father-Mind we should not be ignorant of divine law that moves ideas into expression and manifestation. By understanding it we make our thoughts and words correspond with divine ideas and the law of their righteous expression.

**? Explain the meaning of the Scripture,
"And all things, whatsoever ye shall ask
in prayer, believing, ye shall receive."
(Matthew 21:22)**

43. In Spirit or Truth every demand is instantly granted, hence Jesus could say, "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22). In this promise of Jesus, we find again the truth that "use is the law of increase." The key word is *believing*. In believing, one is using the law of faith, that is, he is perceiving the good and is molding and shaping it in his imagination before there is any evidence of it in the outer. The full knowledge of any principle, and an understanding of the laws that govern its use, inevitably open the way for the increase of its "fruits."

44. If we think that our prayers are to be answered in some future time, we place mental barriers in the way of our acceptance of Omnipresence. God is Spirit, Divine Mind, and is not limited to time or space, for He is Omnipresence. When we abide or dwell in spiritual consciousness, we may speak creative words with power, and there is instant compliance. Jesus realized this when He said: "Father, I thank thee that thou hearest me. And I knew that thou hearest me always" (John 11:41). We are to learn to translate our prayers into action and bring the ideas into manifestation. While we "live and move and have our being" in God, we must learn to abide *consciously* in His presence and power. We open our soul so that Spirit may fill us and move through us as energy. Praise, being acknowledgment of God, is the great releaser of spiritual force or energy.

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RECOMMENDED READING

- ☑ Christian Healing, Spirituality, or Prayer and Praise, Charles Fillmore.

FAITH



INTRODUCTION TO FAITH

Introduction not yet available.

LESSON FOR FAITH

What Is Faith?

? What is faith as related to God? Show how faith functions as a faculty in man?

1. God is Divine Mind, which teems with ideas. Faith is an idea in Mind. Faith is one of man's twelve spiritual powers, one of his twelve mental faculties. Faith is man's spiritual eye. "Faith is the perceiving power of the mind, linked with a power to shape substance" (*Prosperity*, 43). This "perceiving power," functioning as a faculty in man's consciousness, "sees" and "hears" the possibility, the potential, when there is no visible evidence of it in the manifest realm.

 2. "Now faith is the assurance of things hoped for, a conviction of things not seen. ... By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (Hebrews 11:1,3).

3. This statement clearly shows us that faith is not something that has to do merely with what is considered religious, although it has come to be associated with and limited to religion. Neither is the action of faith confined to spiritual realities. Faith operates in different degrees in all states of man's being, physical, mental, moral, and spiritu-

al. It sets a law into operation for man that brings into actuality that upon which man has fixed his expectations. Ferrar Fenton's translation reads:

 4. "But we shall not recoil with loss, but keep our lives by Faith; for Faith is that standing-ground of the hopeful, the conviction of unseen facts; and our fathers proved it."

5. Anything hoped for may become a definite substance, that is, it may become the pattern or mold that substance fills in order to satisfy the human need. Men live every day by faith; but it makes a great difference whether faith is centered in something external or in the omnipotent indwelling God. Faith has no opposite. That which men call "fear" is not the opposite of faith; it is simply the power of faith placed in evil, or in that which is not good. Jesus said to His disciples, "Have faith in God" (Mark 11:22). In using the word faith, we need to be specific in stating what we are placing our faith in. Faith as a faculty of man's mind, like all other faculties, must be redeemed and trained to do its true spiritual work. (See Annotations for Lesson Six of *Lessons in Truth*.)

6. Faith lays hold on the good of which it is assured and brings it into manifestation. Faith is both vision and the power to manifest the vision. Faith is the faculty of mind "standing under" formed substance and is the formative as well as the sustaining element in all organized life. Faith gives men the endurance that makes them successful.

? Show how faith is the second step (day) in the creative process.

7. In the first day's creation light was brought into expression. On the second day the firmament was made. Faith is the "firmament." There must be a firm place, a starting point, a mental perception established in consciousness. Originally *firmament* meant a prop; support; strengthening; literally, something solid, a foundation. After man has spoken "light"—conscious intelligence—into expression, his next step is to have faith in what he desires. What is perceived in the first movement of mind as an idea must be given substance in the second movement; it must become a firm or fixed pattern of thought, else there will be that wavering state which James likens to the "surge of the sea driven by the wind and tossed" (James 1:6). Our desire is the nucleus around which substance gathers. As we form a thought or a desire, the invisible "feelers" of faith are sent out into the omnipresent substance to contact just the elements or ideas necessary to materialize the desire—it is like attracting like and drawing it to itself. It is somewhat like the way the rootlets of a tree or plant reach out into the earth to draw sustenance that the plant needs for growth.

8. The office of faith is to give substance, body, or form to abstract ideas. Ideas remain abstract and formless until they become concrete through our faith. The greatest work of faith is to establish spiritual realities as *concrete* truths in man's consciousness and in his world by the use of the faith faculty. It is possible to have a reality and yet neither touch it, nor smell it, nor taste it, nor see it, nor in any way come into awareness of it

in the outer realms. Faith is the wonderful faculty of mind that through use arouses and builds these eternally real, substantial, enduring spiritual qualities or ideas into the consciousness of man so that he really knows their source, feels their activity in and through him, and expresses and manifests them in all his thinking, feeling, speaking, acting, and reacting, in every phase of his daily life.

9. When the power of man's faith is centered in God as life, he feels healthy, he feels renewed in mind and body, he is energetic, enthusiastic, vitally alive and alert, he radiates health and wholeness. When his faith is centered in God as love, all inharmony in mind, body, and affairs is dissolved. The mighty magnetic power of love becomes active in him and draws to him all that is needed to satisfy every need. Peace and prosperity are established in his consciousness and he is blessed in every department of his life. To release and express the qualities of which our spiritual nature is composed, we must first have faith in them, we must have faith in our godly nature that we have inherited from the Father. "For he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Hebrews 11:6).

10. Peter represents faith in its development in man's consciousness. At first Peter was changeable. We have learned that faith is the perceiving faculty of the mind, the "single eye." Peter was the first to perceive Jesus Christ to be the Son of God and later to understand Christ in all men as the Son of God. The true character of faith was not yet formed in Peter's consciousness when he

tried to walk on the water. Peter was impulsive; he started out on a blind use of faith. He had an instinctive trust in Jesus and a love for what Jesus taught and the example that He set the disciples. But Peter had not as yet established faith in God in himself as a concrete idea. Peter could perceive the possibility of his walking on the water; he had the expanding vision. But the expanding vision of the idea had not yet been given substance, body or form; it was not yet established in his own consciousness. He sank in the waves of doubt because his dependence for dominion and authority over the water was on the man, Jesus, on something outside of his own being. All power is vested in the mind and heart of each individual, and man must have faith in his indwelling Christ before he can make use of it and prove his spiritual faculties. Men have experiences similar to Peter's when because of doubt they sink in the sea of limited thought.

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Love, Fear, and Faith

? How is one's consciousness of faith increased?

11. A consciousness of faith in God is developed by *use*, and there no reason for neglecting this talent even though at first it may seem very small, perhaps only an impulse. Mighty works may be done through even a small realization of faith. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20). This use of faith must be unwavering, rooted in divine substance; it must be strong enough to build a consciousness of the one Presence and one Power, God, the good omnipotent.

? What results are obtained by man when he uses faith and love together?

12. If even a little faith in God is put to work, it will grow; everything that could hinder its perfect expression would be removed. Paul gave to the Galatians a wonderful secret of demonstration when he told them of "faith working through love" (Galatians 5:6). Faith and love are ideas in Divine Mind. They are "brothers"—a team that working together perceive and attract the good. The use of the faculty of faith is developed more from the feeling or love side of man's nature than it is from the intellectual or reasoning side. One of the greatest obstacles with which man has to contend in his unfoldment is placing the power of his

faith in evil, or what is commonly called fear. Fear has been built into the race consciousness; thus, it is also inculcated early in the youthful mind. Too often man lets this emotion of fear rule his life: fear of lack, fear of disease, fear of old age, fear of death, and the like.

13. In an emergency this inherited fear or faith placed in evil may again and again prove stronger than man's faith in God, or good, which he had hoped might sustain him. In any case where faith in the good cannot be put into action readily, there should be strong affirmations of divine love. "Perfect love casteth out fear" (1 John 4:18), There should be a letting go of every belief or fear of evil, enmity, condemnation, resistance, and other adverse thoughts, and a belief in the goodness of God and the goodness of all God's offspring should be affirmed and established in consciousness. If a person's awareness of faith is weak and wavering, he should frequently remember God's love for each and every child of His; remember that with God all things are possible; that God's purpose for man is that he should express the perfect love that God is. Then faith will work, for "love never faileth" (1 Corinthians 13:8).

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Living By Faith

**? Explain the Scripture promise,
"According to your faith be it done unto
you" (Matthew 9:29).**

14. Jesus laid great emphasis on faith. In all His ministry He declared faith to be the means of healing: "According to your faith be it done unto you" (Matthew 9:29). "Thy faith hath made thee whole" (Matthew 9:22). "Great is thy faith: be it done unto thee even as thou wilt" (Matthew 15:28).

15. All who study faith from the standpoint of God as Divine Mind know that "According to your faith be it done unto you" is a law of mind action. Faith, as one of man's mental faculties, is his ability to make substance active in his consciousness. The more active that substance is in his mind, the greater and the more abundant are its manifestations. Those who believe in disease as a reality receive according to their faith, for they have lowered their consciousness from the spiritual realm to the mental, where the law of mind is operative as cause and effect; that is, "like begets like."

16. We live by faith. Manifestations in our life are produced by our manner of thought, according to whether we center our faith in material things, in other persons, in external means, or in the life, love, intelligence, and substance of God. A large part of the human family has not yet heeded the call, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon

thee" (Ephesians 5:14). This part of the race regards material things as the source of supply, disease as a reality, death as a certainty, and regulates life after this plan. We let go of our faith in Christ when we allow our attention to be fixed on negative appearances. Our use of faith is thus perverted from its true center and cannot then do its perfect work. It is Peter declaring, "I know not this man" (Matthew 26:74), thus denying the Christ. Even as Peter had to be redeemed and to declare his love for the Master and accept the commission "Tend my sheep" (John 21:16), so must our use of the faculty of faith be redeemed and trained to do its true spiritual work.

17. If a person is bound in the race belief in evil, he is set free and healed only as he changes his faith to "There is but one Presence and one Power in the universe, God, the good omnipotent." Man must be rooted in the idea that God is good. Faith in the good, based on the understanding that only the good is true, will place one in that harmonious mental state where he can direct and order his affairs and establish them in righteousness. The good that we desire is ours only when we lay hold of it by faith. "All things whatsoever the Father hath are mine" (John 16:15), is always true, but it must be brought into expression and manifestation through faith. If we are willing to accept Jesus' teaching on faith, we can get results even though we have not yet proved or gone through all the steps that lead to knowledge. If a child will accept the statement that three times three are nine, he can go ahead and work arithmetical problems to a correct conclusion without its being necessary for him each time to prove that this is so. An untrained person can press the button

connected with the electric current and get just as much light or power by so doing as can the skilled electrician. He does not know all the steps that lead up to the getting of light or power, but he can investigate that later; in the meantime, he has the light or the power to use.

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Abiding Faith

❓ What is the distinction between "faith" and "belief"?

18. Jesus said to His disciples, "Have faith in God" (Mark 11:22), or according to some translators, "Have the faith of God." This means more than mere belief, more than just a mental acceptance. It is the very substance of that which is believed. It is not sufficient just to believe: one must act on one's belief, one must think, feel, act, and react according to one's belief. This belief then expands into faith. One's awareness of faith grows by living words of Truth that are received into consciousness, where like seed in good soil they germinate, grow, and bear much fruit. Or like the leaven placed in a mass of dough, they enliven

and enlighten the whole of man's consciousness. This is why affirmations are used. By affirming Truth and holding steadfastly to the statement, the word or seed idea is received into the human consciousness, which acts as soil in which the seed idea may germinate.

19. Jesus said:

✍ If you abide in me, and my words in ask what-so-ever you will and it shall be done unto you. (John 15:7)

20. Jesus understood the power of affirmative thinking. John's Gospel gives Jesus' doctrine or teaching, and a study of it will show how Jesus constantly and positively identified Himself with His Source. Many persons are of the opinion that when they affirm something to be true, they make it so by their affirming. Such is not the case. Affirming is for the purpose of training man's mind into right habits of thought. We do not affirm in order to be made strong, healthy, or prosperous, but rather to let these qualities that we already have in Truth come into visibility in the external. Unless we have faith in our affirmations, we can expect small results from them. If we cannot have full faith in them at first, we can say them in the assurance that because they are true of us as spiritual beings, Spirit will quicken our faith as we continue to use them.

21. Our consciousness of faith (or *use* of the faculty of faith) is strengthened by words that are based on Truth, and through this faith our prayers are answered. Our faith that a statement is absolute Truth starts it into operation for us.

Often what is declared in a statement of Truth is not completely believed by the affirmer. Anyone can repeat words in a parrotlike manner, but that does not produce the desired results. The affirmer must be certain that the words are true, that they are true of him as a spiritual being, in which case he will not only think the Truth but will also feel, speak, act and react in accord with what he affirms. "Faith is the result of many affirmations. Each affirmation helps to build up a substantial, firm unwavering state of mind, because it establishes Truth in consciousness" (*Keep A True Lent*, 142). Man must affirm and reaffirm until the word or statement has been firmly established in the mind, both consciously and subconsciously, thus becoming a part of himself. Not before Truth is thus established in man does it become an activity of faith; and when it is thus a part of his consciousness, nothing can prevent what he has declared from coming into manifestation.

What place has faith in the ministry of healing?

22. In modern usage the words *belief* and *faith* differ chiefly in that belief suggests little more than intellectual assent. Faith goes beyond intellectual assent in that it involves a positive agreement between the mind and the heart, the thinking and the feeling action of man's mind.

23. One may believe with the intellect and yet not have effective faith. This intellectual assent is what is referred to in the story of the child that Jesus healed of the evil spirits. When asked if he believed that the healing could be accomplished, the father replied, "I believe; help thou mine un-

belief" (Mark 9:24), that is, "Make my belief into an active, working faith." "Faith, if it have not works, is dead in itself" (James 2:17). One may believe intellectually yet be prey to doubts and fears. Faith is believing to the point of action. One may accept intellectually the truth that God is good and that good is all there is; yet if he thinks and talks of evil as if it were a reality and acts as if that were so, he is not made perfect in faith.

💡 24. "Simple belief in or assent to the truth of a proposition never gave understanding to anyone. There must be mental action; organic changes in the mind are necessary before the new state of consciousness takes up its abode in you" (*Talks on Truth*, 143-144).

25. When Peter said to Jesus, "Thou art the Christ, the Son of the living God" (Matthew 16:16), Jesus replied saying, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church (Matthew 16:18). The perceiving power in Peter recognized that Jesus was the Christ, the Son of the living God, and Jesus responded by saying that He also recognized that same Christ, the Son of the living God in Peter. This revelation of Truth direct from the Spirit within us that we are sons of the living God, that we are also the Christ, is the rock, the firm place in consciousness, from which we begin our conscious, spiritual growth and unfoldment. Peter, representing faith, opened the door of his consciousness for this revealment of Truth.

💡 26. "It was this same Spirit of truth in Peter that perceived the Christ ... This revelation of Truth direct from Spirit is the rock upon which the one and only church of Jesus Christ is built. All other authorities are spurious" (*Talks on Truth*, 103).

27. Faith, active in us, opens the door for such a revelation of Truth in us. "Behold, I stand at the door, and knock; if any man hears my voice, and open the door, I will come in to him" (Revelation 3:20).

28. Peter is often pictured as carrying the keys to heaven. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19). In other words, faith in God opens the door for the revealing of the Christ in us, our true nature, the rock, or the foundation upon which our spiritual consciousness is built. Our expanding consciousness of our true nature is heaven. Faith in God holds the keys to this consciousness. Faith is the faculty of mind that is the deciding factor that binds us to the formed realm (the earth) or it looses us into the unformed, the limitless good (heaven). Faith enables us to put all the powers of our mind and body in the right relation to one another so that there may be a harmonious working of all powers. Faith is the "inner eye" that enables us to look through conditions and see the Christ shining through. Faith holds the key that unlocks that which is bound in mind and restores body and affairs to a perfectly coordinated whole.

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Faith and Christ Righteousness

? What is patience? How is it related to faith?

29. The writers of Scripture closely associated patience with faith, and the experience of all demonstrators of Truth proves that these two qualities belong together. There are many who confuse resignation with patience. However, patience is not a negative, surrendering state of mind. It is poise, a positive, restful trust in God—a quiet waiting for what is expected in the continuation of what has been begun. Patience is born of, or has its foundation in, faith. “In your patience ye shall win your souls” (Luke 21:19). That is, through steadfast faith in your indwelling Christ you shall be victorious in unfolding the fullness of God. “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength” (Isaiah 30:15). True patience is nonresistance; it is having faith in the love of God instead of fighting for our rights. It is the outcome of knowing that divine justice cannot be defeated, and that no human power can keep from us that which is truly

ours. "Let patience have its perfect work, that ye may be perfect and entire" (James 1:4), is just another way of saying, "Be still, and know that I am God" (Psalms 46:10). It is the quieting of the personal will.

30. Faith sees all things as already fulfilled and accepts them as desire calls. The attunement of the consciousness of man to the Christ Spirit through which man receives enlightenment may be called intuition. Intuition gives forth the inner instruction or illumination that reaches the human consciousness as faith. Intuition awakens and makes the faith faculty active, and faith is always active in the now. "So faith cometh by hearing, and hearing by the word of God" (Romans 10:17 A.V.) Faith comes by living so close to the indwelling Christ that we listen to the inner voice and are obedient to its promptings, the Word. Affirmation is the act of mentally claiming that which has been perceived and rightly desired. Affirmation is the constant repetition of Truth to the human consciousness until it becomes alive or takes hold of the feeling nature and becomes a habitual activity in consciousness. When man has perceived what is his by virtue of his divine heritage, he should strengthen his vision by affirming until he has built a solid foundation on which his consciousness may rest and be sustained. Faith in God as his strength and support is the measure of man's capacity to receive ideas from God substance. The more of his consciousness a person puts into his affirmations—that is, the more he *feels* their truth—the more fully does he experience their quickening power.

31. In the King James Version of the Bible, Peter

writes about the "trial of your faith" (1 Peter 1:7), and this has been interpreted in such a way as to give a feeling of dread. This feeling of dread has been eliminated in the American Standard Version by the use of the word *proof* instead of the word *trial*. "Trial" might be feared, but "proof" carries an altogether different suggestion. "This is the victory that hath overcome the world, even our faith" (1 John 5:4). Earnest, sincere persons often wonder why they do not demonstrate Truth. It is because they have perception and a certain intellectual understanding of Truth which have not as yet been transformed into faith. Not just mental perception but faith overcomes the "world." What is seen and believed, that is, what we perceive and give intellectual assent to, must become living substance. It must become a firm state of mind in us, an organic realization, part of the feeling nature. What we need is an understanding faith, faith based on knowledge of and obedience to the laws of Being (God), the spiritual laws that are known as living principles in our consciousness, and not merely faith as a religious term.

32. Indefinite or, as some would say, blind use of faith produces varying results. While it perceives, to some extent, it does not have clear vision—it gropes its way. Faith in God as a general proposition is all right, but it is lacking in conviction, because it is regarded as a power that is outside of the consciousness, and faith is then more of an instinctive trust in a generalized God living somewhere, who is asked to bring the good from somewhere to the one asking. Man must have faith in God within himself or his faith in God is not complete. In solving a problem, man may

stumble onto the correct answer without knowing how he did it. This may satisfy for the occasion, but it is of no practical value, as the person is not able to duplicate the process in solving another problem that arises. A use of faith that does not include the key to the law of mind action cannot solve all problems and thus it is not a substantial faith. It is an instinctive faith that needs to be supported and sustained by its very necessary partner, understanding.

? Why should man have faith in his own spiritual integrity and that of every man?

33. Understanding faith, as a working power, is the acceptance of, and belief in unchanging, never-failing Principle in man. Man must have faith in God as his Father, the source of all his good. Then he must have faith in his own spiritual integrity as the offspring of God. This latter is a very important requirement. Without this perception, this vision of himself as a son of God, there would be no foundation upon which to build a consciousness of his true nature. Without this consciousness nothing of spiritual value can be manifested. Understanding faith appreciates the nature and value of each and all of the underlying principles of Being (God), and all the ideas of Divine Mind. Understanding faith knows the action or the laws that govern the use of these principles or ideas. It understands that “like begets like,” and that only good can be produced by God. Understanding faith does not depend on instinctive trust for accomplishing results. This faith embraces conscious acceptance as well as an instinctive acceptance of good only because it

partakes of reasoning as well as of feeling.

34. Man does not develop understanding faith quickly. It is attained through study, knowledge gained step by step, observation of and experience with the law, thus proving all that we have accepted. A consciousness of understanding faith is developed through much prayer, affirmation, and meditation. The more intelligent a grasp we have of creative law and how it works; the better understanding we have of the value and nature of the underlying principles of Being (God), the greater is our power to demonstrate. The full knowledge of any principle and an understanding of the laws that govern its use inevitably open the way for the increase of its fruits. Use is the law of increase, and as man uses divine principles (ideas) he becomes so familiar with the working of ideas that so-called problems hold no terror for him. They are welcomed as opportunities to prove the law of God. "If ye know these things, happy are ye if ye do them" (John 13:17).

35. Man as the offspring of God is a composite idea of all that God is. Spiritually he is the creative law of God in action. A person must have a consciousness of his spiritual identity, a certain integrity to hold him firm and steady amid the winds and waves of negative thought. This is illustrated in the case of a person who is misunderstood, as Jesus was. When condemnation comes upon anyone from without, he is apt to be beaten down in humiliation and grief unless he has a strong consciousness of his own spiritual integrity. If this consciousness is very strong, if he has great faith in his righteousness—not the righteousness of the limited personal man, but of the

Christ indwelling—he can go safely through such an experience, often unmoved by it. This is a very practical demonstration of faith.

36. Paul wrote much about “the righteousness of God through faith” (Romans 3:22), and a whole lesson might profitably be devoted to this phase of faith’s activity. “As through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life” (Romans 5:18). To justify is to vindicate; to maintain or defend as conformable to love. The law of God is the orderly working out of the principles of Being (God) or the sum of divine ideas. In man, we call this law the Christ, the Word.

37. Righteousness denotes the understanding and right use of the essential principles of Being (God) that may conform man’s life to spiritual law or exhibit his likeness to God. In the story of creation as told in the first chapter of Genesis, it is stated that God pronounced His creation “good” and “very good.” In Divine Mind all ideas of man and the universe are perfect spiritual patterns, and partake of the nature of God; therefore man and the universe are in essence perfect. To man, the composite idea, was entrusted the expression and manifestation of God’s ideas. As man was created in the image of God, he has the power to make images, power to set into operation mental laws of cause and effect that may limit him if he lacks understanding. The mental causes that he sets into operation produce “after their kind,” good or bad. When these causes are bad much inharmony and lack of coordination appear in man’s world.

38. Righteousness as applied to the Christ principle or law of God means Justice, faithfulness, and wholeness equally for all parts of His Being. Righteousness as applied to man signifies the purity, holiness (wholeness) that man must attain in his consciousness if he is to manifest what God ideated him to be. In the Old Testament the word translated *holiness* has reference to a state of purity or righteousness. In the New Testament the word *righteousness* has reference to a right attitude of mind, one that is poised and centered in Christ for the perfect working out of spiritual principles. Spiritual law does not necessarily mean moral law. Spiritual law includes but goes beyond moral law, even as the teaching of the New Testament includes but goes beyond the doctrines of the Old Testament.

? Explain the relation that faith bears to the demonstration of eternal life.

39. Before Moses projected the moral law, the patriarchs lived by faith. We read that Abraham's faith was counted to him for righteousness, and he was called "the friend of God." So, our faith in God will also be counted to us for righteousness until such time as we understand spiritual laws sufficiently to work them out perfectly. Man can dispel all disharmonies that he has brought about by denial and by having faith in his Christ righteousness. Then he must conform all his thoughts, feelings, words, and deeds to that standard. Through prayer man builds a consciousness of eternal life. Through the Christ Spirit he sets into operation for himself "the law of the Spirit of life in Christ Jesus" (Romans 8:2). Man must be thoroughly conscious of I AM or spiritual law in or-

der that eternal life may be manifest in him. Jesus said, "Whosoever liveth and believeth on me [I AM] shall-never die" (John 11:26).

40. The epistle to the Romans is a forcible, logical argument for the "Christ righteousness." The teaching is that through Jesus Christ a new race has to come that shall bring forth the fruits of righteousness. There is no way to bring our own "Christ righteousness" into expression and manifestation but by having faith in it, no matter what appearances may be. This is one of the most important teachings of the Scriptures because the good that we so much desire to manifest depends upon realization of our indwelling righteousness. Life never ceases; man simply loses his conscious hold on it by losing faith in it.

41. When man's consciousness is filled with the realization that within him is the individualized Christ life—life eternal—he permits it to flow freely through his body and to function in every part of his organism. When we fail to exercise our ability to perceive the good that God has for us, the plan of which our very nature is composed; when we begin to contemplate decline in life activity, we reverse the machinery of our being. The law of our being is growth, unfoldment, fulfillment in perfection, not decline and decay. When we fall into the habit of thinking only on the good of the past, failing to see the present and future good that is ours as sons of God, we are letting go of faith in God indwelling. We are not exercising our ability to perceive the good, and the idea of eternal life has no substance in which to become rooted in our consciousness. "He that hath the Son hath the life; he that hath not the Son of God

hath not the life" (1 John 5:12). As man's awareness of faith in the Christ life indwelling grows, man is freed from disharmonies in his physical body. Faith in the Christ life causes the subconscious functioning of the body to become sensitive to the divine, to become less carnal in its appetites, and to show a steady progress toward a final demonstration of eternal life. Through faith man becomes eternally alive in God.

42. There should be faith in the spiritual integrity of every man, based on the understanding that all men are the offspring of God. No man who has true faith in his own indwelling Christ can fail to have faith in the Christ in every man. After all, the Christ within every man is but an individualization of the one cosmic Christ of the universe—the expressed life of God. Just as the blood circulates throughout all parts of the physical body, so does the life of God circulate throughout the entire body of humanity as the Christ Spirit. To have this faith is to rest securely in the faith that we are all one great heavenly family, and that eventually we shall all arrive at that estate now held by Jesus Christ, "the firstborn among many brethren" (Romans 8:29).

43. The eleventh chapter of Hebrews is a rich study of faith. Commencing with the definition of faith in the first verse, the writer takes his readers from the very beginning of the history of man to his own times and shows how faith works its wonders in every age. As the writer of Hebrews said, so can we say today that time fails us to tell all that applied faith is accomplishing in our everyday life.

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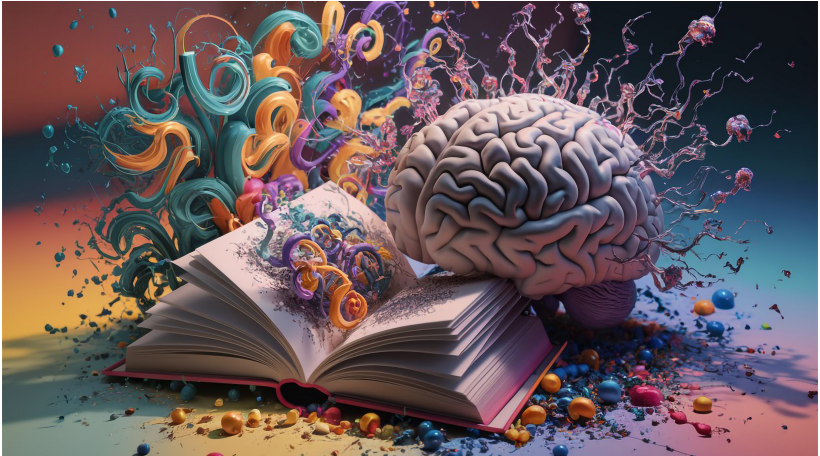


This lesson was transcribed on April 20, 2021
by Coy Brock.

RECOMMENDED READING

 Christian Healing, Faith, Charles Fillmore.

IMAGINATION



INTRODUCTION TO IMAGINATION

Introduction not yet available.

LESSON FOR IMAGINATION

He Is Here



God is afar off, do you say?

I saw Him in the fields today
Painting the leaves of the maple and oak,
Sumac and woodbine with master stroke.
So deftly still in the autumn hush
The colors flowed from His magic brush;
Orange, crimson, golden green
On each passive bough were seen.

I saw Him in the clover bloom
And the pensive lance of the willow plume
Reflected in the loitering stream
As peaceful as a vagrant dream,
And I heard His step in the winds that pass
In drowsy waves through the meadow grass;
And the flaming disc in the autumn sky
Was the glory of Him passing by.

God is afar off, do you say?

I saw Him in the fields today.

—Jocile Webb Pearson, in Unity.

What is Imagination?

? What is imagination? Show how imagination is the third step (day) in the creative process.

1. Every student of Truth should understand Spirit in all its expressions and be able to interpret the symbolism or parables of the Scriptures. Truth cannot be adequately conveyed by language, but the allegories written by those who have spiritual discernment can be understood by the student who takes the universal key of mind and applies it to these writings.

2. The 1st chapter of Genesis is an allegory; each day's creation represents the expression in Divine Mind of a fundamental idea and its associated thoughts. Seers have discerned that the universe is a representation of a "grand man" with stars and planets as the cells of his body. Back of this is Mind, with its faculties. This Mind—Spirit—is the origin of everything, and it creates or expresses itself in orderly, sequential steps ("days"). These steps ("days") are not evolutionary, but they are the involution of the mind in a thought process that afterward comes forth in evolution.

3. Involution as described in this chapter of Genesis is the enfolding or enwrapping of the divine idea, the enveloping or concealing of all the qualities of God, all the ideas of Divine Mind in its seed idea, the Word. Evolution is the unfolding or unrolling of a great scroll, reading what has been written there by the hand of the Almighty, and interpreting aright what the plan or will of God

is for man and the universe. The first movement ("day") of Mind is the expression of conscious intelligence, described in Genesis as "light." "And God said, Let there be light: and there was light" (Genesis 1:3) Without intelligence there is no thinking; it is simply mind drifting. In everything that he thinks man's mind should move in the same order as the events in the story of creation.

4. The second movement is faith (covered comprehensively in [the last lesson], Lesson 14, Faith). Faith is a substantial, abiding confidence in innate intuition for it is the power or faculty of perception.

5. The third movement is imagination. After our intelligence has grasped a subject, and our faith perceives or shows us that the subject is worthy of our consideration, then we turn our imagination upon it and try to see it from all sides, from different angles.

6. Imagination is primarily an idea in Divine Mind; a divine principle; one of the twelve powers of man, thus one of the twelve faculties of man's mind.

7. Imagination is the mental picture-forming faculty described in Genesis as the bringing forth of the "dry land" which God called the earth. Imagination is the faculty that "beholds." With this faculty we form first in mind and then in substance the shape of that of which we are thinking. Imagination is the faculty of mind which "lays hold of" spiritual ideas and translates them into material forms, or in other words, externalizes them. It also "beholds" material forms in their spiritual

essence, or reality; that is, as ideas in mind. Imagination is the great symbol interpreter of the mind.

💡 8. God answers our prayers in ideas, thoughts, words; these are translated into the outer realms, in time and condition (*Christian Healing* 78).

9. Prayer is the cumulative action of the soul. It accumulates ideas from the One Mind, the storehouse of ideas.

10. The ancient Greeks took advantage of the mental law of imagination and surrounded their prospective mothers with beautiful pictures and statuary believing that the unborn child received from the mother's mind the impress of beauty that she beheld in these outer forms.

11. Jesus Christ demonstrated the law of imagination in a higher way because His imaging faculty was established in Truth. His mental pictures were based on the perfection of the ideas inhering in the One perfect Mind.

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What Should We Imagine?

? Where does one get the “pattern” that enables him to demonstrate perfection in body or affairs?

12. A clear understanding of the imagination, the imaging faculty, is necessary, because in order to demonstrate perfection in soul (mind), body, or affairs, we must go to the fount of wisdom, the Father-Mind, to receive the perfect idea of that which we desire to manifest. With a clear understanding of the working of mind, we then proceed to carry out the idea in thought, feeling, word, action, and reaction. The imaging must be clear, uninfluenced by negative impressions from the senses. Our vision must be based on Spirit, and we are to hold to it steadfastly in order to allow the spiritual idea to come into manifestation. By this we do not imply that all sense reactions are wrong, but to accept the edict of the senses as final is to accept a basis that is subject to change.

 13. All things, including the mind, work from center to circumference. A knowledge of this fact puts man on his guard and causes him to direct that his imagination shall not create things in his mind that have been impressed upon him from without. This does not imply that the outer world is all error, or that all appearance is the creation of finite mind; it means that the outer is not a safe pattern (*Christian Healing*, 100).

14. In the building and the furnishing of the tabernacle Moses was commanded: “See that thou

make them after their pattern, which hath been showed thee in the mount" (Exodus 25:40). "The mount" represents the high place of spiritual understanding, the realm of divine ideas, the kingdom of God within man. God as Divine Mind contains all ideas necessary to express His divinity perfectly in every thought, feeling, word, and action of man. We are the image of God and through Spirit within us we have as our foundation all divine ideas. The activity of these ideas produces the functioning of our soul, body, and affairs.

15. For us to understand our spiritual foundation it is necessary for us to focus our mind (conscious phase) and heart (subconscious phase), in "the mount" or high place in consciousness in order to find the source of our being. When we draw upon the spiritual realm, instead of the realm of appearances, for the patterns of thinking, we form in righteousness, in our faculty of imagination. Our formations are then true and abiding. All divine ideas are in this "mount" or "secret place of the Most High" (Psalms 91:1). We cannot get the vision of perfect ideas by looking without. Revelation must come to us from within.

16. We are the Idea of God, the Son Idea. This Idea must be expressed in the human consciousness, because we are destined to make manifest God's image-likeness, Jesus Christ, in the flesh, here and now. The perfect body will be demonstrated through a "beholding" of the perfect, eternal, living, glorified Christ body. Now we are ready to externalize, or work out, this perfect body-idea into every cell of our physical organism.

17. It is the privilege of everyone to choose the kind of mental pictures he will form with his faculty of imagination. Therefore,

✍ Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Philippians 4:8).

18. If the blessing of plenty seems to be lacking, it is because mental images of lack have been allowed to form until they have become objective. You cannot change conditions by working in the external; you must go back to the mental images from which the conditions were produced. Put a new slide into your magic lantern and you will throw a new picture upon the canvas.

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The Effect of Imagination

? How often is the physical body renewed?

19. Every thought is generative and produces after its kind. Erroneous thoughts produce inharmonious conditions in the soul (mind), body, and affairs, and true thoughts produce good conditions in these three realms. The body is in a continual state of renewal. When the imagination is trained continually to behold the perfect pattern of the body-idea in “the mount” then we can say:

💡 I am the ever-renewing, the ever-unfolding expression of infinite life, health, youth, and beauty.

20. The truth is that it is the human consciousness that needs renewing daily in order that it may be filled with ideas that will be imaged forth in beauty and wholeness. The consciousness is renewed by thinking such thoughts as these:

💡 I charge my mental and physical atmosphere with life, health, strength, energy, vitality, and power.

21. Man’s body and his world are the result of what mankind individually and collectively thinks, believes, and accepts. A large part of humanity believes in old age and death, and as a result these beliefs are being worked out in the race day by day. When man changes the trend of his thoughts, sees life as abundant, beautiful, and

eternally, he will outpicture such thoughts in his human experience.

? What effect does spiritual treatment have on mental pictures of error?

22. Spiritual treatment erases inharmonious mental pictures from the imagination. The substance of our faith which was put into these untrue concepts must be withdrawn. We cease to feed them or nourish them by thinking, speaking, or listening to anything that pertains to them. We deny reality to the conditions such concepts produced. Thus, we are able to erase from the imagination the error thought-form, the wrong belief that we have been holding in our consciousness. The trained metaphysician lays hold of power through meditation and prayer to enable him to erase (deny) the wrong beliefs from his own consciousness. He affirms by constantly beholding the perfect Christ body and thus he himself attains spiritual understanding. Such spiritual understanding will enable him to quicken the consciousness of faith in the mind of the one in whom the erasure is to be made, when that one is open and receptive to the spiritual treatment being given.

23. When our mind accepts a new picture, we consciously or subconsciously let go of the wrong mental picture. The negative thought form, obedient to the law of mind action, will disappear. We mentally see ourselves as free from the negative condition and in divine order the condition itself is dissolved.

24. It is no longer a mystery how an individual's appearance changes for the better—sometimes miraculously—when he changes the mental pictures he has been holding in his mind (thoughts and feelings). A new light then shines from the eyes; a new radiance glows in the countenance; and a “new creature” in Christ comes into manifestation.

Explain the importance of the imagination in the forming of character.

25. Man's character is the total of all that has been built into his consciousness. Webster's Dictionary gives the root meaning of the word *character* as “to engrave.” Thus, whatever is “engraved” upon the imagination by the law of mind will form the character as well as external conditions. “Ye therefore shall be perfect, as your heavenly Father is perfect” (Matthew 5:3). An understanding of mind and how it works reveals to us that to realize our perfect estate we must claim it in faith and steadily picture ourselves as the image of God becoming in actuality (outer form) the likeness of God. The man with understanding ideates himself as the image of God, God's perfect idea of Himself in visibility. He sees himself as one with divine love. He beholds himself as having and exercising divine judgment and justice in all ways. With the faculty of imagination, he sees himself as God's representative, one with unlimited power. He keeps his interest and attention on the orderliness of all that he touches. He images himself as Godlike so that he brings into expression the ideas, qualities, or attributes of God, thus knowing himself as a true son of God—perfect as God is perfect. By the right use of the faculty of imagi-

nation one may form a perfect character, a perfect body, a perfect world.

26. It is well for us to understand the law of mind action, for we meet its manifestations on every hand. The imagination, which is an integral part of this mind action, has often been belittled. Because imagination has not been understood, it has been described as belonging only to daydreams. Now it is known to be one of God's gifts to man, one of the fundamental faculties in our makeup. We must learn to use the imagination righteously if we would reap a harvest of good in mind, body, and affairs.

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Cleansing Our Imagination

How may anxious thoughts be overcome?

27. Anxiety and fear are caused by man's false belief in a power opposed to God, the good omnipotent; by false sense perceptions of something considered unpleasant; by conclusions based on unwise judgment; by negative reactions. This means

that man is letting his imagination run riot or remain undisciplined. Man has the ability to direct and to control his thinking and feeling through staying his mind on Truth. “Thou wilt keep him in perfect peace, whose mind is stayed on thee” (Isaiah 26:3) Man must use the I AM power, mastery, and dominion by centering his attention in the I AM or Christ consciousness. Having exercised that power, man’s mind will image or picture the good and be at peace. Each person should take possession of the “throne” and judge his twelve powers, symbolized by the twelve tribes of Israel. He is the judge of what shall be imaged by him and he should carry out his dominion in thinking, feeling, speaking, acting, and reacting.

28. Our thinking must be positive along the lines of what we want to be and to experience. An understanding of Divine Mind and its powers (ideas) will help us to remain faithful to our goal-conscious oneness with God and manifestation of our divine heritage. Our faith should be established in God, Absolute Good, thus eliminating all negative feelings, doubts, and beliefs. By having our vision (imagination) on the high and the true, the one Presence and Power, by becoming consciously established in the Spirit of Truth, our desire will be for the expression of Truth, thus only good will come forth in our life. Man is master of every situation *when* he is master of his thoughts, feelings, words, actions, and reactions.

? Why is it unwise for one to give himself to excessive daydreaming?

29. All forms in the mental or soul realm are the

result of concepts and do not of themselves have real power. Just daydreaming is not conducive to well-being. Individuals who indulge excessively in daydreams, and are “carried away” by beautiful visions, are often impractical. This is a misuse of the power of imagination, through lack of discipline of the faculty of imagination. By letting the mind run loose, control over it is weakened and for the time being it cannot be used effectively to bring forth good demonstrations.

30. Everyone has a purpose in life, whether he is aware of it or not, and it is only by a disciplined or trained mind that this purpose can be discovered and acted upon. One who is given to excessive daydreaming is not inclined to make purposeful use of his imagination, or formative power of thought. Such a one needs to develop a greater consciousness of faith in his ability to act and to achieve that which results in his well-being.

31. Man’s purpose is to make his vision (imaging) of Truth actual in the realm of manifestation. To bring forth an idea requires faith not only that the idea is possible of accomplishment, but that within us is the power and ability to bring it forth into manifestation. Then faith must be proved by our acting accordingly. Our faith should be so great that every conscious power and ability is set in full motion toward the fulfilling of the idea. Without faith and action, the idea remains only on the mental screen of the imagination. The practice of daydreaming carried to excess weakens one’s ability to concentrate and leaves the faculty of faith in idleness. Man is here to release and exercise *all* the powers of Divine Mind (Being) through which he attains dominion. He must

keep ever before him this one thought: The foundation of everything is mind, and manifestation is effect. Forms are the manifestation of ideas. An important work of the imaging faculty is the formation of clear pictures of divine ideas in man's imagination. This is accomplished through thinking right thoughts, assembling those thoughts in right relationship, until the divine ideas are firmly established in the consciousness as productive principles. All power is given to him who understands the imagination, or formative power of thought. He makes his understanding substantial with faith and feeling and is thereby master of ideas and of his own destiny.

❓ Is there any power outside of man to harm him?

32. There is only one Presence and Power in the universe, God, the good omnipotent. This one Presence and Power is omnipresent Absolute Good, therefore there is no power outside of man to harm him. However, man has been given the freedom to think, feel, and form mental images as he chooses. If he is not in spiritual understanding and if he does not use his powers and abilities according to divine law, he may have dreams that frighten him and cause him to believe that there is a power outside of him that is working against him. But such thoughts, feelings, and mental images are not true. They have their origin in man's limited understanding. Man has the power to choose the kind of thoughts and feelings that he desires. Therefore, he harms himself by giving power to pictures of imperfection. Every mental picture represents a thought, a concept, or a belief that is based upon man's understanding (be it

great or small) and his use of divine ideas. To interpret dreams correctly one must have clear understanding of divine ideas and their relation to the symbols in the dream.

33. Joseph of the Old Testament represents the faculty of imagination active down in Egypt, the subconscious. Joseph did not interpret dreams literally but showed that they are symbolical and represent certain ideas, thoughts, beliefs, concepts, at work in the consciousness either of the individual, the nation, or the race. Each person has the ability to get the meaning and truth of his own dreams. Identical dreams may have entirely different meanings for different persons. Only Spirit can reveal the import of the dream to the individual. When the imaging faculty is developed under divine law and is in harmony with Spirit, we shall get true pictures in our consciousness. Then we shall know how to interpret them for our safe direction and well-being.

? Why should children be taught to be fearless?

34. The habit of frightening children and telling them that there is something outside of themselves to harm them is a negative way to train children and may be detrimental. Such training suggests mental images of fear, with the mental and physical results of fear. Fear has no rightful place in the human consciousness. Of all the false concepts, harmful emotions, nothing has been so injurious as fear. These concepts held in the imagination are sometimes impressed so forcibly upon the child that he has them to deal with when he becomes an adult, long after they were intro-

duced into his consciousness. A mind possessed by fear conjures up false mental pictures that temporarily render the mental faculties ineffectual in their functioning.

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Beholding the Perfect Pattern

What relation does “beholding” bear to the work of transforming man?

35. We are transformed and transfigured by “beholding.” Whatever we persistently “behold” (Imagine) that we manifest. Only as man’s character is transmuted by the attuning of his thoughts, feelings, acts, and reactions to Truth can he be said to be “transformed.” We build conditions in human experience by “beholding” whether it has to do with outer conditions or with spiritual consciousness.

 36. We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (2 Corinthians 3:18).

37. Some translators of the text use the words “from character to character” instead of “from glory to glory.”

38. The perfect pattern for us is Jesus Christ, the perfect man, originating in each one as the seed idea of perfect man. The expression of this perfect idea in the character of the individual transfigures the body of flesh into the exalted, glorified Christ booty. Jesus represents the correct use of the Christ principle bringing forth into manifestation the Christ idea in man. “Look unto me, and be ye saved, all the ends of the earth” (Isaiah 45:22). Such Bible expressions have a deep spiritual meaning when studied in this connection. “Christ ... shall appear a second time ... to them that wait for him, unto salvation” (Hebrews 9:28). Christ shall appear to them that look for Him. Those who look for and find the indwelling Christ of God and steadfastly “behold” His perfection and glory shall be transmuted, transformed, and transfigured into His likeness.

39. Jesus lived so close to the Father within that He constantly “beheld” God individuated in Himself and “he was transfigured before them; and his face did shine as the sun, and his garments became white as the light” (Matthew 17:2). As we live day by day with His image ever before us, desiring with all our mind and heart to express Jesus’ character and nature in all that we think, feel, say, and do, a great change comes over us—we *are* transformed.

💡 40. There is a pattern in heaven that he who chooses may behold, and in the beholding may set his own house in order (attributed to Plato).

41. We know that the “pattern in heaven” or in the realm of divine ideas that we are to behold is the Christ, the I AM, the divine ideal which is God’s Idea of Himself made manifest as man. Also, we need to remember that every good manifestation has a divine idea “in heaven” that has made possible the visible thing or condition.

42. It is interesting to observe that the quotation states “he who chooses may behold, and in the beholding may set his own house in order.” When we “behold” that which is good and true, it is then our choice as to whether we shall begin to set our own consciousness (“house”) in order that it may be based only on Truth. Denial and affirmation play a vital part in setting the mind in order so that the imagination may have a receptive consciousness upon which to impress the mental pictures of God’s good. By beholding the pattern of innate perfection, we transform our lives for that which is pictured or imaged consistently in the imagination becomes manifest in our body and affairs. One Truth teacher expressed this same thing in these words, “Whatever we put our attention on we force to come into our life.”

43. If we constantly see (behold) ourselves as essentially good, we will manifest goodness. When we consistently see ourselves as happy, comfortably situated, with many friends, loved and being loved, we must inevitably bring such conditions into our experience. If we see the opposite, just as

certainly will we manifest undesirable conditions. We form and build the conditions, circumstances, and situations in our own world, just as we form and build our consciousness of spiritual values. When we hold in our mind (in our imagination) the picture of Truth, divine order, perfection, and sustain such a mental picture with our thinking and feeling, then we may be sure that Truth, divine order, and perfection will be made manifest in our life and surroundings.

44. We must “behold” or take hold of with our faculty of imagination that which we would be or do. We must not only take hold of it, look it over, but we must hold to the idea firmly and constantly. We need to “behold” the pattern (idea) first with our conscious phase of mind (thinking) and allow it to be accepted by the subconscious phase (feeling nature) so that it may bring forth the likeness in body and affairs. In this way the mind is renewed — “Be ye transformed by the renewing of your mind” (Romans 12:2).

45. Perhaps the following words, by a religionist of the nineteenth century, give some idea of the value of our faculty of imagination,

💡 "The soul without imagination is what an observatory would be without a telescope."

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This lesson was transcribed on April 20, 2021
by Coy Brock.

RECOMMENDED READING

💡 Christian Healing, Imagination, Charles Fillmore.

💡 Geneviève Behrend, Your Invisible Power, 1921.

WILL AND UNDERSTANDING



INTRODUCTION WILL AND UNDERSTANDING

Introduction not yet available.

LESSON FOR WILL AND UNDERSTANDING

Divine Will and Human Understanding

? What is will? What is understanding? What is the relation of will to understanding?

1. As we study the faculty of will and the faculty of understanding, we learn that each is a divine idea in God Mind, a spiritual power, a spiritual pattern or principle to be used by man. Each is a mental faculty operating in man's consciousness and manifesting as a part of his body organism. The will is the executive idea and the understanding is the "knowing" idea, the reasoning principle. In the individual consciousness these two must always work together, according to the Christ standard, in order to produce harmony and fulfillment in one's soul, body, and affairs. "The will is the executive power of the mind. ... In all systems of thought concentration and spiritual attainment, the will, the executive faculty, plays the leading part" (*Keep a True Lent*, page 156 and page 193).

? What is the will of God and what is it to do the will of God?

2. Will is the power to act without restriction from any source; the privilege to use all the powers of God within, either in a constructive way or in a destructive way to fulfill all the desires an individual may have. The will is the power to affirm and deny, to say “yes” and “no.” “The will must be dealt with in every movement because it is the very essence of self-consciousness” (*Metaphysical Bible Dictionary*, Will).

3. Understanding is the power or faculty that enables one to know, to vision, to see, and to feel. It is the power that enables one to forget past mistakes and shortcomings of himself and others and come into a higher state of consciousness. Understanding provides the vision, and the will provides the motive power by which the vision can become manifest in one’s life. Understanding is expressed by and through the will. “Where there is no vision, the people perish” (Proverbs 29:18). Without understanding of the Source of our good and how to attain that good, we could not live. Without the motive power to act (will) upon the vision, we should perish.

4. “There is a knowing quality in Divine Mind. God is supreme knowing. That in man which comprehends is understanding; it knows and compares in wisdom. Its comparisons are not made in the realm of form, but in the realm of ideas” (*Christian Healing*, page 112).

5. Man, created in the image and after the likeness

of God, is endowed with divine freedom and the power to exercise that freedom as he chooses. Man's heritage is *all* the ideas of Divine Mind—all the powers of Being, all the qualities of God—thus making man a special unit in universal life. He may enter into and live the life universal wherein he places himself consciously in unity with all the good that is provided by his Creator for his unfoldment and well-being. Or he may feel separate from God, from his fellow man, and from his fellow creatures and try to live that way. God never forces Himself on man, therefore man is left free to use his powers either constructively or destructively. Man would be a mere machine had he not the privilege of making *use* of the powers that are inherent in him in whatsoever way he may choose.

6. The right to exercise freedom of will was given to man in the very beginning. His misuse of this privilege brought upon the world all the burden of sin and of sorrow that it has since experienced. In the allegory in the second chapter of Genesis, we find man, as the first Adam, experiencing suffering through an ignorant use of his will for the sake of what he considered personal advantage. The second Adam, or Jesus Christ, "the resurrected Adam" (*Talks on Truth*, 137) stands His testing with regard to the righteous use of the will and by His victory lifts up the race.

7. This may seem contradictory to the statement that man has free will. If he must "give up" his will, is he free? To answer this correctly we must consider "understanding" in its relation to "will":

8. The divine, universal will is good. "It is not

the will of your Father ... that one of these little ones should perish" (Matthew 18:14). This text indicates the will of the Father toward His children. The Psalmist compares the love of God with the love of earthly parents and argues that God loves men and wills only good for them, even as fathers after the flesh "will" good for their children. An understanding of God as Father eliminates from man's consciousness the error belief that God wills suffering for man. Any loving father or mother would be grieved to have a child think the parent willed suffering, and no child that persisted in such a thought would be considered normal. Much more should this be true in our relations with God. Bible texts that seem to indicate a supreme will of cruelty should not be accepted with such an interpretation.

9. Nature affords us valuable illustrations that help to make clear the question of God's will. In nature there is an invisible power that continuously moves to bring into manifestation all its different elements in the same way that God moves to have His perfect ideas (elements) brought into expression. The one tendency of this power in nature is to produce perfect specimens of each species in order that beauty and harmony may abound. When a tree is scarred, the processes of nature heal the wound, barren places are covered with vegetation of some kind, dead stumps are covered with vines. As there is a great silent power in nature moving for complete expression of nature's products, so there is a great moving activity in the universe that tends toward perfect expression. This universal movement is not anything apart from the movement in nature nor from the movement in man. The cause or source

of this movement toward perfection in nature, in man, and in everything else in the universe, is what we call “the will of God.”

10. It has been found that some cases of illness do not respond readily to spiritual treatment because the belief has been fixed in the patient’s mind that God wills suffering. The patient should be treated to the end that he may understand that the divine will, God’s purpose for all His creation, is only good. When the patient accepts this premise, he experiences in his body and affairs the harmony that is “the will of God.” Another mistaken belief that man has in “giving up” to the will of God is that he must become negative or inert—waiting, as it were, for some outside power to impel him to action. God is omnipresent and, therefore, there is just as much activity in man as there is anywhere else in the universe.

11. “Giving up” to the will of God is not a negative process; it consists in accepting one’s deepest and truest impulses as the will of God and giving these impulses expression.

12. The next point to clear up in learning the right use of the faculty of will is the difference between the faculty of will and the *personal use* of this faculty. In man’s true estate he has understanding and wills to act upon that which is true and right. This is the will faculty functioning at one with the divine will. What is so often called the “personal will” is the ignorant, *selfish use* of the mental faculty that we call the will. It is this *unrighteous use* of the will faculty that is to be given up to the divine, universal will. Man is free only when he exercises his will faculty in divine understanding.

He is in bondage when he allows the will faculty to be dominated by selfish desire. When one is following Spirit and seeking *to do* the will of God, he should count all his experiences as stepping-stones to good.

13. One must be willing to give up limited desires of the personal man in order to enter into the joys of the universal. When manifest man is unenlightened, his life is largely devoted to unworthy aims and his thoughts are welded to the material only. Yet this renunciation of limited concepts of self can be and must be made before man can enter into the realization of what the "will of God" is. If one does not give up willingly, the law itself seeks to bring about an adjustment.

14. When the individual will faculty is *consciously* one with God through spiritual understanding, then is fulfilled the promise, "If ye abide in me, and my words abide in you. ask whatsoever ye will, and it shall be done unto you" (John 15:7) "Ask whatsoever ye will" is the privilege of men who pray in the understanding of themselves as the Christ of God.

15. The righteous use of the faculty of will is the open door to the fulfillment of all the promises of God. The Scriptures confirm this in the following verses: "If ye be willing and obedient, ye shall eat the good of the land" (Isaiah 1:19). "If any man willeth to do his will, he shall know of the teaching" (John 7:17). "He that doeth the will of God abideth for ever" (1 John 2:17). Every blessing is for men when they *will* to do the will of God, therefore "be ye not foolish, but understand what the will of the Lord is" (Ephesians 5:17), and "that

ye may be filled with the knowledge of his will in all spiritual wisdom and understanding" (Colossians 1:9).

16. Throughout His ministry Jesus taught the Father's will; but something more is needed than just to know the "letter" of His teachings. Spiritual quickening is necessary. "But there is a spirit in man, And the breath of the Almighty giveth them understanding" (Job 32:8).

17. An intellectual comprehension of Truth only does not meet the full requirement of exercising the faculty of will in spiritual understanding. "Intellectual knowledge comes first in the soul's development, then a deeper understanding of principles follows until the whole man ripens into wisdom" (*Keep a True Lent*, 155). The Lord appeared to Solomon in a dream and said, "Ask what I shall give thee" (1 Kings 3:5). Solomon replied, "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil" (1 Kings 3:9). The Lord was pleased because Solomon had asked for wisdom instead of riches and honor, and said, "Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart ... And I have also given thee that which thou hast not asked, both riches and honor" (1 Kings 3:12, 13). Understanding has, therefore, been called the "key to all good." Solomon chose that which he most desired—understanding—and because he chose wisely, the Lord bestowed great riches upon him. So, it is with us: understanding is our "key to all good" for understanding opens the door to health, prosperity, love, and happiness. Often we seek for understanding in the out-

er or through other persons rather than in seeking for it within ourselves. As we endeavor to understand others, then we find the fulfillment of our own desire for understanding.

18. It was immediately after this occurrence that two women appealed to Solomon to decide whose child it was that they both claimed. "And the king said, Fetch me a sword ... And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman, whose the living child was, unto the king, for her heart yearned over her son, and she said, Oh, my lord, give her the living child, and in no wise slay it. But the other said, it shall be neither mine nor thine; divide it. Then the king answered and said, give her the living child, and in no wise slay it: She is the mother thereof" (1 Kings 3:24-27). This is a fine example of intuitive understanding on the part of Solomon. Instead of the usual taking of testimony and the various methods of proving the case by witnesses, Solomon appealed directly to the heart and got the truth instantly. No amount of exoteric testimony would have accomplished what the appeal to the heart of the mother brought forth instantly. Some Truth students become so enamored of the revelations through the head that they fail, to go on to the unfoldment of spiritual understanding that comes from God through the heart.

19. To "do the will of God" is to think and to express oneself in harmony with the Truth of Being (God). As stated before, Jesus taught the Father's will. He put Truth into simple form for our benefit when He gave His commandments—"and his commandments are not grievous" (1 John 5:3);

they are the way to life. When they are interpreted according to the “letter,” some of them seem indeed like hard sayings but to one in spiritual understanding, interpreted according to the “spirit that giveth life” (2 Corinthians 3:6), they are a lamp to the feet and a light upon the way, rejoicing the soul.

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Understanding and Mental Resistance

? Explain the Scripture “Resist not him that is evil” (Matthew 5:39).

20. The necessity of a clear understanding of the words of Jesus may be illustrated by this commandment: “Resist not him that is evil” (Matthew 5:39) or, as the margin reads, “Resist not evil.” Two men may have an equally great desire to “do the will of God” in the matter of taking the right attitude toward evil and may accept this command as their light. However, one may interpret it literally, while the other interprets it in spiritual understanding. The one who follows the *literal* interpretation finds himself becoming negative, and

error conditions grow larger and larger, threatening to overthrow him. The other holds himself in tune with Spirit, and while he does not resist evil conditions, he takes a *positive attitude toward good* and thus overcomes all beliefs in evil as a creation of God. Through ignorance the one fails to exercise his will, the other exercises his will in spiritual understanding.

What does a state of mental resistance indicate?

21. A state of resistance is always evidence of an unyielding personal will or limited *use* of the faculty of will. When consciously linked with God, man increases his capacity to *use* his will righteously, and his life becomes more Christlike in manifestation.

22. The Old Testament narrates that Joseph had two sons. “And Joseph called the name of the first-born Manasseh: For, said he, God hath made me forget all my toil, and all my father’s house. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction” (Genesis 41:51, 52). The oldest son, Manasseh, had power to forget—to erase through an understanding of Truth—all the accumulated burden of negative thoughts, even those of heredity. Understanding here denotes the ability to deny, the passive or receptive activity of mind. The other son, Ephraim, could add to or make fruitful the “land” that seemed to be a place of affliction. Manasseh represents “understanding,” and Ephraim stands for “will.” The will is the positive or affirmative quality, the affirmative attitude of mind. These two sons of Joseph inherited his al-

lotment in the Promised Land, which represents the redeemed and perfected body'. Their allotment was together; they were never separated. These processes in consciousness are symbolized in the body by the front brain, which is their field of operation. When the will is working strongly, we corrugate the brow, and the quick understanding causes the eyes to flash. The first step that a beginner in Truth takes, is to set up a new and better state of consciousness, based on the Absolute (God). He forgets or denies reality to the not-good, and brings into vivid remembrance the good by affirming it alone to be the real. These two mental processes should go hand in hand as shown "by the joint ownership by Manasseh and Ephraim in the Promised Land. All that we realize, all that becomes part of our character, must enter our consciousness through these mental processes. We must know for ourselves and our knowledge must come through *conscious* understanding; then it must be expressed by the will. The understanding and will faculties should be especially active in the one who would control the sensations of the body.

How does man exercise control of his faculties and their expression?

23. In the New Testament, Matthew and Thomas represent will and understanding.

💡 Matthew — gift of Jehovah ... given wholly unto Jehovah. ... represents the will faculty in man. The will always enters into man's decisions. The will makes the final choice to give up all and follow Jesus. This lesson on the surrendering of the old beliefs and conditions, that the greater increase of good may come into one's life, is based on Matthew because Matthew represents the will. ... Under the spiritual law, the will becomes a producer. ... When the individual will has become a disciple of the Christ, spiritual I AM, the schooling of the man begins. (*Metaphysical Bible Dictionary*, Matthew)

💡 Thomas is the disciple of Jesus Christ who represents the understanding faculty in man. ... "Among the disciples of Jesus, Thomas stood for the head, representing reason and intellectual perception. Jesus did not ignore Thomas' demand for physical evidence of His identity, but respected it (*Metaphysical Bible Dictionary*, Thomas).

24. Some have called Thomas "doubting Thomas" because he sought proof upon which to base his faith. But it must be conceded that he had an inquiring mind, one that sought the Truth about all things. Thomas had a strong, positive faith like Peter's, and in some ways it manifested itself like Peter's faith. However, Peter's faith seemed more optimistic than that of Thomas. Thomas is thought by many Bible students to have had a pessimistic streak in him, although probably most of this supposition is based on one incident.

25. Thomas, the earnest one, the disciple who was

determined to understand so that he could carry out whatever was expected of him, asked the question that probably was in the minds of others, "Lord, we know not whither thou goest; how know we the way?" (John 14:5) Here Thomas represents reason functioning in the realm of sense, seeking to discern the things of Spirit through outer signs. The truth contained in Jesus' answer to Thomas, 'I am the way, and the truth, and the life: no one cometh unto the Father, but by me,' (John 14:6), is, that the I AM in man, or the Christ, is the open door to the Kingdom of God" (*Metaphysical Bible Dictionary*, Thomas).

26. The above statement, which has meant so much to Christians through the centuries, was made because Thomas, the disciple who sought to understand, dared ask his question. Now, thanks to Thomas' question and Jesus' answer, we may know the way. The I AM in man, or the Christ, is the open door to the kingdom of God. To what extent do we have control over our faculties and their expression? As spiritual beings we have inherited dominion and authority over every faculty and its expression. However, we have not always recognized, accepted, and used our right to control mind activity, and adverse conditions have been formed in our body and affairs. In order to exercise control over the faculties and their expression, we must begin to exercise the will faculty in spiritual understanding. We begin with the recognition and acknowledgment of the Christ Mind in us, the realm of pure knowing. This realm is the realm of divine ideas or patterns for our thinking. Then, through denial, affirmation, meditation, prayer, and the practice of the Presence in daily living, we align

our thoughts with the Christ Mind, thus “bringing every thought into a harmonious relation to eternal unchangeable principles” (*Metaphysical Bible Dictionary*, Thought). By aligning the conscious phase of the mind (intellect) with the Christ Mind (Superconscious) only that which is good and true is given to the subconscious phase. Thus, a perfect mind action is established and control over our faculties and their expression is exercised in divine order.

27. That which is stored in the subconscious phase of mind is “subjective.” The tape recorder is a good illustration of this. The recorder never stores up music or sounds of any kind except as they are “spoken” into it. The tape record, when once made, can, under right conditions, be repeated any number of times or its impressions erased. Whatever is accepted by the conscious phase of mind is stored in the subconscious, and the subconscious “makes” or produces the conditions of the body and the environment in which we live. The subconscious phase of mind may *seem* to be beyond the control of the conscious phase, but control is always within reach of the one who exercises his faculty of will in understanding. If we let all kinds of thoughts into our conscious phase of mind, we will store them in our subconscious phase. “If we sing a song, or give a groan, it is all recorded within. This accounts for every condition that we experience. Sometimes we wonder why we find ourselves in the midst of certain conditions, not understanding that they are reactions or the “sounding forth” of the records that have been impressed on our subconscious.

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Free Will and Human Freedom

? How should children be taught in their formative years to use will and understanding?

28. We must make unity in understanding with the great knowing Mind. In Divine Mind there is no such thing as ignorance. We should never say, "I do not know." When we say this, we draw a cloud of ignorance over our consciousness. Children are sometimes kept in bondage by parents and teachers holding them to be dull and slow of comprehension. We may help such children by declaring for them, "God is your intelligence."

29. The will of children should never be broken but should be strengthened. Children should be taught to *do* right because it is right and good, instead of being forced to follow the will of others. We must make clear to children that all good comes through obedience to spiritual law and that it can come in no other way; that conscious, deliberate, and wholehearted observance of known laws will ensure success and happiness.

Children should be shown the results that follow from making a wrong choice, from using the will to bring about results that are selfish and unwise. Right understanding of their relation to God's laws should be pointed out to children so that they may see how to exercise their will faculty righteously (through understanding) thus making wise and loving decisions in matters that come to them for action.

30. The underlying principle of life is God, Absolute Good, and all of man's calculations in life should have their beginning in this truth. Man's life will become stable only when built upon this principle. God is Spirit, and the things of God must be spiritually discerned. Through discernment we understand God; through understanding God we become wise in the application of God's ideals or powers in us. Through the *right use* of these powers we come into knowledge of God and of who and what man is.

31. In Lesson Three of Series Two [Fillmore Wings Lesson 8] it was explained that:

💡 Ideal man is I AM; manifest man is *I will*. I AM is the Lord God, Jehovah, of the Scriptures, and *I will* is the Adam. One represents 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' ... 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*.

Why is it unwise for one individual to dominate another?

32. Everything centers about the will, therefore, nothing should ever be done that interferes with the freedom of one's own will or the will of others.

 “Like a fountain that never faileth,
My life and will are free;
Therefore whatever belongeth to God
Rightfully belongeth to me.” —Selected.

33. Those who submit themselves to hypnotism and mediumship weaken the will faculty; instead of exercising the will in the right way themselves they surrender it and gradually lose conscious dominion. The whole consciousness is thrown into disorder because the will faculty, having been denied its rights, has lost its hold and can no longer control the processes of thinking and feeling.

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Free Will and Wholeness

? What has free will to do with expression?

34. In all the affairs of life the will should be respected. We should never try to compel friends and relatives to follow *our* patterns of living of what is right, even in small matters. Parents should never dominate children but guide them; husbands should never dominate wives; wives should never dominate their husbands. Children should be taught the laws of life and obedience to Truth, but they should be allowed freedom to express their spiritual powers. The will directs the other faculties of the mind and must be free to do this. Impulses arise within the individual in the form of good motives, good intentions. Without free-will they cannot be expressed, and this results in loss of some form of manifest good to the individual and to the community. Repression of the will faculty causes suffering because the spiritual qualities such as life, love, and wisdom cannot come forth to produce the “abundant life” of which Jesus spoke.

35. A text in the Authorized Version of the Bible reads, “The kingdom of heaven suffereth violence, and the violent take it by force (Matthew 11:12 A.V.). A more reasonable translation is given in the German, which makes the passage read thus: “The kingdom of heaven is open to invasion by the resolute will, and the resolute will taketh it by assertion.” This is so clear that it scarcely needs comment. All students of Truth have experienced the taking of the kingdom by assertion or

affirmation, and they know that it often requires a very resolute will because of the negative states of consciousness that have formed through neglect or ignorant exercise of the will faculty.

36. There is a great difference between entering into the *realization* of life, strength, power and merely receiving *suggestions* of these qualities. Suggestion is from without, and it may be based on either Truth or error; spiritual realization is from within and is always Truth. Truth is first “suggested” to the individual, but for it to be *realization* he must let Spirit within *reveal* the Truth back of the words that were “suggested. Statements of Truth spoken in understanding quicken the mind to an abiding consciousness of the Truth of Being, and permanent health and happiness is the result.

? What has the will to do with the forming of a perfect physical "body?"

37. “Other foundation can no man lay than that which is laid, which is Jesus Christ” (1 Corinthians 3:11)—the perfect man. Building is expression; it is the work of the will using the creative power of God. When built in spiritual understanding, the structure will not fall. The will working without understanding has (through the sub-conscious phase of mind) built many error conditions into the body, making it a tabernacle instead of an everlasting temple. These errors are pictures made by the imaging faculty. There must be understanding as to what change is to be made in the image, and there must also be the faith that it can be changed, and the will to carry the change into effect. When these errors and the tabernacle-states-of-consciousness that they have formed

are dissolved by denial, then “we have a building from God ... eternal, in the heavens” (2 Corinthians 5:1) that is, a spiritual consciousness. Then are we clothed with the perfect Christ body.

? What is it to "be reconciled to God? Give three affirmations that have helped you to bring about this reconciliation in your own consciousness and in your body and affairs.

38. “Be ye reconciled to God” (2 Corinthians 5:20) means “Be willing that His will be done.” Submission to the divine will is not a negative giving up to circumstances and conditions but a blending of man’s use of will with God’s through the understanding that back of all that appears is the great universal will, willing only good.

39. What we really *will* to do, that we do. Sometimes we think we *will* to do when we merely have a desire or a longing or a wish-to-do. Desire is more of a reaching out of the soul for satisfaction. When the will acts in accord with the desire, then we *do* the thing we want to do. To will is *to do*, and the power must come from within. We may *will* to do a thing we do not desire to do, or we may very much desire to do something that we do not will to do. We may desire to be well and strong, but before this is accomplished in fact, we must will to be well and make active our powers to that end. We must will until we have retrained the subconscious in the ways of Spirit, and then automatically we shall express in mind, body, and affairs the perfection which

the I AM is. “Willing” is not a hard personal effort. It is only so when the unenlightened man is trying to carry out some of his ambitions. The will in its true estate acts easily and accomplishes wonders without apparent effort. In divine order it works from within, from the I AM, instead of from the outer consciousness. When man learns to go within and make himself consciously one with the Supreme Will, he will be able to control and direct all the functions of the body as well as the activities of the mind and the heart (i.e., thinking and feeling).

40. The following statements may be used in establishing conscious union with the divine will:

💡 Not my will, but thine, be done.

💡 I will to do the will of God.

💡 I am free to do the will of God.

💡 I delight to do Thy will, O God.

💡 I exercise power, mastery, and dominion through Jesus Christ and not through the limited use of the will faculty.

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Solomon's Counsel

41. My son, if thou wilt receive my words,
And lay up my commandments with thee;
So as to incline thine ear unto wisdom,
And apply thy heart to understanding;
Yea, if thou cry after discernment,
And lift up thy voice for understanding;
If thou seek her as silver,
And search for her as for hid treasures:
Then shalt thou understand the fear of Jehovah,
And find the knowledge of God.
For Jehovah giveth wisdom;
Out of his mouth cometh knowledge and understanding:
He layeth up sound wisdom for the upright;
He is a shield to them that walk in integrity;
That he may guard the paths of justice,
And preserve the way of his saints.
Then shalt thou understand righteousness and justice,
And equity, yea, every good path.
For wisdom shall enter into thy heart,
And knowledge shall be pleasant unto thy soul;
Discretion shall watch over thee;
Understanding shall keep thee.
—Proverbs 2:1-11.



This lesson was transcribed on April 20, 2021
by Coy Brock.

RECOMMENDED READING

💡 *Christian Healing*, Will and Understanding, Charles Fillmore.

💡 “I Consent,” Will and Understanding, Newton Dillaway, Unity Magazine, July 1969.

JUDGMENT AND JUSTICE



INTRODUCTION TO JUDGMENT AND JUSTICE

Introduction not yet available.

LESSON FOR JUDGMENT AND JUSTICE

What Is Judgment?

? What is judgment? Explain the Scripture, “Judge not according to the appearance, but judge righteous judgment” (John 7:24 A.V.).

1. In Lesson Seven [Lesson 13 in Fillmore Wings] on “Spirituality, or Prayer and Praise,” we learned about the twelve powers of man or the twelve faculties of mind. These are also called “the twelve mind centers in the conscious-ness” of each individual. In the following lessons we then took up certain of these faculties for specific study, and now in this lesson we come to the power, or faculty, of “judgment.”

2. All previous study and prayer has revealed to us that these powers of man are primarily ideas in Divine Mind. Thus, we see “judgment” as an idea in Divine Mind, therefore a principle that covers a certain action of mind, and one of the twelve faculties of man's mind.

3. Jesus said, “For judgment I came into this world, that those who do not see may see” (John 9:39). James, the son of Zebedee, is that disciple of Jesus Christ who represents the faculty of judgment in individual consciousness. In the body,

this faculty has its seat of activity or expression in the lower part of the nerve center called the “solar plexus.”

? What is meant by the term “righteous judgment”?

4. In God, righteousness refers to the right relationship of ideas inhering in Divine Mind. In man, righteousness refers to the right understanding and right *use* of these ideas under the direction of the indwelling Christ. Exercise of the faculty of judgment enables us to determine the right place and the right use for everything. All the powers of man must be understood and used in a righteous manner. Jesus admonished us to “judge not according to the appearance, but judge righteous judgment” (John 7:24 A.V.)—the Revised Standard Version reads: “Do not judge by appearances, but judge with right judgement.” “Righteous judgment” is the right *use* of the judgment faculty or judging from the law of Absolute Good.

5. The faculty of judgment functions in the mental realm in operations that involve comparison, discrimination, discernment, evaluation of ideas, things, people, circumstances, and situations. One of the definitions from Webster is: “the operation of the mind involving comparison and discrimination, by which knowledge of values and relations is mentally formulated.” Rightly used, this faculty arrives at right conclusions; it enables us to determine the right place and use for everything. Thus, we come to see that good judgment involves balance. While the faculty of “order” had to do with right relationships, it takes the

faculty of “judgment” to *decide* on these relationships so that all might be put in balance, or order.

6. We are constantly using the judgment faculty in all phases of our life. The good taste we exhibit in the things we do at any given time exercises this faculty. The ability to taste our food is related to this faculty, for we judge whether it is fresh, good to eat, or even if it is the right time to eat it. This ability gives us protection from many dangers that occur in daily living; we are able to discern whether gas is escaping; whether anything is burning; we discern noises in our homes, in our cars, in the outdoors, all because the judgment faculty is heeded.

7. When Jesus told us we were not to “judge by appearances” He knew that to rely only on the evidence of the five senses would give us a distorted picture. For example, one being interviewed for a position might give evidence in appearance that he is well suited to the work, but when the faculty of judgment is based upon Truth, a revelation might come in a very simple way, showing this one to be unsuited for this particular position. On the other hand, another individual, judged by appearances, might not seem to be the desired employee, but a deeper evaluation might reveal that he has qualities that in the overall picture would fit him very well for the work. There is little in our life that does not come within the scope of our judgment faculty, but its use must be founded upon understanding, love, and faith, in order to produce “righteous judgment.”

8. When we judge from appearance only, our use of the judgment faculty often becomes biased and

prejudiced. We criticize and condemn, and usually fix some penalty by thinking of a form of punishment which should be meted out to the guilty one.

💡 9. He may be guilty or not guilty; decision as to his guilt or innocence rests in the divine law, and we have no right to pass judgment (*Christian Healing* 122).

10. In the wrong use of our judgment faculty we produce thought forces that will react upon us.

💡 11. "The metaphysician finds it necessary to place his judgment in the Absolute in order to demonstrate its supreme power. This is accomplished by one's first declaring that one's judgment is spiritual and not material; that its origin is in God; that all its conclusions are based on Truth and that they are absolutely free from prejudice, false sympathy, or personal ignorance" (*Christian Healing* 121).

✍️ 12. Jesus said, "Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get" (Matthew 7:1, 2).

13. Goodness is man's natural expression; thus, his true judgments are always good. His goodness can be expressed, however, only when he is set free from limited concepts of justice. Obedience to the eternal principle of Absolute Good, which includes the moral law (high principles of human conduct) lifts man into a higher state of consciousness than does just the obedience to the

moral law alone, the interpretation of which is given through Moses.

14. We find these quotations in the Scriptures:

- ☑ Surely there is a reward for the righteous; surely there is a God who judges on earth (Psalms 58:11).
- ☑ The Lord reigns . . . righteousness and justice are the foundation of his throne (Psalms 97:1, 2).
- ☑ Thy steadfast love, O Lord, extends to the heavens . . . Thy righteousness is like the mountains of God, thy judgments are like the great deep; man and beast thou savest, O Lord (Psalms 36:5, 6).

15. These quotations may be interpreted spiritually as well as literally. Spiritually, "the earth" represents formed substance, a God-consciousness, created and established throughout the universe. The universal principle of causation, Mind, includes all principles. Among these principles of Being, the Lord God or Jehovah God is the *creative* life principle that originates and sustains all life, all consciousness, from the highest to the lowest levels of intelligence. In the mental and physical states of Being, the Lord (Jehovah) operates as a causative force, the formative power of thought, forming ideas in the consciousness of mankind and shaping bodies in the physical world. Thus, the Lord or Jehovah represents the forming and shaping principle of Being.

16. In these forms and shapes the Lord (Jehovah) inheres and expresses Himself to make God manifest according to the degree of intelligence ruling in the form or body. The Lord (Jehovah) judges in the earth, the formed realm.

17. In the first three chapters of Genesis this principle is called the Lord God (in the Authorized and Revised Standard Versions) or Jehovah God (in the American Standard Version). Beginning with the 4th chapter of Genesis, the word *God* is omitted, and thereafter this principle is referred to simply as the Lord or Jehovah. This shows that the power to accomplish results has externalized or descended from the Absolute state, where it functions as the creative principle producing only that which is perfect, to the mental realm, in the human consciousness, where it functions as the *mental law* of cause and effect.

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What Is Justice?

What is justice? What is the sure way to establish justice in one's affairs?

18. The word *justice* is associated with law. It is the “administration of law ... according to the rules of law or equity” (Webster). Justice is the divine law of balance, the equalizing law of good in action, brought about by righteousness.

 19. Spiritual laws are eternal verities and must work out according to Truth. A principle inevitably demonstrates its own exactness as a rule of action. Justice is a divine law that tolerates no violation. Justice decrees for man health, happiness, and abundance. But justice does not bring forth figs from thistles. If man disobeys the rules of health, harmony, or supply, ^the law of compensation becomes manifest. Misuse of the power that makes him well, happy, and prosperous when correctly and intelligently employed, reacts according to principle in sickness, inharmony, and poverty (Richard Lynch, *Know Thyself*, 131, 132).

20. Divine justice is God's love and mercy in action and is well expressed on pages 120, 121 of *Christian Healing* as follows;

💡 “As God is love, so God is justice. These qualities are in Divine Mind in unity, but are made manifest in man’s conscious-ness too often in diversity. . . . When judgment is divorced from love, and works from the head alone, there goes forth the human cry for justice.”

21. Justice is often represented by the figure of a blindfolded woman holding in her hand a balance scale. It thus suggests that justice is impersonal and impartial. May we not say that it also suggests that the eyes must be turned inward, where true spiritual principles I are at work, and not outward, toward appearances? True spiritual principles express impartially. We read further in *Christian Healing*, page 122:

💡 “Whatever thought you send out will come back to you. This is an unchangeable law of thought action. A man may be just in all his dealings, yet if he condemns others for their injustice, that thought action will bring him into unjust conditions; so, it is not safe to judge except in the Absolute.”

22. Systems of law differ in different countries and among different people. Also, man-made laws constantly undergo change so that what is considered “just” at one time is not so considered at another. Therefore, it is clear that human laws may fail to provide for the highest justice; they are more for the purpose of insuring an orderly system of social relationships.

23. We can establish justice, order, and prosperity in our personal affairs by invoking directly the divine principle of justice, which will continually

work out for us the problems of life.

💡 If you think that you are unjustly treated by your friends, your employers, your government, or those with whom you do business, simply declare the activity of the almighty Mind, and you will set into action mental forces that will find expression v-« in the executors of the law,, This is the most lasting reform to which man can apply himself. It is much more effective than legislation or any attempt to control unjust men by human ways (*Christian Healing* 126).

24. Instead of fighting for our rights we may get them easily by mentally declaring words to this effect: "I ask nothing in selfishness, and my own comes to me through divine law." We must be willing, however, for the principle of justice to work both ways. It is necessary not only that we should desire to receive justice ourselves but that we should also be willing to grant it to others.

25. The fact that there are courts of justice shows that in mankind there is an inherent recognition of law and that an effort is being made to establish justice. Human effort alone to establish justice, however sincere, may not always be effective. Only through spiritually quickening and exercising the faculty of judgment according to the standard of Absolute Good can men judge righteously.

26. Condemnation and jealousy are forms of misjudgment. When they become fixed habits of mind, they cause mental and physical inharmonies, which are classed as diseases by those

who study only effects. Jesus warned against these adverse mental states and in the form of commands gave instructions for overcoming them. Those who would do spiritual healing must follow Jesus, and when persons suffering from the effects of exercising unjust judgment come to the counsellor, they shall be treated definitely for the purpose of freeing them from the habit of condemnation of self and of others.

27. The counsellor may begin the treatment with affirmations such as these:

💡 I do not condemn anyone, and I am not condemned." "There is no criticism or condemnation in me, for me, or against me.

28. Such statements are acknowledgments of a just law. An affirmation of Truth places one in the attitude of obedience to the law. Faithfulness to the Truth will dissolve the state of consciousness that the habit of condemnation forms, however firmly established it may have become. Finish the treatment with an affirmation of the forgiving love of Jesus Christ, and there will be a cleansing and renewal of the whole man.

💡 The forgiving love of Jesus Christ sets me free from the mistakes of the past and the results of the mistakes of the past.

29. Persons who ascribe evil or selfish motives to others or grieve over real or fancied wrongs sometimes let the belief that they are unjustly treated become so firmly imbedded in their mind that their whole life is embittered by it. Timid persons also often feel that life is unfair to them. They

feel that they are being elbowed out of their just rewards by more aggressive people who push forward and take what they want whether they are worthy or not. These attitudes, however, are not discerning of the Truth. They are not based on understanding of or faith in divine justice, and they prevent a person from claiming his own good. Active faith in the justice of God puts the law of justice into operation for the individual. The habit of condemning persons who seem to enjoy undeserved success is erased by everyone who looks back of appearances and sees the unchanging, eternal Principle of Absolute Good, God, as always operative.

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Judgment and Justice In Scripture

❓ Explain the Scripture “Forgive us our debts, as we also have forgiven our debtors” (Matthew 6:12).

30. “Forgive us our debts, as we also have forgiven our debtors” (Matthew 6:12). This principle of righteousness is at the foundation of all right relations between men. Forgiveness and mercy are

included in the idea of divine justice. If we desire forgiveness and justice, we must first grant them to others. We cannot expect a just God to forgive us our sins while we are missing the mark of the right use of our judgment faculty by condemning others. There must be balance.

31. The word *debt* as used in the Lord's Prayer is used more in the meaning of *transgress* or *trespass*. Each of these words indicates a passing from one standard to another when used in this manner. Because an individual is conscious of some offense, he must learn to forgive, but we find that "forgiveness" is first of all what takes place in the person's own consciousness. By forgiveness an individual sets himself in right relationship to God, and then he automatically is set right with his fellowman. When Jesus referred to our need for forgiveness *before* the Father could forgive us, He was being very scientific. Whatever we hold in our own mind is a part of our consciousness, of us; and until we release an error from consciousness, there is no room for the Truth to come into our mind. We can see, therefore, that condemnation closes the door of our mind to God's Truth, and we are unable to use our judgment faculty "righteously."

? What is the "day of judgment" and where is the judgment seat? What is chastening?

32. It is written in the Scriptures that "he has fixed a day on which he will judge the world in righteousness" (Acts 17:31), but we must also remember "with the Lord one day is as a thousand years,

and a thousand years as one day” (2 Peter 3:8). We do not consider the “day” of the Scriptures to be the same as our twenty-four-hour day.

33. Spiritual enlightenment reveals that “days” are symbols of the state and the action of universal Mind. These Biblical texts about judgment have nothing to do with “time.” The “day of judgment” is no specific date, because every day is a “judgment day,” for every thought, feeling, and action brings its own reaction or judgment, its own experience in the manifest realm.

34. The “judgment day” is a time of fruition, the time when the effect or the result of some cause or causes has reached maturity and produced a condition or circumstance in mind, body, or affairs, whether good or bad. As we unfold spiritually, we come to recognize and understand the “day of judgment.” We realize that there is a law of Being at work in us that cannot be violated in the slightest degree without causing suffering. We find that we experience conditions or demonstrate (show forth) according to our knowledge of this law and we seek to learn more about it and the way it works in our life.

 35. God is law and God is changeless. If we would bring forth the perfect creation we must conform to law and unfold in our mind, body, and affairs as a flower unfolds by the principle of innate life, intelligence, and substance (*Prosperity* 58).

36. We come to see that the “day of judgment” is not a day in time when God sends us to eternal bliss or to everlasting punishment. It is, rather,

an activity within our own consciousness wherein we begin a separation between the true and the false states of mind that have been built up and become secondary-producing laws in our life.

💡 37. The “day of judgment” to us is any day that we get the fruit in body and affairs of some thought or word that we have expressed (*Jesus Christ Heals* 161).

❓ **Quote at least four commandments of Jesus, giving Bible references, that will help one to overcome the tendency to unwise judging.**

✍️ 38. God is the source of judgment “We shall all stand before the judgment seat of God” (Romans 14:10).

39. Thus the “judgment seat” is God within, the Son-of-God consciousness in each of us. It is this spiritual consciousness that enables us to decide what is right, and every day we are judged according to the kind of judgments we make. Many unhappy, seemingly unaccountable experiences that men have are simply results of unwise judgment at some time in man’s life experiences. These “judgments” can be a blessing if they are accepted as such, as is shown in texts such as the following:

✍️ When thy judgments are in the earth, the inhabitants of the world learn righteousness (Isaiah 26:9).

✍️ "Judgment was given for the saints of the

Most High, and the time came when the saints received the kingdom" (Dan. 7:22).

✍ "He brings justice to victory" (Matthew 12:20).

✍ "He will faithfully bring forth justice" (Isaiah 42:3).

40. All persons who resist "judgments" (experiences) instead of over-coming through them turn "justice into poison and the fruit of righteousness into wormwood" (Amos 6:12), for "they err in vision, they stumble in giving judgment" (Isaiah 28:7).

41. Those whose "mouth does not sin in judgment" (Proverbs 16:10) are the obedient ones who do not complain when they receive the reactions to their judging but rejoice and look upon the "judgments" as opportunities to overcome and to gain a better understanding of what is right.

42. The concept of a God who chastens has been a stumbling block to many. The Bible explains that "when we are judged by the Lord, we are chastened" (1 Corinthians 11:32), or we might truly say we are chastened by the mental law of cause and effect.

43. "Chastening" is a process of mind action that takes place in man's consciousness when he "comes to himself," as the prodigal son did in the parable found in Luke 15:11-32. This process is *not* punishment sent by God upon His beloved son. It is a *cleansing* and *purifying process* that be-

gins in man when he turns his attention and interest toward the Father within himself. This process is exemplified in the steps that were taken by the prodigal son as he “came to himself,” then arose, and went toward his father’s house. Every step in that direction made him cleaner and purer in mind and heart (in thinking and feeling). When he reached his father, he was chaste, that is, he was refined, he was free from every thought and feeling that had debased, defiled, or cheapened him in any way; he was free from the desire to be in the “far country.”

44. We find many statements in the teaching of Jesus that help us to overcome the tendency to judge unwisely:

- ✍ Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get (Matthew 7: 1, 2).
- ✍ Be merciful, even as your Father is merciful. Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven (Luke 6: 36, 37).
- ✍ And as you wish that men would do to you, do so to them (Luke 6:31).
- ✍ Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? (Matthew 7:3).

45. The doctrine of eternal torment has no foun-

dation in the Bible. The word *hell* is from the Anglo-Saxon word *helan*, meaning “to conceal.” There is nothing about the word to suggest a place or torment. Anything that conceals our good from us is “hell.”

46. A word in the Bible most commonly translated as *hell* is “Sheol” in the original Hebrew. *Sheol* originally meant grave or pit. Later it came to mean the place or state of quietness in which the spirit of the dead rest, awaiting resurrection. *Sheol* never had the meaning of a place of torment.

47. When the Old Testament was translated into Greek (in *The Septuagint*) the word *Sheol* was translated as *Hades*. In classical mythology *Hades* is the kingdom of the dead. To the pagan Greeks and Romans it contained Elysian Fields for the good, as well as a place of torment for the wicked, but Christian thought removed the abode of the good to another region; thus it came to mean a place for the wicked. The authors of the Bible, of course, had no such place in mind.

What is the meaning of “fire” as spoken of in the Scriptures?

48. The writers of the Bible, and Jesus also, did believe that the wicked experienced torment, but they knew that its purpose is not to punish eternally but to purify and refine. They chose the word *Gehenna* to describe it. This word does not refer to a hell, as it has been translated, but to the valley of *Hinnom*, *Ge Hinnom*, a deep ravine near Jerusalem that was used as a dumping ground for rubbish, garbage, and dead animals. To consume

this refuse a fire was kept burning.

49. “Hell-fire” is not for the destruction and torment of men but for the burning up of dross.

 50. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, stubble—each man’s work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. ... If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire (1 Corinthians 3:11-15).

51. God is a devouring fire (Deuteronomy 4:24), consuming not men but their sins and errors. The fire cannot be quenched. It must utterly consume every root and branch of wickedness. This is the work of the Holy Spirit, which is God *in action* in man’s soul, body, and affairs. When man recognizes this *activity* in him and becomes open and receptive to it, he does not need to strain and use mental effort to rid himself of false beliefs, wrong concepts, and destructive attitudes and habits. He only needs to give his interest and attention to it and cooperate with it in all his thoughts, feelings, words, and actions, and it does the work of cleansing, refining, and purifying him. “The chaff he will burn with unquenchable fire” (Matthew 3:12).

52. The widespread belief in “heaven” and “hell” as actual places to which souls are consigned for eternal bliss or punishment is due, first, to the

influence of Greek mythology and Oriental mysticism and, second, to the fact that most people have thought of God as a "person." As long as this belief is held, it is natural to believe in heaven and hell as actual places, one the abode of God, the other the abode of His adversary; but the knowledge that God is Spirit and that "the kingdom of God is within (Luke 17:21 A.V.), brings the freeing realization that "heaven" and "hell" are states of consciousness that will become manifest in the outer.

Explain the "unpardonable sin."

53. In considering the subject of judgment and justice let us not neglect the subject of "blasphemy against the Holy Spirit." "He who blasphemes against the Holy Spirit will not be forgiven" (Luke 12:10). Because Jesus pronounced this sin as unforgiveable, it has come to be known as the "unpardonable sin."

54. In the light of all of Jesus* teaching we find that He did not consider it blasphemous to mention the name of God (as it was considered under the old Jewish law) or to claim the same attributes. He Himself claimed oneness with God. Over and over He mentioned God as His Father. "I and the Father are one" (John 10:30). "Do you not believe that I am in the Father and the Father in me?" (John 14:10). We accept Jesus' interpretation of "blasphemy against the Holy Spirit" as being an "unpardonable sin" only so long as man fails to claim his oneness with God, the Father, and begins to act like a son of God.

55. As long as man fails consciously to recognize,

accept and respond to the Holy Spirit (God in action in him), he is in an “un-pardonable” state of mind. He is not claiming his divine birthright as a son of God and he is not exercising the spiritual dominion that was given to him in the beginning. He is in bondage to inclinations and tendencies to believe in two powers, to believe in a separate self; and he exercises his will in opposition to his divine nature. In this state of mind, he closes the door of his consciousness to the activity of God in him, thus bringing adverse judgments upon himself. God can only do *for* man what He can do *through* him. “Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me” (Revelation 3:20). The moment that man turns to the Spirit within himself, in faith, in that moment he becomes an open channel through which the perfect work of the Holy Spirit may be done. In that moment he is “pardoned.”

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Affirming Justice

? Give three affirmations that will help to quicken one's faith in divine justice.

56. In conclusion, it is well to keep in mind that in any consideration of judgment and justice, the forgiveness and love of God are freely extended to us at all times. The love of God transcends the mental law of cause and effect. The great teaching of Christianity is: The love of God is so great that when we trust Him, respond to His love, and accept its activity in us, this love becomes a “saving grace” in us and justice is established in our life.

57. As previous lessons have stated, it is well to repeat again that the “grace of God” is the love of God for man. It is more than a quality, for it is the law of love *in action*, meeting man's every need. As we respond to the action of this love, we are aware that it is a “saving grace” in that it reveals the good ready to fulfill our life upon our acceptance. Because “grace” reveals the Truth of our relation to God as His beloved, it “saves” us from continued wandering away from principle in our thinking, feeling, acting, and reacting. Our judgment becomes truly “righteous judgment,” and we are thus saved from making mistakes that would result in difficult experiences in our life.

? What is the “saving grace” of God?

58. All of the God qualities given to man as his divine inheritance are “gifts” and cannot be earned; yet in another sense man must “earn the right”

to use these “gifts” by preparation of his consciousness as a worthy vehicle for their expression. God’s “grace,” the fullness of His love, cannot be earned, for it is a gift, yet each son of God must *consciously* lay hold of the gift by his acceptance in thought, word, and deed. It is for this reason that prayerful study of each power or faculty reveals its nature and the right way to use it.

✍ And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, ‘He scatters abroad, he gives to the poor; his righteousness endures forever (2 Corinthians 9:8, 9).

💡 When Infinite Wisdom established the rule of right and honesty, He saw to it that Justice should be always the highest expediency.—Wendell Phillips.

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🌸 This lesson was transcribed on April 20, 2021 by Coy Brock.

RECOMMENDED READING

- ✍ Christian Healing, Judgment and Justice, Charles Fillmore.

LOVE



INTRODUCTION TO LOVE

Introduction not yet available.

LESSON FOR LOVE

God's Love in Us

? What is love as related to God? Show how love functions as a faculty in man.

1. Divine Mind is another name that may be used for God, or Spirit. Divine Mind is living, radiant Mind essence, or substance, that permeates and enfolds all things and teems with ideas. Divine Mind is the source of all ideas. Ideas have character and are the beginning or the starting point of all action and are the cause of all the results we see in the manifest realm.

2. As with the other qualities of the nature of God studied in previous lessons of this Series, love is an idea of Divine Mind; thus, love is one of the ideas that make up man's divine inheritance. (See *Christian Healing*, page 13.) Love is a principle to be applied; one of the twelve powers of man and thus a faculty of his consciousness, or mind. In Divine Mind love is the idea of universal unity. A definition used frequently by Charles Fillmore in classwork gives a broader approach to this quality: "Love is the attracting, harmonizing, unifying, equalizing, binding (or cementing) idea of Divine Mind."

3. "God is love" (1 John 4:8). If the full force of this statement were to come to one, a marvelous trans-

formation of the whole consciousness would follow. As God is love, so also love is God. Love is God forever in perfect movement within His own being, maintaining unity, balance, among all His ideas in their relation to one another. Love is that idea, or principle, of Being which forever gives or draws to each and every idea all the substance, life, and intelligence necessary for its perfect expression in form.

💡 4. Love is the coordinating, unifying principle of Being, and when one is guided by spiritual love all the forces of his nature are harmonized and strengthened (*Let There Be Light* 113).

5. Man, created in the image and after the likeness of God, has inhering in his being this divine principle, or idea. As the faculty of love functions in man's consciousness, it unifies and harmonizes all his thoughts and feelings. It draws to him all that he needs to fulfill his mission of the manifestation of his divine nature. Love unifies and harmonizes all his relations with others and with all creation. We see love expressed in man's human relations as devotion, interest, un-selfishness, friendship, goodwill, tenderness, and service to others. The following are excellent definitions of "love" from pages 52 and 55 of *Talks On Truth*:

💡 Love is a divine principle and man can know it in its purity by touching it at its fountain-head. (*Talks on Truth* 52)

💡 Love is the drawing power of mind. It is the magnet of the universe, and about it may be clustered all the attributes of Being, by one who thinks in divine order. (*Talks on Truth* 55)

6. Manifest man is a growing and developing creation, in the process of becoming acquainted with the divine qualities of his spiritual nature, his heritage from God. He is learning how to use the principles, or ideas, of God Mind that are the patterns by which he is to think, feel, speak, act, and react in his daily life. Often, through lack of understanding, he forms limited beliefs and wrong concepts about these divine principles, or ideas, and thus makes for himself wrong patterns which become ruling laws or secondary-producing causes in his life. Love, as it is taken into man's consciousness, takes on the form of his mental concepts and beliefs. The *idea* of love is not changed but the *form of expression* comes forth according to the mental pattern which man has formed.

7. This is what hinders or delays the full realization of the love of God in man's consciousness. This is the reason that we do not always see love being expressed in all its grace and purity, but expressed in selfishness, greed, jealousy, envy, and the like.

❓ What hinders the full realization of God's love?

8. For so long all the sorrows and all the woes of the world have been charged against God that mankind can scarcely realize that God is love.

Rather, man thinks of God as a Being who for some mysterious reason wants people to suffer. Now that it is understood that love has been limited in its *expression* and that men are responsible for their own suffering, caused by lack of understanding and misuse of the inherent powers of their being, the chief barrier between them and the full realization of God's love is removed.

9. It is man's work to understand and give full expression, in divine order, to this love principle in him the faculty in his own consciousness. Love forever urges man onward and upward toward the highest endeavor; urges him to manifest that for which he was created; urges him to reciprocate in love toward God and toward man the love that God has shown toward man in creating him in His image and after His likeness. Love is the unifying quality in each man's own particular world. When love is given the opportunity to function in its purity in man's thoughts, feelings, and actions, it unifies, heals, harmonizes, blesses, and prospers all the different forms of expression in his human experience.

10. The great question is: "How can each person come into the consciousness of universal love and give it expression in his individual life?" The way to the Father is through the Son. "I am the way" (John 14:6). In the Son are all the attributes (ideas) of the Father-Mind. Then in the Son, the Christ, the perfect-idea man, is love in its perfection. As Christ is God individuated as man, so Christ love is individual love that can be expressed universally. We may measure the Christ love by what it includes.

💡 11. He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!
—"Outwitted," by Edwin Markham.

12. It is the same yesterday, today, and forever;
for it is God-consciousness giving to all its ideas
all the good needed for perfect expression.

13. Manifest man's lack of understanding of the
true nature of the love idea, and how it is to function
as a faculty in his consciousness, often causes
man to base his love on his feelings or emotions.
A person's concept, understanding, and expression
of universal love makes it personal to him,
and it is called "personal love":

💡 Personal love is part of the law, but divine
love fulfills the law (*Talks on Truth* 153).

14. This *personal expression* of love is varied, since
it depends on how the person thinks and feels.
It is often limited to what it possesses; limited to
certain people, things, and conditions. Yet, being
swayed by the individual's state of mind, the expression
of love may not always be directed to
the same people, things, and conditions. God's
love, being universal, unchanging, unlimited, is
constantly in expression whether man responds
or not; it does not change because of feelings. The
limited expression of love that takes in only "my
family," "my people," and "my country" never
knows the joy of entering into universal love,
where all men are recognized and loved as brothers.

✍ We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death (1 John 3:14).

✍ “Beloved, let us love one another; for love is of God ... and knows God. He who does not love does not know God; for God is love” (1 John 4:7, 8). “By this all men will know that you are my disciples, if you have love for one another” (John 13:35).

15. Since the Son, the Christ, is the *real* of every individual, it is clear that this great fountain of universal love is not something far removed from man but is within him. No long pilgrimages, no agonizing days and nights of seeking are necessary to “finding” love. Being always part of the God nature, love is always present, ready to express itself in blessing when men open their mind and heart to receive it.

16. As long as man believes himself to be a creature separate from God, unlike Him in all ways, it is difficult for him to claim his birth-right as the son of God. Man has been taught that he must fear God; that God punishes him, and that it is “sacrilegious” to claim any kinship with Him, let alone claim to be the *beloved* son of God. Many have been taught that the Christ was only the man Jesus who was crucified on Calvary. Unenlightened man does not know that the Christ is spiritual man, the spiritual nature of God within every man, through which all have access to the love of God. “Christ in you, the hope of glory” (Colossians 1:27).

17. We consciously claim our oneness with God’s

love by speaking the word, or by affirming, and then establishing it in consciousness through meditation, prayer, and the Silence:

💡 But the more we talk about love, the stronger it grows in the consciousness, and if we persist in thinking loving thoughts and speaking loving words, we are sure to bring into our experience the feeling of that great love that is beyond description—the very love of God (*Talks on Truth* 51, 52).

18. Jesus says, “I am the way, and the truth, and the life; no one comes to the Father, but by me” (John 14:6). He is telling every man how consciously to unify himself with the Christ, I AM, the law of his being. Jesus taught that through love man is freed from all limitations of mind and condition; that man must learn the character of the love of God, must learn to discriminate (use of the faculty of judgment) between spiritual living and living in a consciousness of belief in sin, sickness, sorrow, and death. When through denials, affirmations, meditation, prayer, and the Silence, man consciously unifies himself with the Christ self within, love spontaneously pours itself through his consciousness (thinking and feeling) and out into his body and affairs. This equalizing, harmonizing, healing stream of love renews his mind by cleansing his consciousness of all adverse feelings by its own pure nature.

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How To Come In Touch With God's Love

? Explain how adverse feelings and emotions in man's consciousness may be erased, how his consciousness may be transformed, bringing his body and his entire world into harmony.

19. To come in touch with the love of God, direct your attention within to the very heart, or core, of your being and concentrate on the love center or faculty. Meditate on the quickening spirit of love and speak words of Truth such as these:

💡 God is love.

💡 I am the living expression of the love of God.

💡 The infinite love of God is now made manifest in and through me.

20. Affirmations of this nature will quicken the consciousness (thinking and feeling) and charge the cells of the body with positive love. The body has no initiative of its own, and therefore it is vitally important that no negative condition be impressed upon it by the misuse of the faculty of love.

21. It is more or less universally accepted that the heart *symbolizes* the love center or faculty. It is not essential to go into detailed explanation of how the emotion or feeling named "love" functions at this center. However, various experiences in man's life prove that the physical organism is affected by his emotions. Only as adverse feelings are replaced by feelings of love is man able to erase error beliefs from his mind so that it is transformed, bringing not only his body but his entire world into harmony with God's laws.

22. With the mind's eye of faith, one sees, or perceives, the unity of physics and metaphysics and realizes that the brain cells have spiritual cores that receive and carry the thoughts and emotions of the presiding ego. Thus, the body is seen as a perfectly planned receiving and broadcasting station capable of transmitting the ideas of Divine Mind. Not only do the nerves correspond to the wires of our telegraph and telephone systems, but there are also "wireless waves" of mental energy traveling through space in every direction.

23. Every nerve and gland in the body must be charged with the power of the Christ consciousness through often repeated affirmations of the dominion of spiritual man, the Christ, the I AM. In this way the body is regenerated, lifted up to its rightful place as the temple of God, and the "disciples," the faculties of mind, are educated in the laws of the kingdom of God. Through this daily education, we begin to experience true love, divine love, and we feel its healing currents flowing all through the body, and then out into our world of affairs.

24. Any attempt to force the will to do loving things—without any feeling of love because we think we *ought* to do them—ends in failure. Every day there should be meditation upon divine love, and its full, free expression through man's faculty should be declared. Unless the true nature of love is firmly established in consciousness, it cannot be expressed unfailingly at all times. We cannot express that which we do not consciously have in us. The heart must be opened to the loving, unselfish Christ Spirit, and a consciousness of universal love must be cultivated. When the spirit of love is active in the consciousness of man, it becomes easy to do loving things. The attitude of other persons should not have any influence on our actions. Hate is not overcome by will power and by hard mental effort, but by filling the heart so full of love that there is no room for any adverse feeling. Many persons try to be forgiving, but do not succeed because they try of themselves as human beings instead of opening their heart to the loving, forgiving Spirit of Jesus Christ.

? How is peace to be established upon the earth? Give two Bible prophecies (with references) of universal peace.

25. Man is sent forth by God as His agent, or representative, on earth to have dominion and authority and to rule with a spirit of love in the same way that God's kingdom in the heavens of Mind is ruled. All the ideas of Divine Mind are constructive, good; therefore all man's concepts should work toward building up and not tearing down the good. Every belief that man establishes within his consciousness has an effect upon his body and affairs in accordance with its character,

whether constructive or destructive. By persistent cultivation of the love idea, man can change his beliefs of limitation and thus rebuild his body, cell by cell, through the power of his word spoken from the Christ consciousness. The body will then spontaneously express the radiant life of God.

26. Love takes away all thoughts of destruction. When love is developed as Jesus Christ expressed it, all destructive man-made things in the universe will be abolished. When divine love fills the consciousness, there is no place for warring or contentious thoughts; no place for greed, envy, hate, or jealousy, for love lifts all things into one harmonious whole. In the great day when love shall reign, "They shall not hurt or destroy in all my holy mountain" (Isaiah 65:25). The Gospel of John emphasizes love, and the Letters of John declare the love of God. In the First Letter John writes: "He who loves his brother abides in the light ... But he who hates his brother is in the darkness . . . and does not know where he is going, because the darkness has blinded his eyes" (1 John 2:10, 11).

27. Looking through the personality of Jesus, John saw the Christ: "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it" (John 1:4, 5). It was into the darkness of human ignorance, or lack of understanding, that Jesus carried the light of infinite wisdom and love, an understanding of men's common relationship through a common source (the brotherhood of man through the Fatherhood of God). Only when we are willing and ready to *let* the light of God's love shed its brightness upon all alike, shall we be able to

find our own way in life without stumbling. Then our demonstrations of good will be made through the indwelling love and intelligence of Divine Mind—moving in and through us.

28. “Love does no wrong to a neighbor” (Romans 13:10), therefore love is the remedy for all labor difficulties. Strife and contention have no place in the love of God, and justice and peace cannot be established in an individual, or in a nation, except through the expression of that love. “Love your enemies and pray for those who persecute you” (Matthew 5:44) is the teaching of Jesus Christ. By following this teaching, one ushers in the reign of peace when men shall:

✍ Beat their swords into plowshares,
and their spears into pruning hooks:
nation shall not lift up sword against nation,
neither shall they learn war any more;
but they shall sit every man under his vine
and
under his fig tree, and none shall make them
afraid;
for the mouth of the Lord of hosts has spoken
(Micah 4:3, 4).

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The Effect of Love in Life

? What effect do evil thoughts and words have upon man's whole being?

29. David understood the power of words; he speaks of men whose tongues are "sharp swords" (Psalms 57:4) and who are "bellowing with their mouths" (Psalms 59:7). Solomon too had this understanding when he said: "There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing" (Proverbs 12:18). Jesus said, "All who take the sword will perish by the sword" (Matthew 26:52). Swords are not always made of steel, but they may represent any weapon that man uses against his fellowman. Evil thoughts and words produce destructive effects in the world. Knowing this, we shall take care not to use such thoughts and words. Every unkind word we speak is as a two-edged sword that hurts the one toward whom it is directed only if he accepts it, and it reacts upon the one who sends it forth unless he is quick to erase it with forgiveness. Love will send forth words of blessing and heal the wounds which have been made by unloving words.

30. Levi, one of the sons of Jacob, and John, one of the apostles of Jesus, each represent "love." In the Old Testament, the twelve sons of Jacob symbolize "The first, or natural, bringing forth of the faculties. A higher expression of the faculties is symbolized in the "Twelve Apostles of Jesus Christ" (*Christian Healing* 73). The word Levi means "joining," "clinging." The Levites were chosen to serve in the sanctuary of the Temple, thus symbolizing

the truth that love as the “fulfilling of the law” (Romans 13:10) is required before man can manifest Godlikeness in its fullness, for it takes love to fulfill all of the other powers (laws). As David, who represents divine love, unified the twelve tribes of Israel into one great working unit, so love, active in man’s consciousness, unifies all his faculties of mind so that they function together in divine order and work as a unit to fulfill the purpose for which man was created — “to demonstrate the Truth of Being” (*Christian Healing* 55).

How does love help one to build a consciousness of eternal life and to demonstrate it?

31. A consciousness of “eternal life” is attained only through the unification and right use of the faculties of mind. This is possible only as divine love is developed in man’s thinking and feeling natures. A love of life stirs in man the desire to know more about eternal life and to manifest it in his body.

 32. "We can have fullness of life by realizing that we live in a sea of abundant, omnipresent, eternal life, and by refusing to allow any thought to come in that stops the consciousness of the universal life flow. ... Every time we think life, speak life, rejoice in life, we are setting free, and bringing into expression in ourselves more and more of the life idea" (*Jesus Christ Heals*, 105).

33. It is possible for man, in his ignorance, to put the power of his love faculty upon that which is

not good. We speak of “love of power” that leads to domination and dictatorship; even Paul warns of the “love of money,” meaning the desire for money for its own sake rather than for the fulfillment of its true purpose as a medium of exchange. When man has not a true picture of substance and puts too much emphasis upon the outer forms, then he is prone to unhappiness or disappointment when the forms are no longer available. When man sees the formed things of the world as the outer forms of “ideas” clothed in divine substance that has taken form in what is termed “matter,” then he knows that “nothing is lost in Spirit” for the idea remains always ready to be re-clothed to fit the needs of man and all creation. When love is directed toward God’s world and the things of His world, it becomes appreciation of the gift and the Giver and there is willingness to release all that has served its purpose to make way for greater expression of good.

How is fear overcome?

34. “Divine love in the heart establishes one in fearlessness and indomitable courage” (*Christian Healing*, 138). Fear comes because of man’s belief in two powers, good and evil, and he feels that evil is threatening him and he desires to avoid or escape it.

 There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love (1 John 4:18).

35. When the love of God fills the heart, it dispels all fear, and the individual can truly say in the

words of the Psalmist, “I fear no evil; for thou art with me” (Psalms 23:4). Love abiding actively in the soul of man enables him to “practice the Presence of God” and to know this Presence as the omnipresent protection for himself and his loved ones and for every living soul.

? Explain the first commandment as it was given by Jesus, giving the Scripture quotation and Bible reference.

36. We know the emphasis Jesus placed upon “love,” for in giving what we often hear termed as the “love commandments” Jesus said “There is no other commandment greater than these” (Mark 12:31). The first commandment has to do with the individual, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.” The “Lord your God” is one’s own indwelling Christ, the I AM, the Spirit of God in each man, one’s own divinity. To “love the Lord your God,” then, is to be aware of this indwelling Presence, to be unified, harmonized, consciously one with it. Through knowing our identity as I AM, as one and the same as universal Spirit, we know that we are never separated from our Source, and each one is an expresser of all that I AM is. Thus, we see that the first commandment of love is recognition of our own divinity.

? Explain the second commandment as it was given by Jesus, giving the Scripture quotation and Bible reference.

37. As there is only one God — “The Lord our God,

the Lord is one" (Mark 12:29)—one I AM who is identical in all forms, we cannot be separated from any other human being. We live in God, the one Presence, the one Power, that is constantly inspiring and sustaining all. Thus, the second commandment comes in natural sequence, "The second is this, 'You shall love your neighbor as yourself'" (Mark 12:31). Once aware of our own divinity, the Christ, or I AM, within, in order for love to fulfill its mission, there must be recognition of the divinity of "our neighbor." We see our neighbor seeking to express his true nature in accord with his own understanding, and our love for him removes all barriers of limited thinking about him from our own mind.

What is the relation of wisdom to love?

38. While all of the twelve faculties are to be developed under the direction of the I AM, or Christ Spirit, we find that study of these faculties enables us to see which ones need to be developed together. In the last lesson we studied about "judgment," which is the ability to discern, discriminate, choose, or select. When we have balanced our "judgment faculty" with understanding, then it becomes a safe companion for the "love faculty." Wisdom is practical spiritual knowledge from the Light within; it is the inspiration that comes from Spirit in the "secret place of the most High" and it is the only safe guide to the development of all our faculties. When love and judgment are united in wisdom, then the two faculties will be expressed in divine order. Love is a spirit of giving; unless it is directed, it will pour itself out without discrimination or judgment. Love must be guided by good judgment,

and judgment must be tempered with love. When love and judgment work with the wisdom of God, the result is quick intuitional knowing; while love acting independently may bring unpleasant results. The loving parent who indiscriminately gives to the child can bring harm; whereas the parent seeking to use judgment without love may also cause unhappiness in the child, for judgment working independently of love and wisdom is harsh and unfeeling. Love alone may be impulsive; but united with judgment that is guided by wisdom, it receives direct leading from Spirit, which always shows the right course. A good prayer treatment for health, prosperity, peace, and everything else desirable, is:

💡 39. "Through God's wisdom, love and judgment are united in me." "Love is an inherent power that, if allowed to be expressed in one's life, will transform every inharmony, will transmute every negative condition into part of the harmonious whole. The results of love are always good" (*Dare To Believe!* 103, 104).

40. The love of God toward men is expressed fully and freely in the Scriptures as lovingkindness and tender mercy, and in many other ways that the unenlightened do not recognize. No one has ever comprehended this love in its fullness except Jesus Christ; but as it is believed in and trusted, the consciousness expands in the realization of the true character of divine love.

✍️ Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee (Jeremiah 31:3 A.V.).

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This lesson was transcribed on April 20, 2021
by Coy Brock.

RECOMMENDED READING

 Charles Fillmore, *Christian Healing*, Love.

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 Colemon, 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 main-

tain 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. Facilitators 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 Dictio-*

nary 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.

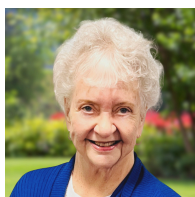
Thus, the Fillmore Wings Study Program is a contemporary dive into present-day understanding of the original course content. At present, we do not offer any credit, certification or credentialing, but we will proclaim that students who complete the learning program will have earned “Fillmore Wings.”

CONTRIBUTORS

The following people have made special contributions to The Fillmore Wings Study Program.



Cora Alexander, LUT. Facilitator, Educational Consultant, Content Editor.



Dara Bermick, LUT. Facilitator, Educational Consultant.



Rev. Mark Hicks. General Editor, Facilitator, Publisher.



Rev. Ken R. Turner. Educational Consultant.

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, Overcom- ing, Demonstration
May, June, Ju- ly	Lessons 7-9	God, Christ, Man
Sept, Oct, Nov	Lessons 10-12	Thoughts, Affirmations, The Word
Jan, Feb, Mar	Lessons 13-15	Prayer, Faith, Imagina- tion
May, June, Ju- ly	Lessons 16-18	Will & Understanding, Judgment, Love

SPIRITUALITY

FILLMORE WINGS STUDY PROGRAM

Year Three (Lessons 13-18)

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.

The Fillmore Wings Study Program incorporates the last printing of the eighteen lessons and is supplemented with contemporary footnotes. The online version has everything in this printed volume and much more, including the notes teachers used to grade student papers and downloadable PDFs for printing.

This volume, *Spirituality*, is the last of three printed study guides, covering the third year lessons. Topics include Prayer and Praise, Faith, Imagination, Will and Understanding, Judgment and Justice, and Love. They provide what Charles Fillmore believed all truth student needed to know and our advanced study of Fillmore spirituality.



FILLMORE WINGS STUDY PROGRAM

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