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The Activity of Faith in Man's Unfoldment.

Gen. 12:1-4; 18:17, 22:15-18

19 p

The text of our lesson relates to the emigration of Abraham. Jehovah God told him to leave his kindred, his home, all his attachments and go to a country which he would show him. Abraham was obedient. He did as he was inspired or moved by that higher principle within him, and we have also his obedience and faith in that moving Spirit when he offered to sacrifice on the mount his son Isaac. Where Abraham lived is unknown. The

land of Ur may have been in Mesopotamia or Egypt or India. We gather from the meaning of these names somewhat of the locality. For example, Abraham or Abram as the name was before it was changed to Abraham is very closely allied to the chief Hindu diety, Brahm, and it has been argued by some people that this refers directly to the origin of Abraham, that he was a Brahman and came from India, and that was his home, and he received this inspiration to go over into the land of Canaan and acting upon it he

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became the founder of a new race. We don't speculate upon these points. We find it more profitable to speculate, if you will, on the meaning of the characteristics or those qualities which Abram or Abraham acted out. Those we hold are of practical value in this age, in this day, while the historical Abram is of no special interest to us any more than Roman history or Greek history or any other of the great characters of the past.

We know that Abram represents faith and obedience, a combination of faculties or powers in every one of us, and that by letting the spiritual inner meaning of these symbols -- Paul, the great interpreter of the Bible, says that Abraham and Sarah represent certain allegorical characters, and that these characters are really the church and the Lord. He gives it a little different interpretation from what we do, but the same

idea prevails, that it is symbolical, that it represents something for the benefit of every man in every age. Now we find that in Christianity there is the unfoldment in us of certain innate powers. These are brought out in, well in certain records, in books like Pilgrim's Progress. There is the unfoldment of the Christian character given in an allegory, but no one accepts that as really true, so we should not accept this

scripture, especially the first five books of Moses as absolutely and historically true. It may have history as the foundation, but all the details have been worked up into an allegory for the benefit of all people who are progressing spiritually, and if you are progressing spiritually, if you have accepted the unknown and unsung God as your God, and you are expanding, growing in faith, you are in the Abram consciousness

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Now Abram represents that quality in every man which at a certain stage of his soul unfoldment begins to expand; from having faith in the three dimension world he begins to think about a spiritual world, and the majority of people exercising this new expansion of faith locate their spiritual world off in the skies or far away to be attained at a future time, but you will observe if you read the scriptures carefully that they deal neither

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with the past nor the future. In the very beginning, we are told that God, in a beginning not in the beginning not in a definite beginning but in a continuous beginning, the beginning is at all times. So we have our scripture misinterpreted mistranslated to fit the ideas of a man, like in the day of judgment -- now there is no such meaning attached to the word by Jesus , but "in a day of judgment." Days of judgment are coming all the time. The judgment is simply the harvest of

a certain thought process, and if you are reaping you have a day of judgment. Tha t reaping is always of thought processes. We would understand our thinking processes better if we knew the key to ourselves. We could see at once the analogy, the comparison in these allegories but the main point in the lesson this morning is to relate ourselves in our unfoldment to this Abram or this Brahm unfolding in us. That is what the lesson is. Brahm

is the name of our God. Brahm is the Elokim. That word comes from an old, old word, long before the Hebrew language.was invented. I t means the God universal; it means that omnipresent principle out of which the Lord God or Jehovah god comes.That God, that Jehovah God is God identified, a large expansion of man, a man that we are all striving to attain, the perfect image and likeness or the projection of the infinite mind. Now that projection of the infinite mind is guiding and directing every one of us. Are we listening

and if we are listening are we obedient? We must have faith in things invisible. That is the first test of the Christian, to have faith in the invisible God, and when that faith begins to open up the realms of thehuman sight, then you must be obedient to that inspiration. Whatever comes to you is for your following. Now many people have faith, but they are not obedient. They are not loyal; they do not follow that inspiration, and they

fall short of the reaping. They don't get the benefit but this Abram type is one in which every man follows what he sees as true. Now in this day we are beginning to see great truths, we are beginning to see in our minds the principle, and yet we are so far beyond the present race evolution, so far beyond even our own demonstration. Many of us side-step when it comes to following, to doing that which we know is true in the principle. We put

it off. We say, "Well that is true; I can see in the Spirit, in the logic of Truth that that is true, but the time isn't right for its practical application. Here is where we fall short of the Abraham consciousness. Abraham was obedient, we are told. He left his kindred; he left his country, and went into a new country, a country in which he was promised he would be blessed, he would become the Father of a great nation, that many should be blessed through him.

Now this idea of blessing has back of it the thought of increase, that some great good comes through blessing . But here in this allegory is emphasized the idea of a great increase, that should be increased like the stars of the heavens or the sands of the seashore, that all nations should be blessed through Abraham, faith and obedience. Now that applies to everybody, every man woman and child who accepts the idea of the omnipresent

God, and through accepting increasing and multiplying everything that is in the ideal. In other words, you are to make tangible and real those things you have idealized. Now we idealize God, we idealize heaven, we idealize angels, but do they take on tangibility? Nearly all of our experiences with those intangible things has been I might say in the astral world, that world which isn't clothed with substance and life. It has left its substance and

strength in the graveyard and is living in a world of illusion, much more of an illusion than this world. But is there a real invisible world that we are not seeing? I say, yes. Who sees that? Abraham. How does he see it? It becomes tangible and real to him. I have said we clothe our ideas of angels as something very fleeting, something ephemeral but substantial, and we put wings on them to fly, but we are told in the history of Abraham that three angels came to him one day and they were clothed as human beings

apparently, and they ate with him. They were real, tangible beings, not will-o-the-wisp angels. Now that is the result of faith, and I think that we who are today exercising faith in the substance and the life of the infinite mind are going to bring all of these people that live in Spirit, not in the astral, not in the Spirit world as it is usually understood, but in a real omnipresent world , I say we are going to bring those things into

tangibility and it wouldn't be an unusual thing to talk and walk with Jesus because he lives in that world, and he will become objective to our spiritual objectiveness. We think we have an objective sight. We are looking through a darkened eye; we are looking through opaque eyes; we are not looking through our real spiritual eyes, but we see these pictures through what might be called a sort of clairvoyance; we see merely

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images. That isn't real. There is a real tangible spiritual substance and we are beginning to touch that with the radio; we are beginning to find out the substance out of which the changeable transitory matter comes is the one substance. As our scientists tell us , it has a pressure of 480 pounds to the square inch, while this material substance only has a pressure of fifteen pounds. You can see this substance of Spirit is real

substance and this that we are dealing with isn't real substance. It is only a crust in the great world of substance. It is the outer expression, so let us get down deep into substance and how shall we do that? By exercising faith, the substance of faith. "Faith is the substance of things hoped for, the evidence of things not seen." Are you exercising that faith in the very substance of things. You will say, "Well, I have faith in God." But do

you have faith in God as a tangible reality? How shall you get this faith. Jesus disciples said, "Increase our faith," so you must increase your faith. Every one of us must grow within ourselves a new faith in God as substance, God is Spirit. What is Spirit? Spirit is life; Spirit is substance; Spirit is power; Spirit is intelligence; Spirit is love; Spirit is all those qualities, but are these tangible and real.

They are tangible and real to the one who has developed within himself the faculties necessary to attaching those qualities. So you can see that the whole situation devolves upon the individual. Are you exercising faith? Are you strengthening your faith muscles? Are you bringing out the faith body? The body has faith. It surely can be made manifest if you are obedient to that higher inspiration. As I say, we must balance

up these two qualities, and we find that in order to go into this new country or this new place which the inspiration of the day is bearing out and pointing out to many people, we must let go of the old; we must give up the old country, the old attachments; we must, as the Hindoos teach detach ourselves from things of sense. Now this is a letting go, it is an elimination through the power of thought of those old attachments.

It doesn't mean that we have to go off to any heavenly place, but it means that in our consciousness we must let go of this three-dimension world and enter into the fourth, enter into it consciously, and that means that we shall give up the old attachments, be willing to eliminate. You will find that Abraham was tried along various lines to see whether he was really willing and obedient to the letting go of the old and bringing in the new.

as we say, he had to deny the world, the flesh and the devil. He did that as Jesus Christ did it. He was the forerunner of Jesus Christ in our consciousness. He took that denial of ma ter and as Jesus said, "There is no profit in the flesh." Jesus Christ gave that in the words, "The flesh profits nothing." You can't get any increase out of the flesh. It is the Spirit that quickens. Flesh simply works itself over and over into

different forms, but if you come into the spiritual consciousness that spiritual consciousness is blessed. Now if you take u p your problems and begin to spiritualize your consciousness by thinking about Spirit, by thinking about God as Spirit and believing in your unity with that Spirit and blessing, calling down this power of the infinite Spirit upon all of these things, these ideas that lie back of the visible world, you

will begin to increase. That is the real growth, that is the real increase. It is through the power of your word of blessing, and as I say, blessing is a form of increase. You can increase as you have doubtless heard again and again the very plants that grow under your feet by blessing. You can increase the intelligence in your children by praising and blessing that intelligence. You can increase the intelligence in your own brain cells

by praising and blessing those brain cells. You can increase all the different organs, the efficiency of the organs of your bydy by blessing and praising them or as Jehovah said to Abraham, "I will curse those that curse you," and here again the power of the word works adversely if you allow that thought of the adverse or evil. Be careful how you curse, how you condemn, how you look upon the evil or error side, because you get

results there. Here is the law worked out beautifully, but we know that law so well that we don't spend much time in the detail of it, but we are held to the detail when we come to the ultimate of expression. Now there are some high points that are struck here in the evolution of the faith in Abraham. One is the offering of Isaac on the mount. Abraham was told to take his son Isaac and go up on the mount and offer him upon

the altar as a burnt offering which he did, and as he was about to carry out this part of obedience and loyalty to the law, he heard a voice and it said, "Hold thy hand," and he looked around and there was a goat or as one translation says, a ram caught in the bush. He was told to take that and offer instead of his son Isaac. This is symbology also. Now as we study the meaning of the different words, we find Isaac means "laughter, joy, the joy of life," and that comes from the pleasures of sensation.

The sensations of the mind in its contact with the body bring great joy, and it is through those that we attach ourselves to the flesh. Now a detachment must come before we can expand, before our blessings can be received up into the heavens, and here again we find that there must be obedience and willingness to give up the pleasures of sense, and you know that is one of the tests . In the Lord's Prayer we are told, "Lead us

not into temptation," which is a false translation. The real meaning is: "and abandon us not in the hour of trial." That is the real meaning of that scripture in the original: "Abandon us not in the hour of trial." Now there are hours of trial and those hours of trial are when we are absolutely willing to give up sense pleasures that we may receive spiritual satisfaction and joy. We all know that there is no real satisfaction in sense pleasure.

You are always wanting something just a little more, or there is always a reaction in sense pleasure, there is always that knowledge of good and evil, or pain going with the pleasure. But in Spirit, when we get into spiritual consciousness we find a perpetual joy, and that is what we are all seeking is this place of continuous everlasting life, and the question is: How shall we attain that? By being willing to give up the joys of

sense and entering into that inner consciousness and saying to our Lord: "I am obedient; I am willing to give up all the pleasures of sense." That is your only son, that is your beloved one, the pleasures of sense, and you call it by all of its various names, but it is one, its origin is in one and that is sensation. But is sensation evil? No. Is sensation the serpent? Yes, but the Lord Lod made the serpent. He

simply tempts us on the fleshly side. He needs to be lifted up, and here again we have this symbol of the lifting up of the sense consciousness by Abraham's willingness and obedience. And when he reached that point where he was absolutely obedient and willing to give up his sense pleasures, he found at once he didn't really have to give up the joy, the pleasure of that great avenue of expression. He only had to give up its physical or

sense side of it. He had to sacrifice the ram. You know what that means. You know what the ram stands for, and represents, and you will find that if you will give up that dearest of your pleasures and offer it upon the altar of the Lord God Almighty, you will receive a blessing, and you will find that you don't have to give up pleasure at all. There is more joy and more pleasure in one moment of spiritual ecstasy than there is in a life time of

physical ecstasy. Remember that, and if you want real joy, enter into the joy of the Spirit. You will find that in the Spirit all of your pleasures will be increased a thousandfold. The comparison of the stars or the sands of the seashore was inadequate to the joy you will get out of life, the pleasures of life , everything in life when you take it to the Lord, when you take it in its spiritual light, and realize there is the life of God manifest in man.

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