CHARLES FILLMORE, SUNDAY, SEPTEMBER 14, 1930.

THE FULL MEASURE OF FAITH

Jer. 1:4-10; 31:27-34.

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The lesson this morning is Jeremiah the prophet. Most of us have thought about Jeremiah as a joy-killer: but the lesson this morning seems to bring out the hopeful side of his teaching. He really did see something worth while in Israel and that they had a future, but that they had to be punished for

their shortcomings, their sins. And he made it very plain that they could not lay it to their ancestors; that the old idea that the sour grapes which the fathers had eaten should set the children's teeth on edge was no longer a truth. A new covenant was going to change this and make every man responsible for his own sins.

This is good doctrine, and we can see that it is capable of proof. Jeremiah begins his book by saying that the "word

of the Lord came unto" him. He doesn't explain how this came. And many of us are curious to know in just what way he got his revelation. In this day we have come to a better understanding of spiritual and mental laws, and we are questioning and analyzing the different methods of God in communicating with His people. We find that God is not confined to any certain method; He doesn't necessarily have to come in a vision or a dream or a voice out of the ether. It may come in a variety

of ways, this revelation. Jeremiah said that "God said" or "the word of God came" to him; and further along in the lesson this morning he tells about God's hand reaching out and touching his lips, and that thereafter the word of God expressed through him, or spoke through him.

Modern research and experience by the illumined, as we call them, or those who get the revelation--and I would say right here that we are all capable of developing this capacity

of getting revelation direct through the living Word. It is plainly taught in the Bible that there is a Word which is omnipresent, that reveals the mind of the creative Source of all existence, and that all this creation comes into manifestation through the power of this word--the Word of God. It is called the Holy Spirit, or the Spirit of Truth, in the Scriptures, and it is also called the Logos, which has been translated"the word." It is said that all creation took place

through this Word, and that this Word still speaks to man.

Then the question comes, How does it speak? How does it manifest itself? How did Jeremiah get the word of Jehovah? He may have gotten it in a variety of ways. He may have gotten it in the same way that some of you who are listening to me get your revelation: through a strong, vibratory energy set up and manifesting in your consciousness. Many of us have had this experience, and many of us have felt that hand of

God upon our lips. That means the power of God made itself manifest in intelligence that we use in speaking words, and there, you know, has been in our consciousness a current of intelligence expressed.

This infinite, omnipresent Word can throw its word, or its universal intelligence, into this intelligent principle that we have developed, and we sometimes have difficulty in making the distinction between our thought and word and this

universal, spiritual Word. Many of you have had experiences of that kind. People have very frequently told me, "I heard words out of the Invisible. Was that the word of God?" I always say, "You must determine that by the result. Was it a word that you would credit to the universal Mind of good? a good mind? Or was it just a mere personal word that might come from a psychic source? You would have to determine this.

Jeremiah was of a high type, spiritually, and he evidently

had a development of soul that made him more or less of an adept in handling these invisible forces, and he knew that it was the original word of God. And I would say that this original, creative Word, or this Holy Spirit Word, can be apprehended by man. All you have to do is to cultivate that inner consciousness, that inner, spiritual mind, which we every one of us have at the very core of our being. Talk to God, think about God; and you will find that the universal

Mind of God will begin to make its impact upon your mind and your consciousness.

So we take for granted that what Jeremiah said about the word of God was true; but when this word, or this divine influx, this infinite Mind, begins to come into man's consciousness, there it meets the personality, or it meets the mind that the individual has set up. We compare that mind with the prism through which the white ray is filtered, and that prism, or

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UNITY ARCHIVES

that individual mind, takes on the character of this universal Mind. At the same time, it interprets it after its own education, after its own development. So you can see that man always limits the universal Word. He doesn't give it always perfect expression; it is tinctured with his mind. So the law of God as given by Moses was tinctured by the previous education, the culture, and the development of Moses. With Jeremiah, the same thing. Moses represented the faculty in man which interprets the law, the

system, the order of things; the law that lays down all the acts of man. But it didn't interpret love; it didn't interpret enthusiasm; it didn't interpret altogether the power of God. This was left to the development of other prophets and other people who were close to the God Mind.

Jeremiah really means the freedom of God Mind. It is the lifting up; it is the God Mind in its enthusiasm, in its zeal. So we could say that Jeremiah represents the faculty of zeal

developing in the man consciousness. Then the question comes, To what extent did Jeremiah give expression to zeal? Zeal, under divine inspiration, should always be to build up, to construct, to make good; but when it struck this mind of Jeremiah and he saw the iniquity, he saw the failures, he saw the sins, the idolatry, of Israel, there again it didn't carry out fully the design of the infinite Mind. He was a pessimist; he looked on the dark side of things and judged according to

appearance, and the result was that we have limitations, we have a prophet of sorrow, when if he had carried out the divine law as stated in our lesson this morning, he said he was "to pluck up and break down, to destroy and to overthrow, to build up and to plant."

Here were two propositions. There is the denial, the erasement of the old errors, the forgiveness of sin; on the other hand, there is the building up of the new man. When

these two propositions come into man's consciousness he must, through his higher judgment, determine which he will give his enthusiasm to, which he will give his zeal to.

We find, when we get this concept of the infinite spiritual Mind and of how we every one of us have access to it, and may become its prophets and speak these words of Truth, it gives us a great deal of enthusiasm. We want to go to our neighbor and say, "Jehovah gives you the Truth; Jehovah teaches

you, and I am the missionary, or I am the exponent, of this Jehovah Mind.

But the Lord, or this Word, said to Jeremiah, "Now, I make a new covenant, and that covenant is that we shall no longer say every man to his neighbor, 'Here is Jehovah,' but each shall see him and hear him. Each shall have his law written upon his heart and upon "his inward parts," that is, upon his subconscious mind.

How does the Lord Jehovah write his law upon the inner consciousness of man, upon his heart? Through this subtle activity of what we call the psychic things. This is why every student of Truth, every Christian, should know something about the mind, about his own mind.

What is the character of the mind? What do you know about your mind? What do you know about the superconscious mind? the conscious mind? and the subconscious? You will never know what

the soul is until you know something about these different departments of your mind, and this is essential in the understanding of the Scriptures; it is essential in the understanding of man; it is essential in the analysis of what these prophets taught. They taught in parables, in figures of speech, in Oriental imagery; but they taught the truth, in these figures and in these symbols, of man. Not just the ordinary man; that is, the conscious mind and his physical body. That is a very

small part of man. They talked about man as Spirit, as subconscious mind, the soul; and when we know about ourselves in these departments of our minds, then we can properly interpret and discern and use in this constructive way all we have taught and all that Jehovah is teaching us, because we remember that this new covenant was to come. It was not, according to Jeremiah, active in his day; but it came through the advent of a higher realm of spiritual mind; an interjection or a union

between what we call the celestial realms and the mind realms of the earth; in other words, the intellectual man has so covered his mind, or his thought, with materiality that the high activities of Spirit don't find ready access to him. It required a new kind of mentality to apprehend and make this conjunction between the God Mind and the man mind.

Jesus Christ fulfilled this new covenant. You know, the New Testament really means a new covenant. In that agreement

between the God Mind--the creative Mind--and the man mind.

We are the children of Israel; don't separate yourselves from that far-away time. Jeremiah lived six hundred and fifty years before Christ, and Christ taught two thousand years ago. Here we have a way of making a separation between ourselves, because it is the self of all the race that lives and moves and has its being, and it cannot be separated. We cannot say that Jeremiah lived 2650 years ago; Jeremiah may be right in

our midst today.

We are often asked what proof we have in the Bible of reincarnation. We most often quote those well-known ones where Jesus told His followers that John the Baptist was the reincarnation of Elijah the prophet, and a few others. But here is one this morning which teaches reincarnation. In the very beginning, through the power of His word, the Lord told Jeremiah that He knew him before he was formed in the womb;

that he was a living soul and God was acquainted with him before he came into physical manifestation as the prophet Jeremiah.

If that was true of Jeremiah it must be true of all persons. God is no respecter of persons. Here is good proof of what we call the reincarnation; and you will find, if you read between the lines, all through the Bible the implication at least that these people are going to live again. Daniel was told, at his

very last appearance, "Daniel, you shall stand again in your lot at the end of the days"; at the end of a certain age, or dispensation.

We all have to take up these problems that we are working over; and don't think for a moment that by dying you are going to get away or be relieved of the responsibilities of the work that you are doing. Your work will have to be continued. Life is a continued story, and we are right now in the very midst

of the propositions that Jeremiah laid down here.

We are told that this new covenant which we are to have is with the house of Israel. "I will put my law in their inward parts, and in their heart," and "I will write it upon their minds." It is something that we are to become so intimate with that we shall realize, as Jeremiah foretold, that we are the people of God ("They are my people, and I am their God").

We must become better acquainted with God; and you can become better acquainted with God only through your mind. We must cultivate this oneness with God; in other words, we must pray, and we must have our prayers answered. We must believe that God is a living reality; that he is right here in our midst at all times, and it is possible for every one of us to communicate with God. Now we sometimes think that "These old prophets and our illumined, or our saviors and our

seers of this day, can communicate with God; but I have never had any experience of that kind when I was sure that God was giving me His word." You can have that assurance. There is no copyrighted corner to this communicating with God. It is open to every one of His children; it is open to you and to me. We have to train our minds a bit; we have to get in closer contact with that spiritual entity within every one of us.

28

The reason that we are not constantly receiving communications from God showing us all every day just what we should do, is that we have ignored the spiritual mind in ourselves. We have cultivated the intellectual man and the physical man, and looked to those two avenues of consciousness as the only avenues through which Jehovah, or the creative Mind, has use to express us. The fact is that right within you, and your heart, which is your subconscious, you will

find this spiritual law. You will find that it has been written there from the very beginning, and you have these latent powers; you have the capacity and the power to express the fullness of the God Mind just in the same way that Jesus Christ expressed it.

Jesus Christ was a builder and constructor. He didn't look on the dark side of man's life, but He looked on the bright side. He had the hope that made faith. It is through

our Hope that faith becomes the substance of our mind. First, we start with hope; we finally come into a real consciousness of that divine, inner man, that spiritual man, that man that God made. Think about the image and likeness of God that is at the foundation of your being. Is not that image and likeness capable of receiving the Word of God? It certainly is; and it is just a matter of culture. We have to cultivate these spiritual qualities, just as we cultivate the intellectual

qualities of the mind.

[It is not at all strange that some people have a better understanding of spiritual things than others. You inquire into the life of those people, and you will find that they have been a praying people from the beginning. Their mothers taught them to pray at a very early age, and they have followed that. Looking to God has made this communion; and if we have not been praying, let us begin.]

Not only pray, but see that our prayers shall come true. They will come true. Every prayer that you have ever uttered has within it the capacity for fulfillment. It doesn't make any difference what you pray for; you can have that thing if you will only have that inner, spiritual union. If you have stirred up enough faith in your soul to make contact with the universal Mind, you can't help but get the result of that.

This is not marvelous, it is not miraculous. It is marvelous and miraculous that we can listen to the words of man through the ether, carried in that invisible something that we know so little about. Isn't it just as reasonable that man could, throughra spiritual ether, get the words of Jehovah, the words of God? It is. Thousands, according to this Bible, have had this experience; and thousands today are testifying that they do know God; not the fullness, not as Jesus Christ

knew it; but that they are on the way to a better understanding of the God Mind.

That is what the whole world needs: the conscious union of the infinite Mind, in Spirit. Let us remember, as Jeremiah said, that this law of God is written upon your heart; it is written upon that inner, spiritual, all-knowing image and likeness of God which is your Higher Self. It is there, waiting your recognition. Just acquiesce, for a few moments every day,

in this inner Mind. Give yourself up to that Inner Man; have faith in it, and you will get the revelation. I cannot tell you just how the word of God will come to you. It may come through dreams. You may have visions; or it may be that you will hear the word; or it may be that you will get a great, inner urge. That is the urge of this one Infinite Mind, that is urging us onward and upward. They call it, in the business world, a hunch; you may call it intuition. But it is one of

the avenues through which this Infinite Mind is seeking access to the finite mind.

Think of yourself as a spiritual being; think of yourself as the image and likeness of God; and you will demonstrate, and God will touch your lips and let His word flow into your word, and you will become a prophet of God as Jeremiah was. We hope that you will not be Jeremiah the joy-killer, but Jeremiah the joy-giver.

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