CHARLES FILLMORE, SUNDAY, JUNE 20, 1926.

TRUE REPENTANCE AND FORGIVENESS

Gen. 44:18-34

The subject of our lesson this morning is True repentance and forgiveness. Remember the brothers of Joseph after he became primer minister to Pharaoh, had to come down into Egypt to get food during that great famine, which he prophesied and in which he played the important part . On the first visit he had put all their money in the sacks with the grain and they had found it and returned it. You remember

how he was testing them, questioning them. This all represents the work of a certain faculty in the mind of man in what is known as the regeneration. When man discovers that he is destined for higher things than the mortal is bringing forth, he begins to aspire for those things. He begins to work not only in his mind but in his affairs, and especially in the body, for those higher things and we have in this Bible some wonderful lessons in the bringing forth of the soul and the Spirit. ~~Now the fact is~~

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that We know but very little about spiritual things. ~~But the~~ The Bible plainly ~~states~~ teaches that spiritual things are the real things; that the flesh profits nothing. ~~It is~~ The flesh is merely the machinery of the mind ~~and~~ Back of the mind is the Spirit. ~~So we are~~ We are studying Spirit; ~~trying~~ endeavoring to lay hold of the greater power ~~that~~ spiritual man which we ~~are told~~ know exists, but of which we have but a vague understanding. First ~~comes~~ we come into the realization the an understanding ~~of~~ the spiritual, then the strengthening of the spiritual, and then

the descent into the organism itself of that idea which we have attained and through that descent a reconstruction of the mind , of the flesh, and an elevation of the whole man. Here in a large percentage of Christian doctrine we have omitted the lifting up. As Jesus said: "This son of man or this emanation of the man, must be lifted up as Moses lifted up the serpent in the wilderness." Here we have an illustration of the lifting up process told in these symbols, and a very wonderful

story it is. In all the Bible you will not fin a more interesting story of man's experience than this of Joseph, especiall this today. We have not it all printed in the text but after this interview, after the testing of his brethren, after their cruelty to him, he forgives them. It is a lesson of forgiveness, of mercy. You will remember in this 44th chapter of Genesis, right after the pleas of Judah for mercy, Joseph sent out of his presence the Egyptian servants who were

always with him. He wanted to be left alone with his brothers. He was at the point of almost breaking down. Here were these brothers who once almost killed him, digging a pit for him when he was but a young boy. Then when a caravan came along they sold him as a slave. They were murderers, they thought he would die, they thought that was an end of him and reported to the Father that some wild beasts had eaten him. They carried back his coat to the Father. Yet he had in that inner

spiritual soul risen---well I doubt if in the world at that time there was a greater person than Joseph. Egypt was considered a great country and here was Joseph next to Pharaoh in power, the leading ruler of Egypt. It was almost a fairy story and the revelation was here anticipated. Joseph was revealing himself to his brothers, and they of course mistrusted that that he was this great prime minister, was their brother whom they had tried to kill. After he had dismissed the attendants he told them who

he was. In all the history we have of the children of Israel nothing is so wonderfully touching and so full of that climax of the story as that which you find in this lesson today, this 44th chapter of Genesis. It is always an inspiration to read this. It shows how if one depends upon the Most High as Joseph did he always surmounts the difficulties. You may seem to be going down under the most adverse conditions but if you have that innate dependence , have awakened your soul and you

know God is Spirit and that God is open to you, that you may talk to God, may gain that power of discernment which Joseph had, you may overcome every difficulty. Now metaphysicians find this is a lesson in soul and body development that Joseph represents a faculty of the mind and that when we quicken that faculty and set it into action in body consciousness, we have a great accumulation of what might be called life and substance. The intellectual man has lost contact with the substance

of his organism although he may be highly spiritual , in a realm where there is sure to be a lack, a famine of substance and life. That is why we have separation between soul and body. That is the real cause of death. Now God is omnipresent as life,substance, intelligence, power, love---all good; in Spirit we live, move and have our being, in this omnipresence. Why should we separate our soul and our body? Why should we let our body die? Why should we have sickness, ignorance, sorrow, all through separation, through a lack of understanding that God is Spirit,

and as Spirit is everywhere and that even the body is a spiritual emanation. Everything originates in Spirit; consequently, the body must have a place in the economy of Spirit. How shall we find that body place? Only through the development of some spiritual faculty. Joseph represents what we call the imaging faculty or power of the mind. You must, before you can form a body, use your imagination. We have developed these bodies through the use of the imaging power of the mind.

We have in the mind desired first and then formed that desire into the working model. Every sensation you have in your organism is founded upon the imaging back of your mind. In the regeneration,the restoration of the organsim to its right estate of Spirit, the imaging power, the Joseph faculty is instrumental. It is one of the large faculties. The body has formed what we call a-will, ego, directive power on its own plane. This is called Pharaoh in Egypt. Egypt was called a very strong country in the material world. It built the great pyramids; it lived in a realm

where matter and the things which appear seem very strong, but it never got very high in spiritual understanding. Its religion was asuperstitious religion; it had a certain belief in a world invisible, had a great priesthood, but it was not founded on absolute truth. One may have imagination but if it lacks spiritual understanding it becomes a detrimental faculty. We imagine vain things; we are imagining things are happening to us when they have no reality. When you are sick

you may imagine you are a good deal worse than you are and make yourself a great deal worse. You imagine you have enemies and through you imagination you will make enemies, draw them to yourselves. I know people who are really rich in worldly things and yet they imagine they are very poor and have to economize, save. You read often of misers dying of starvation when they have plenty of money stuck away everywhere. What brings this upon them, what brings upon them that idea that they are

going to the poor house? Imagination; they have imagined that condition and it hasbuilt into their brain cells the very essence of poverty and lack, so we say whatever you are doing, whether you have illumination or not, watch your imagination, this Joseph faculty, if he goes down into Egypt, your material consciousness without the illumination, the understanding of Jehovah mind, or God, he will be one of your worst enemies. get you into all kinds of trouble. But when you know the truth, that

that God is Spirit, is good, the one intelligence, knows through his man all things, as you can go down into your body with that understanding and lift it up, you will solve all the problems. But as you go down into your body consciousness with this imaging power you will find the old states of mind, the other eleven faculties, if they have not been illumined, will be jealous of the new visions, understanding which you get through your imagination and right here metaphysicians

have to be a little bit on their guard. If the old conditions and the old activities are allowed to dominate we have the apparent destruction of the imagination. People say to me: "You have just imagined 9/10 of your religion." People tell me: "You don't know that it is possible for a man to be immortal, to overcome death." I know it through my imagination, my faith, spiritual understanding. I have not demonstrated it yet but the beginning of all things is

through the mind. You must have faith for what you hope for and it will become substance. You must have faith; you must see yourself doing things before you do them and if you know you can through the power of your mind clothe yourself clothe that mind with the substance , the life, the strength, the ability, you will do that thing. Every man that ever did anything worth while will tell you he first did it in his imagination, first saw it as a possibility and then worked

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it up to that possibility. There is a short cut to body redemption through the mind. You must see yourselves as perfect, see your body expressing a perfection. Here is the lesson today: You are condemning yourself between two states of mind in your body consciousness. You see the truth and you are trying to make a union with the absolute in the whole man; you are trying to lift your body up but why don't you do it? Because of condemnation, you have not forgiven yourself for your past

mistakes. When Joseph, the imagination, the illumined imagination, met those other faculties, those other powers who had cruelly misused him in every way, who were worthy of censor and if brought up before the courts of the land today would be put in the pen. But did he censor them? No, he did not do anything of the kind. He forgave them. That is a lesson for every one of us. We need more forgiveness. If you are not dominating this lifting up power of the Spirit, have not tried in

every way to make your organism more spiritual and it has not responded, it is because you are condemning yourself, may be in the subconsciousness, you are condemning yourself, maybe your circumstances, maybe other people. It is condemnation. You know when Jesus Christ was censored for associating with sinners and publicans, he said: "Do you understand this (referring to Hosea) I came seeking mercy, not sacrifice. I came not to save the righteous but the sinners." The whole scheme

of salvation as taught by Jesus Christ was to save the sinners, there was more rejoicing in this kingdom of the heavens in the mind over one sinner that is saved than over the ninety and nine that are righteous. It is this great joy in redeeming that offending member that we experience. If you are good, true, upright, if you have developed spiritual qualities, you rest in peace, but if there is one thought in your consciousness that is antagonistic to

that divine harmony you rejoice when you have reconciled that one. We shall reconcile ourselves to that divine good through experiencing and recognizing that God is the God of mercy and that through God Jesus Christ is proclaiming mercy and not sacrifice. "For I came not to save the righteous but the sinners." Now God is the God of mercy, of love. He does not condemn any one of us, it does not make any difference how great our sins were. Forgive yourselves not only in

Spirit but in your thoughts. If you think of a single thing in your mind where you have been condeming yourself or have been condemning others, stop and say now: "I am free now from all condemnation, all censor or fault finding. I do not see anything evil in anything, in thought or act. I live in the Truth. I see everybody expressing the Truth, which is and must be the fact that the only reality is God the good." You believe in the good, in the supremacy of God the good every-

where. If so you must be a representative of that good before you can truly say that "I am the son of God."I am the son of the living God; I am the son of the living God." That God is now forgiving all the sins of the past, all the flaws, all the sensors. Everything is forgiven through the Lord Jesus Christ.

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