

CHARLES FILLMORE--SUNDAY, APRIL 24, 1932.

POSITIVE AND NEGATIVE ASPECTS OF FAITH

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Continuing our lesson, I would call your attention again to the basis of our remarks, the history of Abram and Lot, especially that chapter which deals with the separation of Abram and Lot and the generosity of Abram in dealing with Lot. You will remember that the land was found to be too

small for the herds of these early Christians, and under the dispensation of the Spirit, Lot and Abram decided to separate. There was strife between the herdsmen as to where their flocks should graze and water.

Now as we study the Scriptures, we find that they contain some very deep lessons, and especially those pertaining to the psychological development of the soul. We do not belittle the historical value of the lesson, but use it as a key to a

deeper meaning. Paul, in Galatians, refers to Abram and Sarah and says, "which thing contains an allegory." All these Scripture lessons have a deeper, a more educational meaning than that of the historical, and we do not go to the Scriptures for historical authority any more than you would go to the plays of Shakespeare for authentic history. Shakespeare used historical characters to depict allegorical facts. So we should study the Scripture in this same way.

As we look into the inner meaning of the names used, we find that they have an allegorical meaning. Lot means "hidden," "concealed," and represents the limited, the constricted, sense faith in man; that is, faith in things as they appear in the material world; while Abram means "father of a multitude," or "the exalted one." He represents that higher faith, unlimited faith, faith in God, our Father, as a spiritual being. Both these aspects of faith, remember,

are in every man, and when we speak of man we have that all-inclusive meaning which represents both the man and the woman. But the time comes when this faith in both of its activities, the spiritual, that faith which is looking to higher things, and faith in material things, need to develop greater capacity. They were told to go to another country, as we are told in Hebrews: Abram, representing faith, went into a country "which he knew not of." He had to have faith in unseen things. Your

faith and my faith is a developing capacity. It is not made perfect, but it is filled with unlimited potentialities, and as you grow in faith you will find your soul growing.

But, as I say, the flocks of Lot and Abram in this new country found that they needed a larger field of action, so faith in the material and faith in the spiritual seem to require a larger field of activity, and this brings us to the point where we consider a phase of mind that shall accompany

this expansion, and we see it in not only ourselves, but in the race. What is true of the individual is true also of all the whole human family. In this development there is often a clinging to the old things, to the things that we have experienced; that we have found necessary to our happiness. That is the material phase. That is represented by Lot; and then there is that larger faith in God, faith in the spiritual things, and as we expand and our faculties, or activities,

begin to grow, we find that we want more things, more of the good things. We are seeking our good, and the soul expands, and also there needs to be an expansion of the body, of the things that the soul is using, but we don't always expand or grow harmoniously. The mind gets ahead of its machinery, and the machinery of the mind is the body, with its activities. It is a wonderful piece of machinery, but it is not being used up to its full capacity.

We are told today that the conditions existing in the world, the so-called inequalities of distribution, etc., are caused by too much machinery and not enough employment. We have discharged the man and put in his place a mechanical man. You can see here that we have developed the mind and it has invented machinery that has taken the place of this natural man and its machinery. That brings us to a need of understanding this machine which we call our body. You know that our

inventors are today making robots, or mechanical man, that in many respects will do the work a great deal better than this sense mind. You have doubtless read during the past week of an exhibition that is being held down here in the power and light building, where they have what they call an "electrical eye" that is very much superior to the human eye. It is absolutely accurate, and it can see away up into the skies. It can see what is going on, for example, in one of the flying

machines. This mechanical eye can start a phonograph in the flying machine just by looking at it. You can't do that with your eye, can you?

But can man make a better eye than God made? You say, "Why, certainly not." But he has; apparently he can make a better eye than God made, can do more things, is absolutely accurate. What is the reason that these eyes of ours can't start a phonograph, or look right through the ether up into

the air? We would like to. We think, "How I would like to be clairvoyant! How I would like to see! I would like to see where the Lindbergh baby is right now!" You have that capacity. There is your soul, your good, and you are longing for your good. What is the reason you don't attain it? It is because your eye is not single. Jesus said, "If your eye be single, your whole body shall be full of light." You have that single eye at the top of your brain, called the "pineal gland," and

Jesus talked about that. He said if you had a development of that single eye, you would have your whole body full of light. You would not have to go to a doctor when you got out of kilter; you would know what was the matter. That is where we have to concentrate, upon our bodies, and raise them up to their spiritual efficiencies. That is what this Scripture teaches.

When this separation took place between Abram and Lot,

Abram, representing spiritual understanding, saw that there was an unlimited capacity, that he didn't have to be confined to sense consciousness, to earthly things. He let the sense man go his way. The sense man took the valley of the Jordan. It was apparently a well-watered country, and there was plenty of room there for him; but at the lower end of that valley was Sodom and Gomorrah. That represents the very center of sense consciousness. You know what Sodom and Gomorrah represent.

They represent those old material sense sensations that the flesh man loves, and that the flesh man is attached to, his appetites, his passions, and he clings to those things, but they, in the end, are his destruction. They are holding him to a material realm that really does not belong to him.

You know the history of Lot; that he became involved in the sinful conditions in Sodom, and he had to have the help of Abram finally to extract him from that condition.

And, in fleeing from that city, we are told that Lot's wife looked back, that she longed for the fleshpots of that old Egypt, and she was turned into a pillar of salt. That is all allegory. That is part of this attitude of mind in us that, when we are trying to get away from the sense consciousness, we think, "Well, wasn't there a lot of pleasure in that? Didn't we love that? Weren't those old days good days, when there were open saloons, and everybody could have everything


he wanted to eat and to drink?" "Free lunches didn't cost a cent. Everybody could have all the beer he could drink, and all the sandwiches and sausages and pretzels and everything?" That was the love of Lot's wife, looking back, and she was preserved. When you look back to those old sense conditions, you are preserved, pickled. That is a good word. She was pickled in those old conditions. If you decide to leave the old sense consciousness and go into that higher spiritual

◦ realm where everything is provided, don't look back. Don't long for the old, because you are finished with it; it is no longer yours.

We find in our study of this separation between Lot and Abram that Abram was very generous. He didn't seem to care for the things of the world. He did this because he saw that there was another dimension, that there was a realm in which he could have everything. We call it the fourth dimension.

You would ask, "Is this hinted at--anything about the fourth dimension?" Here it is, in the 14th verse: "And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward." Isn't that four dimensions? Isn't that finding that this eye of faith in us acts when we begin to see that there is another realm? that there is an invisible, everywhere present realm in which we

can have every good thing?

You know, if I told you the capacity of man to construct and lay hold of this fourth dimension which our men of science have discovered externally--they have machinery that will tell us about this inner realm of the ether from which all things come. But they have not developed the man, the inner man, this man with the wonderful eye and the wonderful ear, and all these glands  which represent the tubes in your radio

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set. They need simply to be developed, and we will live in an invisible substance, a substance that you have now, with your atrophied senses--because our senses are not measuring up today to what they did in the millions of years in the past. But they may be made to measure up, and we can come into this new consciousness when we expand as Abram did, in four directions, four dimensions.

And then we must put away all strife; and this is really

the gist of the lesson, that there should be no strife between the herdsmen of Lot and Abram; and, in the 8th verse: "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren."

There is a legend that Hercules was once going along a narrow road, and when a strange-looking animal appeared before him Hercules struck him with his club and passed on, and was

greatly surprised, soon afterwards, to see the same animal approach, yet, more threateningly, three times now as large as before. Hercules struck it faster and furiously, and the harder and oftener he struck the bigger and more frightful grew the monster, until it completely blocked the road. Then Pallas appeared to Hercules and warned him to stop. She said, "The monster's name is Strife. Let it alone, and it will soon become as little as it was at first."

Here is the big point with every one of us: Are we gaining the point through strife? Are we gaining anything through strife? Strife is just a mild name for war. Personal strife in a family is war on a small scale. We have had war on a large scale, haven't we, the world war? And we are suffering the results of that war. Supposing that we, in the beginning of this great war, had recognized that there was a panacea--and you ask what it is. Why, Jesus Christ gave it: "Love your

enemies." Three words would solve all the problems of the world today, and we would not be suffering outrageous taxation. The nations of Europe would not be bankrupt, if this little commandment had been observed, and we had loved our neighbor as ourselves.

Love our enemies. A missionary told a story about two villages in the Lebanon Mountains of Syria. They combined and built a reservoir. To divide the water equally, they put an

old-fashioned stake-and-rider fence exactly through the middle of their pond, and by and by word came that a village feud had broken out because one man from one village was caught by a man from the other village sitting on the fence and laboriously baling water from the neighbor's half of the reservoir into his own half of the reservoir. This is the way a great many wars begin that have no real foundation, and if the ones who are at the head of our governments only knew how to apply

this law of love, what a great many obstacles, and what terrible catastrophies would be avoided!

In, I think, the May number of the American magazine is an article by Bruce Barton in which he says, "Let's Advertise This Hell!" He gives several illustrated cartoons showing what the World War cost, and what its effect is. In one of them he says that if the men killed in this World War were to pass a given point marching ten abreast, it would take forty-six

days for them to pass that given point." Ten abreast! and yet we know that in this mighty strife, this World War, nothing was really settled, not a single international question, and that the war was not ended by that kind of strife. That war, you know, is still being waged. Our international representatives are in Geneva today trying to settle some of the difficulties, and the financial losses of the war are a burden to millions today, and yet nothing was settled, by

what? strife, war.

What are we going to do about it? Shall we give up to the thought that there can be no settlement of these differences between men, and men and nations, except through war? That is what our warriors tell us, that we cannot settle anything unless we have war; that there is no other remedy. But do you know that the thinking people, the people who are really getting at the foundation principle of our civilization,

are losing faith in war. They are losing faith in these material remedies, and to us it seems a very good sign.

It seems a time is approaching when we shall look to the methods laid down by Jesus Christ as the solution of all our problems; that we shall love our enemies; that we shall seek to do good to those who have despitefully used us; that when they ask for our vest after we have given them our coat, we will let them have it.

You say, "We will be depleted of everything." You would not be if you knew that there was an invisible Source and that out of that you could develop the resources of your mind. We are coming to a time when there must be more culture, when man must develop himself, and when we do that we will find that the whole earth belongs to the whole human family, and we shall build our houses right up in the air. There are mansions in the heavens, Jesus said, many of them, and He went to prepare

a place for us. He went to show us that we don't have to be confined to this earth under our feet; that we have a power within us, we have capacity within us, we have abilities that, if we would only develop, we can live anywhere, under any climate and in any nation, and be happy and contented too, having all good.

Now let us, as representatives, as followers, of Jesus Christ, begin this development of ourselves. Let us look

within and find that kingdom of God in every one of us and, having found it, let us lay hold of it and bring it forth and make it manifest as it should be manifested, as it was designed in the beginning; this "kingdom of God is within you."

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