

The One Idea: Christ the only Begotten 29

Charles Fillmore Tuesday night, September 28, 1926

The lesson this evening follows the one last evening. As you will remember, we talked about first cause, the origin of all existence. So we are proceeding to the next step in producing this origin, or producing existence through the activity and, I would say, the scientific lawful activity, of that source. We found that first cause, or we are free to term it God, is Spirit, Spiritual Mind, that which exists above and interior to all the spheres and that everything comes forth from this self-existent mind. We can't get back of it; it has no interior,

you have to just assume ^{that} it is, and if you have a logical mind, you can't do anything but assume that. We see the evidences of it everywhere. It is said that ^{astronomers,} ~~astrologers,~~ although they may begin work ^{there} ~~materially~~ as materialists, eventually become worshippers of God.

^{like Kepler} ~~(name)~~, he saw the immense universe stretched ^{out} before him through and his telescope, he became so lifted up with the the view, the tremendous power, the wisdom manifest in the sidereal heavens, he got down on his knees and said, "O, God, I think thy thoughts after thee." So as we study what is called the natural world, ^{as} we begin to see this wonderful

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intricate outworking of some great plan, we can't help but arrive at
 the conclusion that it is ^{an} ~~the~~ intelligence, ~~an~~ intelligence larger than
 ours, deeper than ours, wiser than ours, so I say no ^{that thinks as he did} can be
 what is called an infidel. Burbank said that he was an infidel; but he
 didn't know the definition of an infidel. An infidel is a ^{dis-believer} ~~mis-~~ believer
 in God. Burbank ^{believed} in ^{immanent} an ~~eminent~~, indwelling Spirit that was
 working out some wonderful plant, wonderful fruit, and he co-operated
 with that mind and helped to bring about ^a better condition in our vegetables
 and fruits and flowers, etc. Now that's just what we are all doing and

we must get away from names. We are so bound sometimes with our names
 and I sometimes think that it would be wise not to say God, because the
 minute you say God to one that has been educated in theology, brought
 up in the church, and they see him way off somewhere in--sitting on
 the throne, with a crown on his head, and long hair, and long beard,
 and that ~~image and-you-see~~ stays with him, and you can't get the real
 spiritual God into consciousness so long as you think about God in
 those terms. So long as you image him in your mind. Now break up that
 image; we're not talking about that kind of a God. I don't know of any
 name by which the Divine Mind can be so easily referred to as God.

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But I don't mean ^a personal God. People say, "Well, don't you believe in a personal God?" No, I don't believe in a personal God. Not as you describe personality. We do believe in the presence of the Infinite Mind to us, to be so that it will seem to my consciousness to be an active, personal, *principle*; that is, it will be interested in my most, well, *in* my ~~most~~ *duties*, my thought, ~~it talks~~ *the thoughts* about everything that I do; consequently, it seems that God is personal, but that personality, I find, as I go into it deeper and deeper, is connected with the great Universal Presence, and that that same presence is ~~in~~

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where
everybody, and my interpretation of it, it would make it personal.

But God is not bound by any personal concept, ~~just~~ *just* remember that. And when we speak of God, let's remember ^{only} the definition, ~~e~~ the real definition that I can find in the Bible, in the New Testament of God, and that is: "God is Spirit." And that that spirit is true, wants to be recognized. Jesus said, "God is Spirit, and they that worship him must worship in Truth." You've got to get at the Truth about God before you can know God. Then we begin our study with this proposition that God is Spirit and, as Job said, "There is Spirit in Man and inspiration of this Almighty

Spirit giveth them understanding." Now, you have to assume some things. What's this ~~th~~ quality of faith that we hear so much about if it isn't that we shall rise through it to the apprehension ^{of} things that we can't physically ^{spiritually} describe. We can't feel of them, we can't in any way come in touch with them even with our five senses. But there is something in us that's expressed by . Then we have to assume that there is a spiritual principle that can be apprehended by a man. Like everything in nature, we came from it, we must be like it; consequently, I assume that I am spirit. *She has* ^{are} *if* ^{a virtue} says you haven't ~~the~~ works to

assume one. Assume that you ^{are} ^{virtue} ~~versed~~ if you're not. Assume that you are wise if you're not. Assume that you are strong if you're not.

I speak of ^{strength} and ^{it's} ~~Lo!~~ ~~he's~~ there. That's all strength is. It's the manifestation of an idea. Now this God idea is here all the time. Always has been and always will be and we are, through our thinking mind manifesting ^{it} Or, we want to think ^{that it isn't here} ^{through that} we are ~~in the same~~ thought ignoring it. Now, if you put that down as a proposition, and begin to analyze your own mind, and it's only ^{through} ~~with~~ your own mind that you will ever arrive at an understanding of the God Mind, or what is written about the God Mind in the Bible, then you must find out how you think, then you'll know how God thinks, because you think just the way God thinks,

in not so large a degree, not with so much power *and majesty*, or wisdom
 but the same exact process ~~is/is/it/~~ goes on in man's mind that goes on
 in God Mind. Let's remember that. Now ^{what's the first step} if ^{in your}
 mind when you ~~are told~~ *propose* to do something? Well, you say, "I ~~am going~~ to
 think about that." That's just exactly what God does. Going to think
^{this}
 out ~~the~~ universe before it appears. So we think out every proposition.
 The architect when he ~~puts up, or~~
~~thinks-when-he~~ has a building put up, he thinks about it.

In other words, he images in his mind that thing and then he makes some
^{he}
 diagrams, and makes some pictures, and it's still in his mind so
 it doesn't make any difference how many blue prints the contractor had,
 that thing is in the mind of the architect. He's the only one that really
 knows what is being done. Now that's what God is; God is

In mind, remember now we must stay with mind. Judge not according
 to appearance. Don't get away from this proposition that we are dealing
 with God as Mind. *Dohim* is the great universal ^{mind} described in
 Genesis, and that Mind is making in mind what might be worked out in
 billions and billions of years. But it's all finished in that mind.
 When the architect makes the plan of the building, he finishes it
 in his mind. Makes all the plans, and his work ^{is done.} Then ~~he~~ he gives
 to the workers. *" Now let us regard* creation in ^{the} ~~this~~ same way

God created in mind, ^{and} ^{plainly} well it's stated in Genesis that *Elohim*

Divine Mind, *Elohim*, created all things

But on the sixth day ^{at} imaged a man, imaged a man, Now keep that in your mind. Didn't make a man at all, just imaged in mind and he made him after his own idea. He made the man, created a man, ^{rather} didn't make a man

just created a man, in his image and likeness. That man was made and fe^{ma}

In other words, just as you in making, well, if you were going to make a garden, you'd begin to think about that garden where you were going to have ^{different things.} And you'd image it in your mind and carry that picture

in your mind. Well God's doing that same thing. But remember now, we are talking about ^{this} the Spirit of God, and that Spirit of God is

carrying in his mind himself expressed, because Spirit could only express self. But that's the image and likeness of God and God's work

is finished. He *rested* then from that, but in the second chapter of Genesis another God ^{appears}, Jehovah God, or as he is translated, the Lord God.

That Lord God begins to make things. Things begin to appear. He molds out of the earth a man, and forms him and breathes into him the breath of life. And that man becomes a living animal. That's what the correct translation is. A living soul, but the animal soul is animated with the Spirit. Now where did ~~the~~ Lord God come from? Another kind of God; he isn't *Elohim* but he's ^{the} Lord God. Why he's the image and likeness of man. In other words, what in the first chapter of Genesis called the image and likeness of God in the second is called Jehovah. And, the Hebrew language is a wonderful language; it carries in

its inner meaning all of the intermittent meanings in the language of ideas, ~~ideas~~ ideas that we are reading and not understanding really. We don't understand that this image and likeness of God is the identification of God, but to human understanding we must have a *name* so it is called Jehovah or the I AM of God. The I AM of God, that's what Jehovah means. He reveals that name in the third chapter of Exodus. You'll find there that Abraham, who represents this faith that I told you about a little while ago, you must all have that faith, you must have faith to go on and *let this man* I am spiritual, God reveal his man to you in your higher plane, so when faith, represented by *Moses* why Abraham, was tending his father's flock, in that mountain in his meditation

in that wilderness of ^Zsin he began to see something, he saw a bush burn but it wasn't a fire really, it was a burning bush, after all in his own consciousness

And out of that burning bush, the voice seemed to say to him, "I want you to do

I want you to go down into Egypt, a work for me; and that's down into your own consciousness, and relieve these real thoughts, the children of Israel that have become in bondage down there."

Moses

And then faith, or Abraham, said, "Who ~~am~~ I, ^{to go down} ~~that I should do~~ this? And who

is this talking to me, who is this higher self in each one of us that tells

us to do things, that ^{moves us forward} ~~knows the~~ thoughts?" ^{Why} ~~What~~ that said to him, "I am Jehovah

"my name is ~~the~~ I am that I am." ^{I see} Now ~~that's~~ the ^{epitome} ~~affinity~~ of the whole thing."

Again, you have the image and the likeness of God. I am identified as a living

expression of myself, Spirit. I go forth. Now, that comes into man's con-

sciousness, through the ^{top head,} I am ^{down,} as the life and here is

the universe ~~and here is the universe,~~ this body which is emphasizing that

~~is~~ the Garden of Eden. Everything that you read about in the Old Testament

and the New Testament is within your organism. You couldn't know

^{it} anything about it if ~~you~~ were outside. You only know the outside by the

inside. ~~Remember~~/Remember that. You must ^{evolve} ~~within~~ yourself before

you'll understand the world about you. But this I AM that speaks to you is

Jehovah. It is Adam and Eve. It is, well, the ^{gth} and ^{gth}. It is that

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that intricate something that is both male and female, and it's within every
one of us. We're both male and female, and that I AM is the image and likeness
of God. The so-called I AM on the mortal plane is its reflection. Most of
us are identifying ourselves with the reflection. But the real I AM is within
every one of us. But how shall we lay hold of it, and work out its great design
held way back there in Spirit? Only by realizing its potentiality, and we must
have a manifestation of that realization before we have the courage go on
and demonstrate it ourselves. So, all through the Bible, the children of
Israel were taught that a great anointed one, ^{a Messiah,} should come as a demonstrator
of Jehovah, or God manifest. Now remember there is a little difference between

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the universal Mind, ~~the~~ ^{Elohim}, and the Jehovah Mind. One is that ever
existent principle that never leaves its realm, ^{it knows} neither good nor evil, it is
Absolute. And the other is its ^{expression} manifestation. And then the third step, of
course, is the Adam or the ^{manifestation}. But here is a promise that this Messiah
should come and be manifest and send forth in his perfection. Now that was
accomplished by the man, Jesus. He was the demonstration of I AM. And that
I AM become so identified in his consciousness that he ^{really} made no separation.
It talked right to him. But is it possible for us to have that voice of
I Am express itself, take possession of my voice, take possession of my
feeling, my whole mind, and body? Yes, temporarily, we have that, but it became

a permanent expression in Jesus of Nazareth. And He lost his personality. He became God manifest. Yet, he was an actual man, to all appearances, but he recognized himself as the Son of God, ^{as} ~~the~~ the Jehovah Mind, as the appointed expressed, and also as the Son of Man. In otherswords, he was the ^{natural} ~~actual~~ man and the spiritual man joined, but so joined that the Divine idea, the image and likeness of God, became so fully manifest that there never was a question as to his supreme source of expression. He said, when they asked him, to show them the Father, "Why," he said, "you who have seen me, have seen the Father." Well, did he mean those who looked upon his corporal existence his body? why, no. But those who had seen the real "me." The real ME.

And he gave his disciples many lessons along that line of spiritual identification. He said unto them one time, "Whom do men say that I, the Son of Man, am?" And they said Oh well, "some of them say that you're one of the old prophets come again, some say that you are Jeremiah or Elijah or this or that." But He said, "Whom do ye say that I Am?" And Peter, ^{faith}, that discerning power in man, said, "Why, you're the Christ, the Son of the living God." Well, now we have that power in us, every one, through faith, to recognize. People say to us, "Why, how do you get at all of this, now?" How do you know what you are teaching

about spiritual things. I don't see that; I don't understand it." Why, we have to go to our own spiritual center. We have to go to this image and likeness of God in us and then it is revealed. It's revealed to us. The image and likeness of God in you connects you with the Universal Mind, the mind of Elohim. And through the quickening, through the light that shines into this mind, you are expressed outwardly. Now this is plainly stated in many passages in the Old Bible, and in the New Bible, if we'd read it in its symbology, read it in this spiritual consciousness. In the very ~~first~~ first chapter of John, the most spiritual book of the New Testament, we are

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told that the word or the logos was with God, and God was the logos and the logos was God. And through this logos, or word, all things were made, and we saw its grace and its perfection, and virtually that it put on flesh. Now here you can see the development of an idea. And what is that idea? Why, its the perfect idea of man in God Mind. Now some people say ^{"Well true} that's in every man." No, every man is the manifestation of that, but the expression is perfect. Now it makes a great difference in your growth, in your development, whether you acknowledge this image and likeness man, or whether you trust to your own humanity, as to whether you get anywhere or not in your on-going. So, we take that up as part of our theology. It is the second step, or the second

personality, so-called, in the Trinity, the Father, the Son, and the Holy Spirit, or the Mind, ~~and~~ Idea, and the Manifestation. Now, you want to grow, you want to grow spiritually, you want to grow quickly, you want to understand these principles that belong to ~~the~~ man, the real man. How can you get that understanding? By ~~the right~~ *putting back into* this inner realm of consciousness. You must put away ~~everyday things~~ *worldly things*. Man had to leave his *princely* earthly estate down in Egypt and go *from* ~~forth into earth's kingdoms~~ *people and*, get still, listen, so ~~and~~ we find *outer* realm of consciousness. We must get *way* down in ~~the~~ ourselves and we must try to realize that we are the image and likeness of God. I have, in my consciousness, a place, a spiritual con-

sciousness a place, a spiritual consciousness, that opened up will begin to shine and give me a light, ~~a light leading from sin~~, that I

shall understand spiritual ~~being~~ *things*. *That I shall understand*

the spiritual import of my own existence

~~and~~ the next step is, to *begin to* realize that wonderful Truth. *that* And man and God

are one in spiritual consciousness. *But you might say ?*

Begin cling to your proposition that man is a spiritual being *primarily* Now the manifes-

tation of this spiritual man is a natural man, that is ~~the~~ *Adam's* man.

That man evolves, that man develops. And it's that man that the

evolutionary schools are dealing with today. *They see his remains*

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He lived on this earth, well I saw a statement the other day that man had lived here a billion years. That's stretching it a little, but it's the Truth. And that man is not the real man, and that man isn't the man that we are dealing with but those are the ^{chrysalis} Christmases, I say, that I have left in my evolution. Those are the bodies that I have passed through. I've planted them everywhere, but that isn't me, I AM. I am, then, is the ^{focal} principle point around which your mind must revolve if you want to bring forth all the power of the ideal man, God's man. Now there's God's man and Man's Man. God's man is this ideal man; that is the perfect man, always was perfect, always will be perfect; and the man

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^{man} is, what we see. He's a flesh and blood man sometimes, but he don't always have to stay a flesh and blood man. Flesh and blood, we are told, can't be ^{known} ~~turned~~ into God. We've got to do away with the flesh and blood consciousness before we can rise into that spiritual consciousness where Jesus raised his body. Then we'll find that we are, as he said, "Be ye perfect, even as your Father in the Heavens is perfect." We have the seed of that Divine perfection. Are we planting that seed in our revolving mind? That is, in the intellectual mind, in the mind that perceives these outer things. If so, then we are in, what is called, the new-birth. We are developing spiritual consciousness. We are developing it just as fast as we realize that ~~what~~ "I AM". "I am that I am." Now that He Jehovah's name

name. Jehovah is the spiritual man. Jehovah ^{is} my man. Jehovah is God's idea of me. Well, what do you want to be? God's idea of you, or your own idea? Now, most of us are trying to make ourselves ~~ourselves~~ after our own idea. We don't take the pattern that Moses took. He got a pattern upon in the mountain to make all utensils in this tabernacle, in the tabernacle of your body. If you are getting your ideas of yourself from, well, the intellectual realm, what the world says about man, what physical science says, what hygiene says, and all that. You'll develop a man after that pattern, because that's your power through your I AM power you can make any kind of a man you want. ^But you can make the spiritual man, you can

come into a higher realm of consciousness; you can come into powers that were exemplified by Jesus Christ, only believe in yourself as the image ^{and} likeness of God.

Now here is the ^{crux} ~~question~~ of the whole situation, "What are we going to be, God's man or man's man, "~~which-would-you-have~~, which ^{will} would you have? You can have either. You can be either. Now, Jesus Christ said, though, that the only way into this kingdom of the Heavens was through I am. He said, "I Am is the way; "I am is the Truth; I am is the one avenue through which we come to spiritual consciousness of ourselves. Now, metaphysicians who know, have perceived rather, this

wonderful law of the one begotten and only begotten Son of God, the ideal man, emphasized ~~that~~ I am of themselves as I am in spirit mind. And people think, we are sometimes crazy because ~~that~~ we affirm our Divine perfection in spite of all appearance, ^{we} ~~because~~ in the Bible a peculiar people. Well, in modern terms, they call us a cranky people, and a radical people. Some of us call us idiots. It don't make any difference what they call you if you know what you are. That's the point. (Applause) That's for the benefit of the radio audience. That is the one essential source through which a metaphysician, a Christ man (There's only one class of metaphysicians, and that is a Christian metaphysician), and all Christi-

metaphysicians identify themselves with the image and likeness man, the Jehovah man. Now Jesus Christ said that Moses wrote of Him; Moses testified of him. Do we find any place in the Bible where, in the Old Testament, Jesus is mentioned by Moses? Not so. What did he mean? Why, he was talking from the Jehovah standpoint. Jesus was Jehovah; the Christ in Jesus was Jehovah. Jehovah is the image and likeness of God and Jehovah was written about by Moses. Moses was led; he was the law-giver and he was led by this Jehovah Mind. Jehovah was always talking to him; Jehovah was talking to Jesus just the same. But in the New Testament, we have it as the Christ. The Christ is the name of Jehovah. Now if you read, when

the New Testament, think to yourself, "Why, this is Jehovah of the Old Testament. This is the Anointed One. This is the Messiah." Isaiah wrote about the Messiah that was to come, and it's been assumed that he was writing about Jesus. He wrote in the present tense ^{all the} ~~the whole~~ way through about this one who was to come, this Anointed one. He was writing about Jehovah and it is Jehovah, or the Son of God that is coming again. He came in Jesus of Nazareth, but is Jesus of Nazareth the only one that this I AM has come? Why, no, ~~not Buddha~~ he came in, Buddha; he came in ~~Christ~~ ^{Krishna}, he came in all the great, great souls just to the extent that they got within themselves and realized the Son of God. And, we are told, that he is coming again, that the graves shall give up their dead and that

there shall be a restoration of all things in the earth at the second coming of Jesus Christ. How is that to be accomplished? Jesus plainly stated that he was coming again, but he compared it to the sowing of seed. And, we metaphysically understand, that he sowed ^{his} body consciousness; that he broadcast that physical organism and filled the atmosphere of this very earth with a new, living, atomic, activity, and that we ^{who} held, through faith and the realization of ourselves; that is, taking on his character, his name, may come into that consciousness, and be regenerated. Now, there's a tremendous Truth here in this, a wonderful truth for him who can take on the life generation. We can take on this universal, ele-
^{Other} ~~ment~~ ^{and} ~~it~~ ^{and} ~~into~~ ^{and} ~~our~~ ^{and} ~~mind~~ ^{and} ~~and~~ ^{and} ~~through~~ ^{and} ~~our~~ ^{and} ~~mind~~

~~into our bodies and that we may be regenerated, reborn, coming into a~~
~~higher or a new race consciousness. Now that was knowing about, it was~~
~~trying out, because we are nearly all~~ ^{of us are} ~~tired of the old.~~ You, who are
 listening here to me, are here because you want something new; you want
 something different from the old treadmill of the physical life, being born
 and going through the little things. It's all patterns and threads; it
 isn't worth while hardly and then, going to the grave. And that's the
 end of it all, as far as we know. Now, life isn't living if there isn't
 something more to it. There is something more. And what is it? Why,
 this higher life, this super man in every one of us is just waiting for us

to recognize it, to say, "I AM it." "I am the spiritual man manifest." ³⁴
 It isn't sacrilegious to say, "I am the Christ of God." Every one ^{of us} in our
 self, is that Christ of God. But, do we acknowledge it? No, we don't.
 Why? Well, we're afraid. And that fear is based upon ^{ignorance} ~~ingenuity~~. If we
 knew the truth about ourselves; That God created us in spirit, and put
 that spirit of perfection in every one of us, why is it that we want these
 higher things? Why are we ^{constantly} ~~come to the~~ idealizing things, longing for
 them? Because that's our idea of perfection. ^{It is planted} ~~We find it~~ in every one of
 us. But, we've looked upon our achievements, we've looked upon ^{our} civilization
 We've said, "Oh, it never can be accomplished in this material world and

it must that it's way off in another world somewhere. It must be we're going to get there after we're dead," and we begin to make an imaginary place for this perfection that we need; that we'll have to have before we're happy. We just build up in our mind something that isn't real. The fact is that we must set up this kingdom of God right here in this environment, call it the earth or not. But the material part of this earth must rolled ^{up,} as the Scripture says, like a scroll which it is. Some people have looked for that, well, immediately, this year, next year. Well, I'm not looking for it suddenly; but I can see that it is going on all the time. It's ^{going in} on me, it's going on in all

these people who get ahold of that essential idea of Spirit and identify themselves with Spirit. It brings a whole change of consciousness. You can't describe to another what has come to you through the ideal, well, incorporation of ideals, into your mind. You begin to see the kingdom of the Heavens, and as you ~~seek it comes.~~ ~~see it's come.~~ *it it comes*

I'm so happy inside of myself sometimes, that I feel like shouting. I sometimes think "Why, I'd like to belong to some of those old Methodist churches, where they just shouted because they were so full of glory," Yes I feel that bubbling up in me. Where does it come from? Why, thinking about the ^{Kingdom} ~~things~~ of God right now and here. I don't put ^{it} away off in the

future because if do that I ~~forget myself~~ ^{project my substance}, I throw my energy into that
 future things. Why, we are building heavens ~~ether~~ ^{in the ether,}, I presume, that is,
 imaginary places, kind of moonshine heaven, through our expressing energy.
 Why, sure, Every time that you have a thought you throw ^{out} a certain energy,
 and you take hold of the universal ether, and you ~~feel bad~~ ^{build that}. And there's
 no doubt that, we, believing in a heavenly place when we're dead, we are
 going to, when the soul shuffles this mortal ~~calling~~ ^{coil}, we ~~begin~~ ^{going} to well,
 kind of fly off to that place. We look around and say, "Well, this heaven
 I suppose; this is the place that I have been looking forward to," and
 for a little while we'll be satisfied, but it will wag all out. That kind

of a heaven doesn't last. And pretty soon you'll find yourself back
 in ~~this~~ ^{an} infant body again, going through the same old treadmill. Well,
 now, let's quit it. I've got enough of it, and I ~~don't~~ know you have.
 What do you want? Why, I want my Divine perfection. I want this kingdom
 of God within me and the only way to get it is to begin studying your-
 self and study yourself in the ^{the} light of Spirit; in the light of the
 Scripture and you'll begin to evolve, begin to see what wonderful
 possibility God ~~has~~ implanted in his man. What an undiscovered country
 there is here. Why, physiology tells us about the ~~essence~~ ^{wonders} of the body
 but how about the ~~essence~~ ^{wonders} of the soul that works through the body, and

how about the wonders of the ideal man, spirit, interiors ^{to} that? What a wonderful realm we have before us to unfold! Where could we find a kingdom or a ², an unfoldment that would be so great as this of man. Know thyself. Now, let us in this, our second lesson, begin to hold to this inner man. Let's say to our Father within, "I acknowledge thee in all thy ways. All thine are mine." Jesus tried to acknowledge the Father in that way. Why, he said, "All that the Father hath, belongs to me. All power is given unto me in heaven and in earth." You will say, "~~will~~ ^{do} you make that statement?" Sure, I do, every day nearly. All Power is given unto me in heaven and in earth. But I don't look out to some ^{great} heaven

somewhere and think I'M going to be monarch of ^{all} this little planet. No, but I say that ^{it} he means that all power is given unto me in mind and in body. That's what it means to me. And when I get that consciousness, a tremendous ~~force~~ force swells up within me and I begin to see that I am powerful, that God has given me all the power that I will appropriate. All the power that you conceive is yours, but you must appropriate it; you must begin to evolve it in yourself and it begins in your mind. And your mind revolves around that central core of your being, called I AM.

I am. Don't be afraid to say, "I am," and then, again, be careful what kind of words you attach to that I AM, what kind of a consciousness you build

around it. As I say, it's the very core of every one's existence, I AM.

Must you say, "Oh, I'm a poor worm of the dust., I'm weak, I can't do

~~Don't mind your body?~~ very much because of my inability of mind and body." Those kind of words

will begin to cluster about you, ^B But if you say, which is true, "I am one

with the Christ. That Christ is now manifesting within me. I am the image

and likeness of my Father, God. I'M going to do his work, I'm going to

carry out that Divine perfection, disregarding appearances, I'M going to

set into action now the ^{forces} ~~posture~~ of my being until I shall come forth; I shall

express my Divine perfection, the Son of God, and I shall stand through

the whole kingdom with the Lord, Jesus Christ, and I shall overcome to the

uttermost, I'm going to overcome all my ills, my weaknesses of mind and body

I'm going to overcome them until I shall be perfectly healthy, and if I'm

perfectly healthy, who can ever kill me? When will I die if I continue

to be perpetually healthy. That's what we're all idealizing. Why should

we be put out when we're all healthy. We are all healthy in our minds

right now. You wouldn't be ^{seeking} ~~speaking~~ health if it weren't that you were

healthy in your mind. Why did you get that healthy idea as the starting

point of your existence? Why, from the ^(healthy) ~~health~~ of God. God is health;

he's the health of his people, so God is my health. I believe in God as

my health, and I am healthy. I can't be anything else. I believe in God

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as my strength, and I am strong. I believe in God as my wholeness, and I am whole. I believe in God as my wisdom, and I am wise. I believe in God as my goodness, purity, and Truth, and I am good, and I am pure, and I am true, and nothing else. God bless you. (Applause.)