

SEEK FIRST THE KINGDOM WITH WHAT? HOW?

Jesus knew the Kingdom of God could not be attained by means of the human mind. Millions of people have striven to find the Kingdom of God by human mind methods, but no one ever succeeded. The human mind would not know the Kingdom of God if it was in it; and, indeed, it is in it, yet the human mind believes it sees a material kingdom, liable to sickness, sin, death, and other troubles, such as disaster, poverty, war, want, and woe. Just like a man with delirium tremens who beholds a delirium universe, with pink rats and yellow elephants and blue goblins, while as a matter of fact, right before him is his home, his wife and family, and other familiar things. Moreover, those material things which appear to the human mind are no more real, as such, than the pink rats and yellow elephants are real as such.

Jesus had stilled the human mind, doubtless not altogether in the early days of his healing mission, but to a sufficient extent so that the Christ-Mind guided and directed him in his ways. With this Mind he beheld the realities of being, and it was with this Mind, not by his volition, but by its own volition, that he “beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals.” (*Science and Health*) Having this one Mind, or the Christ-Mind, he knew that the consciousness of the presence of God, or the Kingdom of God, could not be attained with the human mind.

This he taught continually. It was foremost in him. His theme was to “deny self,” or lay down the human mind, stop your own thinking, take no thought, and such teaching. Over and over again he emphasized the fact that he of himself could do nothing, but it was the Father within that did everything. “I speak not of myself,” he said, “but the Father that dwelleth in me, he doeth the works,” and many similar statements came from his tongue.

His great discourse, if discourse it was, known as the Sermon on the Mount, made this point perfectly plain. He said, “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.” Then he gave an illustration and spoke of the fowls of the air, telling how they do no thinking about their care, pointing out that “your heavenly Father feedeth them,” and he asked this pertinent question: “Are ye not much better than they?” He ridiculed the possibility of anyone by his own thinking (which is the thinking of the human mind) doing anything, and said, “Which of you by taking thought [or by thinking] can add one cubit unto his stature?” He answered this himself by saying, “If ye then be not able to do that thing which is least, why take ye thought for the rest [for the greater things]?”

Then he reverts to his illustration again, showing how the lilies of the field take no thought, and yet God clothes them more wonderfully than Solomon in all his glory. Then he reverts once again to the first theme, and reiterates everything he has first said, and having told us, as definitely as it is possible for anyone to do, to stop thinking, thus ceasing the attempt to do things with the human mind, he says, “But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you” — this to be done, mind you, without the human mind, without our own thinking!

How could he have made his point clearer? He tells us to forsake the human mind by ceasing to think about all those things, and to seek the Kingdom of God. And this must be accomplished without the use of the human mind! How? In one way only. By means of the one Mind, the Christ-Mind, which he well knew was the only Mind which could comprehend or apprehend Spirit or the Kingdom of God. This Christ-Mind arises in us to just the degree that we forsake the human mind and its thinking, for then we have rolled away the stone from the door of the tomb in our consciousness wherein the Christ has lain buried or dormant beneath the debris of this human mind's thinking, whereupon does the Christ come forth, and, stretching out his hands, blesses one and all and reveals to us the Kingdom of God.

We must remember that Jesus was wholly intent upon "putting over" his teachings, and always foremost in his consciousness was the fact that the human mind is a liar, not to be trusted a moment, utterly worthless and powerless, and must be allowed to fall into innocuous desuetude. Therefore he was constantly preaching and teaching the necessity of denying self and letting the one Mind do all.

On one occasion, talking with his disciples, he asked them what people were saying about him, to which the answer was made that some said he was John the Baptist, some Elias, some Jeremias or another prophet, all of which he brushed aside with the question, "But whom say ye that I am?" Whereupon Simon quickly replied: "Thou art the Christ, the Son of the living God." And Jesus, full of the truth that the human mind was incapable of apprehending spiritual things, said, "Blessed art thou, Simon Bar-jona [or, you are blessed, Simon], for flesh and blood hath not revealed it unto thee [or, this fleshly or human mind hath not revealed it unto thee], but My Father which is in heaven." Could it be plainer?