

“CAST YOUR NET ON THE RIGHT SIDE”

John 21

Jesus said: “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven [so did you], not to do mine own will [not to follow the dictates of the human mind], but the will of Him that sent me. And this is the Father’s will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.”

Do you know what is “the last day”? It is when you have shot your bolt, when you have come to the end of your tether, when you are at your wits’ end, when you do not know whether you are going or coming, when you have come to the definite conclusion that whatever the human mind produces, it is never anything but “vanity and vexation of spirit.” Solomon was King of Israel, just as King George is King of Great Britain. Solomon had come to this last day. He knew it and so stated.

Jesus was King of Israel, and so he said when answering Pilate’s question, but he qualified his reply and “stepped it up” by pointing out that his kingdom was not of the earth earthly, but was the Kingdom of God. He said, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.” Paul says, “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” The only servant Jesus had, or anybody has, is the human or mortal mind (“the body is the substratum of mortal mind.” *Science and Health*) This human mind is therefore at the disposal of humanity, as it was at the disposal of Jesus, and so could be disposed of, which is exactly what Jesus did with his servant, the human mind, and is what we, too, must do. It must be educated out of itself. Through Christian Science, the exact knowledge of Christ, or God, Jesus “reverses the seeming relation of Soul and body and makes body tributary to Mind” (*Science and Health*) — to the one Mind, not to the human mind. Had his Kingdom been of this world, then would his servants, the human mind and its thinking, fight, argue, contradict, affirm, or declare truths in opposition to presented errors, or fight against evils. He went on to say, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.”

In this deeper and higher sense was Solomon King of Israel, even as Jesus was King of Israel, and, too, as you are, meaning thereby that man has dominion given to him by God, as we read in the first chapter of Genesis. Curiously enough, Solomon, like nearly all of us, had been trying to attain this God-given dominion himself by means of the human mind, which is, on the face of it, ridiculous and utterly impossible. The very word, “God-given” dominion, ought to show us that this dominion cannot be given by the human mind, which is the only devil there is or ever will be, and which is the arch enemy of God. Paul says of it, “The carnal mind is enmity against God.” Yet in spite of the ridiculousness of the attempt, the world goes on trying to attain this God-given dominion by means of the devil, the human mind.

It is a fact that when anyone tries to do something of himself, whatever it may be, he calls forth the human mind. He can do nothing of himself without this mind. This human mind is his servant if he knew it, the only thing a person has at his disposal; and it is well indeed that it is at his disposal, for being at his disposal, he may dispose of it. This Jesus did, and this is what Solomon before him purposed doing. The divine Mind, on the contrary, is not at man's disposal. "Man proposes, but God disposes." Man is at the disposal of the divine Mind, the Christ-Mind. He "is but the humble servant of the restful Mind" (*Science and Health*), and if he will let that Mind be in him which was also in Christ Jesus, it will dispose of him harmoniously; will give him eternal life, instead of a temporal and limited sense of life; give him eternal health, not health ebbing and flowing; give him eternal substance, not a limited sense of it; will, in fact, establish him in the Kingdom of God, and not permit him to be in a kingdom of matter, even for a short period of time.

King Solomon had come to the place in his experience where he definitely perceived that the human mind had failed him, as, in fact, it does invariably. So in answer to God's, "Ask what I shall give thee," he turned to God and prayed thus: "I am but a little child: [recollect that years afterwards Jesus practically reiterated this when he said, "Except ye become as little children, ye cannot enter into the Kingdom of Heaven"] and I know not how to go out or come in. [The man in the street would say, "I don't know whether I am coming or going."] Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able [personally, or with the human mind] to judge this thy so great a people?" When Solomon thus prayed, he disposed of or renounced the human mind, and correspondingly did the one Mind or Christ-Mind arise in him. Solomon relates this in his own way, and tells us that God spoke to him, indicating His pleasure in what Solomon had done, that He noted Solomon's renunciation of the human mind, disposing of it as being utterly worthless; and since Solomon had done this, and had not asked for any material thing whatsoever, neither long life nor the life of his enemies, nor health, peace, or wealth, or any other such petty limited things as only the human mind can conceive of as being worth while, but had asked for an understanding heart (meaning that he had asked for what we today call the Christ-Mind, or the one Mind, God Himself) to come and direct his destiny or dispose of him, in place of his servant, the now discarded human mind, which had so signally failed him, therefore He, God, would give him this understanding heart, this one Mind; God would come to him and direct his ways, and moreover would give him the very things he had not asked for, and indeed could not ask for, so that never before him was there a king like him.

Solomon had not asked for the gift, but for the Giver; not for the blessings, but for the Blessor; not for the manifestations, but for the Manifester, God, Himself, to come to him in place of that deceiver, the human mind, now definitely disposed of, and this prayer was answered. It was in fact automatic, for as the human mind is stilled or disposed of, the stone is rolled away from the door of the tomb in human consciousness wherein the Christ has lain dormant or buried deep beneath the debris of human thinking, and then does the Christ arise and become the Saviour.

Solomon perceived these things and, having awakened to this magnificent promise of God to give him the things he had not asked for, he stopped his praying and stepped out on this promise of God. We read: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and

the glory of the Lord filled the house,” or filled Solomon’s consciousness — which, of course, was the desirable thing and which we ourselves should likewise desire.

Then Solomon, satisfied with this wonderful promise of God, stepped out on it, convinced that the fulfillment of it was a foregone conclusion, and if it be true that he prayed at all, he did so in a way very different than heretofore, for now his prayer consisted of rejoicing and making merry, by praising and giving thanks, and glorifying God, by singing and dancing and banqueting. In fact, he prayed that greatest of all prayers, the prayer of acceptance or expectation, and in due course the fulfillment of it came to pass.

Thus, too, should we pray. Not by those old and outmoded prayers of supplication or implication, not by argument, contradictions, or affirmations and declarations instigated by some error to be destroyed, not by fighting against errors, for neither is our kingdom of this world, but by stepping out on the promises of God, such as are to be found in Luke 12:32, 10:19, 15:31, Genesis 28:15, and Deuteronomy 28:1-15, satisfied that the fulfillment is sure. This fulfillment may not be instantaneous, neither was Solomon’s; but day after day, week after week, month after month, year after year, did the many good things pour in to Solomon and in orderly sequence, and so will they flow to us as we patiently “occupy till I come,” or “until the spirit be poured upon us from on high.” (Isaiah) The vision has its own appointed hour. It is ripening. It will flower. Though it be long, wait; for it is sure and it will not be late.

Jesus bore this out to a marked degree. He told us, as has been quoted, that his kingdom is not of this world — the human mind’s world, or if it were, then would his servants fight against presented errors; but no, his kingdom is the Kingdom of God, Spirit, the spiritual kingdom wherein there is only good, and there is nought to fight against. He said, “Resist not evil” — let there be no argument, no contradiction of error, no affirmations or declarations of Truth in opposition to evil, and it would appear to the writer that he set forth this plainly in the Sermon on the Mount. “Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.”

Now the word translated as “oath” or “swearing” is better translated as “vow” or “avowal.” Christian Scientists have been for years making avowals of being the possessors of things — health, life, perfection, harmony, love, abundance, substance, and so on, when in fact they didn’t believe their avowals to be so; and moreover the very avowals were called forth by the false belief that they didn’t possess the very things they were avowing they had.

The Aramaic translation into English says, “Thou shalt not lie in thine oaths, but entrust thine oaths to the Lord.” Verily have we been lying in our oaths, disbelieving the very avowals we were making, because — and this is plain to be seen — the very moment it came to pass that the things avowed were a patent fact, we stopped the avowals and ceased that manner of prayer — plain evidence that so long as we continued to avow a truth, it was only because we still continued to believe in the error presented. Then it says, “Entrust your oaths [or avowals] to the Lord,” or let God do it. God is the only one who

can carry out the instructions which Jesus said were necessary: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Can he who uses the human mind conceive of being in possession of the things he is desiring? Impossible. Else he wouldn't desire or pray for them. The very fact that he prays or desires, for desire is prayer (however he may do this — by supplication, by implication, or by affirmation, declaration, and so on) indicates that he doesn't believe that he has whatever it may be that he desires. If so, why desire or pray for it? Note what Paul says of this very thing: "For what a man seeth, why doth he yet hope for?" Then he goes on and says, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groaning which cannot be uttered [with words which cannot be uttered by the human mind]."

God alone, the one Mind, can do this, for God is All-in-all, has all, is all, does all, knows all. He alone can bring into manifestation or show forth His allness. He alone can avow truthfully; therefore "entrust your oaths [avowals] to the Lord." Let God do it. Let then this one Mind, "that Mind be in you which was also in Christ Jesus." Dispose of this human mind, have done with it and its thinking. Let it fall into innocuous desuetude, and this Christ-Mind will correspondingly arise in you, or the Spirit shall rest upon you; and no more shall you "forswear thyself" or make avowals yourself, but "perform unto the Lord thine oaths," or let God, the one Mind, your Mind, your Ego or "I," make the avowals. Then shalt thou thyself vow not or "swear not at all," neither by heaven (by human mind divinations of spiritual truths), for this is God's business or throne; nor by the earth (nor by contradiction or fighting against error with the human mind or materially in any way). "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth [in God Himself]: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." So God is not to be worshipped in matter of any kind. "Neither shalt thou swear [or make avowals] by thy head [by the human mind], because thou canst not make one hair white or black [cannot by your divination or right thinking do anything]." But let your prayer or avowal be yes or no, for "more than these cometh of evil" — or cometh of the human mind, the devil himself. Could it be plainer?

Thus do we cast the net on the right (spiritual) side of the boat as we sail along the ocean of life. Hitherto we have been catching nothing, for we have been casting our nets on the side of the human mind, twisting everything awry, becoming the servant of the human mind rather than making it our servant (with its substratum, the body). We have striven to trade or exchange the bad or undesirable fruit of the "tree of knowledge of good and evil" for the good or desirable fruit of the same tree (the human mind); but it has always been corrupt although appearing to be good, for a corrupt tree cannot bring forth good fruit, and the human mind is always corrupt, even at its best.

We have but to look at the world today to behold the evidence before our eyes of the results of the machinations of the leaders of the world who sincerely try to use the good of this human mind, and this will continue until such time as the human mind is laid off, and the Christ-Mind comes into its own, or "until the spirit be poured upon us from on high." Then "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

We must cast our net on the other side of the boat, on the side of Spirit. We must let God do it. We must lay down the human mind, dispose of this servant, make it obedient to Mind by letting it fall into harmless disuse, until finally the Lord Christ shall reign for ever and ever. Then shall we let down the net and draw forth a great abundance of fishes, nor will the net break as it has heretofore in every instance, nationally or otherwise.

The time is at hand.