

The Comforter

Physics to Metaphysics

To my husband, Brent, with love & gratitude, for his dauntless encouragement & significant help in bringing this book to fruition.

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Foreword Volume 3

This volume begins with an exploration of the New Testament illustrating once again how the “new science” was liberally used by Jesus, his disciples, and the apostles. They demonstrated their understanding in ways not even seen today – raising the dead, walking on water, multiplying food, healing every imaginable disease, and transporting their bodies from place to place.

The universe, which could not exist unless perfectly formed, expresses the whole “body” of God in all its perfection. Jesus shows his disciples, and through their writings, us, that no belief of material substance can withstand the Truth.

Each of the Gospels accentuates a particular, indispensable view of Jesus’ lifework which emphasizes four aspects: The Word, The Christ, Christianity, and Science.

Besides the work of Jesus, his disciples and apostles, Volume 3 also includes a study of The Book of Revelation explaining its many symbols in the light of Christian Science. Mrs. Eddy wrote “Revelation reveals that under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.” (S&H 572:17-18)

The sixth and seventh thousand year periods beyond the dissemination of the Gospels of Jesus Christ are also discussed in Volume 3. At the time of the writing of the Gospels, Israel had been exiled from her home for 700 years. Its land had passed into the hands of the Gentiles. Judah returned from exile in Babylon and remained in Caanan as vassals of its conquerors. There is no mention of the 12 tribes of Israel.

Volume 3 presents the story of their travels to Great Britain and finally to America where the Truth, the “new science,” finds a home in the one place in the world where it is free to develop as a true science, protected by America’s laws which favor individual man and his religious beliefs.

The last chapter ends with some quotes from Mary Baker Eddy which illustrate the ways in which we will learn to use the Truth of the one Mind to advance ourselves spiritually and use the “new science” for healing and overcoming the old material beliefs we’ve been trained to bow down to as true. Mankind’s future is bright with promise as the old, untrue, unreliable beliefs concerning matter give way to understanding creation and good (God) unfolding itself in countless reflections of beauty, wholeness, and eternal life.

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Chapter 1 The New Testament

The Fifth Thousand-Year Period Life-Love

As we have been seeing all the way through the Bible, God's beloved Israel is type and symbol of the human race. The sixteen prophets represent her real spiritual identity and at the same time penetrate her false material sense of herself. Once this is accomplished, Mary, the mother of Jesus, is seen to individualize this universal, prophetic consciousness. The fifth period of the world's unfolding revelation about its spiritual being as the reflection of God begins as woman conceives the idea of man as being born of God, Mind, instead of matter. She catches a gleam of the great fact that the eternal divine Principle of the universe declares Itself to be the one indivisible Life, manifesting Itself as individual reflections of Its wondrous magnificent nature.

"The personal senses marvel at the phenomenon of Mary and Jesus, and at Jesus' demonstration of deathless life. But spiritual sense, penetrating sense evidence, looks at the underlying spiritual cause that determines the outward appearance. To spiritual sense, at the opening of the fifth period, the eternal Principle (or Person) of the universe declares itself to be Life. Because Life is the oneness and indivisibility of Being, the Principle of the universe shows itself as one and indivisible---that is, as individual.

"Hence what Jesus brings to light is the true idea of individuality. As a result, the mortal sense of individuality passes from his experience. Reflecting in itself the indivisibility of Life, individuality, as exemplified by Jesus, is undivided from the whole of creation. This means to say that Life, in order to be Life, must, at the same time, be Truth and Love. Principle and its universe are at once Life, Truth, and Love. The manhood and womanhood of God, typified in the Old Testament by Judah and Israel, and therefore by Christ Jesus and Christian Science, are indivisibly one. They are the opposite of the two sex concepts to which the personal senses testify. Individuality, in order to be individuality, must reflect in itself the collective and universal wholeness of being. At the same time, the collective and universal must be one and indivisible---that is, constituted of individuality. Manhood (the one) is not manhood unless it embodies womanhood (the all); and womanhood (the all) is not womanhood unless it expresses and reflects manhood (the one). Christian Science teaches that in the idea of all-in-one and one-in-all lies 'the inalienable, universal rights of men.' " (My. 247: 1)

"As idea sent forth to prove its Principle, Jesus' necessity is to show that he is Universe-born, not Mary-born; that he belongs to eternity, not to time. The same is true of Christian Science. To dissolve mortality in the way Jesus does, individuality, in Science, must find itself born of the spiritual universe, and therefore universal in nature. In the sight of Principle, the one Christ and the one Christian Science are sent forth together now and forever as one compound idea. Only in this timeless spiritual wedlock are they mankind's savior from sin and death." When the "I" thus goes to Life, Truth, and Love, personal

egotism yields to Principle...What the senses out-picture as Mary and Jesus, or Mary Baker Eddy and the Christian Science movement, are, in Truth, simultaneous unfoldments of this mother-son relationship taking place timelessly, now." (Brown, From Genesis..., 273-274)

We will find in our study of the Gospels that Jesus' life and career, just as the whole Bible, follows the order of the seven days of creation. All four Gospels give their perspective on his life according to "the seven," so here we will examine the main themes of the seven periods which each Gospel covers. The first day of creation, "Let there be light," signified in Christian Science as divine Mind, the one Creator, is represented as the first period by the birth of Jesus, when divine Science ushered Jesus into human presence. (S&H 325:27) Jesus told us he had come "as the light of the world." Light overcomes the darkness of the mortal sense of creation and origin. Our source of existence is the eternal Mind.

The second day, Spirit, the firmament which divides the waters above from the waters below, is symbolized by Jesus' baptism. He is baptized with water by John the Baptist and with the Holy Ghost by his heavenly Father. Water stands for repentance, for the belief that man comes from matter. As Jesus comes up out of the water, he is identified by the Holy Ghost (which Mrs. Eddy defines as divine Science) as the Son of God. Spiritual understanding has enabled him to come up out of a fleshly sense of life. Like Noah in the second period, he has an ark of pure understanding by which he can rise above material sense. His consciousness is the four-square consciousness, or "city," of Revelation. It is man's reality as the operation of the Word, the Christ, Christianity, and Science of God. This *pure sense of creation* is the "bride" to which he "weds" or unites himself. This holy consciousness is the "bride of the Lamb" as it is called in Revelation. In Christian Science, we understand our Christ-body as the seven-fold nature of God's qualities. As we allow ourselves to be submerged in the consciousness of their spiritual meanings, we "wed" ourselves to our true universal body.

The third day, Soul, is when the waters under the heaven (the human concept) are gathered into one place (are identified with the universal Christ-idea) and the dry land appears along with the grass and herb yielding seed and the fruit tree yielding fruit after his kind (a spiritual sense of identity is self-perpetuating). This is the period when Jesus goes into the wilderness, just as the children of Israel did in the third thousand-year period. There he overcomes the erroneous illusions of the material senses (called the temptations of Satan) and thus the temptation to sin, to put faith in material sense instead of spiritual understanding. As a result of proving that his humanity in its true form is spiritual, he is united with the divine reality of mankind. He realizes that the human and divine are one in identity, because the human is the reflection of the divine. Subject and object are one in Soul, "image and likeness." The human is, in actuality, as immune from sin as the divine Father-Mother. Thus, Jesus forgave man his sins and the diseases which came from them.

The fourth day of creation, Principle, when lights in the firmament of heaven are given to divide the light from the darkness, the sun, moon and stars symbolize the absolute government on earth as it is in heaven. The celestial system, like the prophets in the fourth thousand-year period, teach that heaven governs and controls the earth, its reflection. This is when Jesus began his teaching and healing career. Knowing the supreme power and allness

of the universal divine Principle, he could illustrate the nothingness of the lies that claimed to oppose it. He could look out from Principle upon its own universe where everything is orderly and harmonious. Humanity has no ego of its own. Divinity is its only Ego. The only "I" is that which means Principle. Jesus knew this and was self-governing, self-regulating, and self-harmonizing. Since no inharmonious condition can exist in the subjective universe, none can exist in its reflection, the objective universe, either.

The fifth stage of Jesus' career corresponds to the fifth day of creation, Life, where the earth brings forth abundantly. He enters Jerusalem and crucifixion leads to resurrection. Jesus has come so that mankind can have life and have it more abundantly. The veil of the serpent's lie which is over all the earth has kept mankind from seeing that life is eternal. He only believes, or hopes, or wishes, that he will have eternal life *after* he dies. Jesus came to show that life is eternal *before* one believes he dies. Life is indivisible from life. His three days' work in the tomb proved it when he resurrected his body after those who saw him thought he had died and that his body had been buried. His resurrection was proof that life is not organically self-destroying, but perpetually self-renewing. Matter has no life to die, and spiritual substance cannot die.

In the sixth day of creation, Truth, God makes man in His image and likeness, male and female, and gives him dominion over all the earth. This is typified in Jesus' mission by the interval between the resurrection and the ascension. He has complete control of himself through the use of his Mind, and his body is obedient to his Mind, with which he is one. He is male and female in qualities; his body is completely whole; he thinks himself from place to place; appears in a locked room to his disciples as well as to two of his disciples on a road, exhibiting a changed form so that they could not recognize him. He demonstrated the translation of physical science to divine Science. He expressed the human and divine coincidence in its fullness, where life is effortless, and man does not have to "till the ground." He said, "All power is given unto me in heaven and in earth." All things are put under his feet, subjectively and objectively; he has absolved the human concept from all sin, disease, death, and the grave.

In the seventh day, all of creation is finished and God rests. In Jesus' career, it is signified by his final act, ascension. This is where the last vestige of human sense evidence disappears from consciousness. To human sense, it appears that Jesus has gone away to a place, heaven, where he was before appearing on earth. However, this is not true. Spirit, never having been translated into matter, does not have to be re-translated back into Spirit. Jesus does not go anywhere. He remains where he has always been eternally, "in heaven" (all-harmonious Mind) and "on earth" (the reflection of Mind). Heaven and earth are one and indivisible. They are not separated by "space" or a different consciousness trying to get to heaven. The only thing that goes away is the mortal illusion that there are two places. This illusion is replaced by divine Science which is uncovered to be here and now as divine Love in which every human need is met. This recognition of man's original sinless state is destined to impel itself on mankind's thought in the course of this seventh thousand-year period.

It is most interesting to see what the Bible Commentaries have to say about the four Gospels. Gospel means "good tidings." Christian Science has discovered that they are written and placed in their Bible order according to their overall theme. They indicate the operation of the Word (Matthew), the Christ (Mark), Christianity (Luke), and Science (John). The Bible scholars, in their own language, agree.

This arrangement of the order of the reasoning that must be carried out in any subject has always been the way intelligent thought operates: seeking (through the Word), thus finding (the Christ, Truth), using (by living it in Christianity), and *being* it (as the very operation of Science). The Companion Bible says: "The Four Gospels...form one complete whole, and are not to be explained by any 'synoptic' arrangement. The four are required to set forth the four aspects of the LIFE of Christ...They are four distinct presentations of the Messiah, and together form one perfect whole. This being so, only those events, "miracles," and discourses of our Lord are selected which are needed for the presentation of our Lord and His ministry, which bear upon, illustrate, and thus emphasize the special object of each Gospel." (The Companion Bible as quoted in The Works of John Doorly, Talks at the Oxford Summer School, 1948, Vol. 2 Matthew Revelation, p. 8)

Scofield writes of the four Gospels: "Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold: In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man. The Pen is a different pen; the incidents in which he is seen are sometimes different incidents; the distinctive character in which he is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired." (Scofield Reference Bible, 990)

As you can see, "the seven" and "the four" are apparent to the Commentary writers. It is also wonderful to see the way in which The Companion Bible compares the four Gospels through the use of the passages from Zechariah, Jeremiah, and Isaiah which contain the words "THE BRANCH:"

MATTHEW (Word). The Lord presented as Jehovah's KING." 'Behold THY KING.' " (Zech.9: 9) 'Behold...I will raise unto David a Righteous BRANCH, and a KING shall reign and prosper.' " (Jer. 23: 5, 6; 33: 15) Hence the royal genealogy is required from Abraham and David downward (1: 1-17): and He is presented as what He is---...the highest earthly position, the King." So in Matthew the genealogy of Jesus is given from Abraham downward through David to Joseph.

MARK (Christ). The Lord presented as Jehovah's SERVANT. 'Behold MY SERVANT' (Isa. 42: 1) 'Behold, I will bring forth My Servant THE BRANCH.' " (Zech. 3: 8) Hence no genealogy is required: and He is presented as what He is---...the ideal Servant." A servant brings a message. Christ is "the divine message from God to men." (S&H 332: 10)

LUKE (Christianity) The Lord presented as Jehovah's MAN. 'Behold THE MAN Whose name is THE BRANCH.' (Zech. 6: 12) Hence the human genealogy is required upward to Adam. (Luke 3: 23-28): and he is presented as what He is---...the ideal man." Christianity always brings the sense of God's man.

JOHN (Science) The Lord presented as JEHOVAH HIMSELF. 'Behold, YOUR GOD' (Isa. 40: 9) 'In that day shall Jehovah's BRANCH (i.e. Messiah) be beautiful and glorious.' (Is. 4: 2) Hence no genealogy is required; and He is presented as what He is--- Divine. We have already seen...that each of the Four Gospels has its own special character and design...This shows that they may be regarded as being the completion of the Old Testament, rather than the beginning of the New. In any case they have nothing whatsoever to do with the founding of 'the church,' or with the beginning of 'Christianity.'..." (Quoted from The Companion Bible, as quoted from Doorly, Ibid., p. 8) The Old Testament and the New Testament form one complete story. The New Testament is the new birth of mankind and presents a new aspect of the one story. It is one whole immaculate conception!

The purpose of Jesus' coming was twofold: to correct the errors which have kept mankind from realizing his true nature as the reflection of Mind, God, and to show us by demonstration what we already are as the reflection of God. The four Gospels work from the four standpoints of "the four" to correct the errors: "Matthew's "Word" emphasizes the *order* according to which the mortal problem is solved. Mark's "Christ" emphasizes the divine *means* for solving it; Luke's "Christianity" emphasizes *the solution actually taking place* through the restoration of all things to God; and John's "Science" emphasizes the fact that from everlasting to everlasting the problem is *already solved*." (Brown, From Genesis..., 280)

Jesus' coming not only served to correct the total gamut of human errors, but translated them into the Truth of which they are the illusion. Divine Principle and its universe are at once Life, Truth, and Love. Eternal Principle, revealing Itself as Life Itself, does not wait another nineteen centuries before declaring Itself to be Truth and Love as well. Jesus, then, must reflect individually Life, Truth, and Love.

The manhood and womanhood of God are symbolized in the Old Testament by Judah, manhood, and Israel, womanhood. Starting with the New Testament and thereafter, they are symbolized by Christ Jesus and Christian Science. They are the opposite of the two sex concepts to which the personal senses testify. Christian Science teaches that in the idea of all-in-one and one-in-all lies "the inalienable, universal rights of men." (My 247: 1) With the coming of Jesus, "the sixteen prophets have carried out their guiding missions, and their star radiates its light. Our vision henceforth is outwards from the Principle which is Life, Truth, and Love. Israel, the woman, the world as it truly is, is clothed with the healing rays of the Sun of righteousness. Her womb teems with the true identity of mankind. She is about to confront the material world with the reality of its own being. Quoting from Isaiah, the first of the prophets, and the one whose vision epitomizes the matrix [mother; self-revealing spiritual origin of man; the society of generic man] as a whole, Mary Baker Eddy writes: 'For unto us [universal man] a child *is* born, unto us a son *is* given: and the government shall be upon his shoulder.' She concludes the essay in which this reference

appears with the words: "The shepherds shout, 'We behold the appearing of the star!' ---and the pure in heart clap their hands." (Mis. 166: 10-12 and 168: 19-20), emphasis in original) (See Brown, From Genesis..., 273-274)

The Gospel According to St. Matthew The Word Chapters 1-28

Matthew's Gospel was written later than Mark's, and Mark was the chief authority employed. Mark's was written in about 65 A.D., and Matthew's in about 70 A.D. Matthew's appears first in the New Testament because it gives the "Word" sense of Jesus' life. Matthew was a customs collector, collecting the tolls levied on merchandise that passed through the dominions of Herod Antipas. As a publican, he paid the Romans a lump sum, and then collected taxes as he could, the more the better. His lot was not an easy one, however, for he was despised by the Jews and scorned by the Romans. He must have seen the purity of Jesus and longed for that same sense for himself, for he left his lucrative life behind and followed Jesus immediately when Jesus said, "Follow me." His original name was Levi, but on the occasion of his calling, a surname was added, Matthew, "gift of God."

Coming next after the closing of the Old Testament, it is important to note that Matthew, more than any of the other Gospel writers, is especially interested in the correspondence between the Old and New Testaments that point to the coming of Christ Jesus. He views the new dispensation as growing out of the old by a natural and inevitable process. He sees the Law, the Prophets, and the Psalms as being fulfilled in the Christ. Thus the prophesies point to these events which have come to pass: Christ born of a virgin, at Bethlehem ("house of bread" prophesied by Micah meaning "the consciousness of Truth"), named Jesus, sojourns in Egypt, resides at Nazareth, migrates to Capernaum, heals the sick, speaks in parables, enters Jerusalem riding an ass, is deserted by the disciples, is betrayed and put to death, "that it might be fulfilled which was spoken by the Lord through the prophet." This phrase is not found in Mark and Luke, but it is familiar to John and forms an important point of contact between the first and fourth Gospels.

Matthew alludes to 65 Old Testament passages, 43 of which are direct quotations, many more than the other Gospels. He portrays Jesus as the long-awaited Messiah of the Jews. (Historical facts from Dummelow's, 617-621)

Matthew's Gospel unfolds to us as the Word. The Word comes to us as a process of seeking. It unfolds in its sevenfold order to us as Mind, Spirit, Soul, Principle, Life, Truth, Love. Jesus' life was the fulfillment of the seven days of creation, from his birth, the coming of the light, to the full effulgence of Science, his ascension. The first day is Mind (origin, source, light, intelligence)---to the darkness God says "Let there be light and there was light." (Gen. 1: 3)

The light has come with Jesus' birth showing the Source of his being is the eternal Mind. Jesus said about his coming: "'I am the light of the world.'" (John 8: 12) The only "I" he ever knew was the one "I or US." Right at the beginning of Matthew's Gospel, in verses 23-25, we have been given the perfect sevenfold statement of Jesus' birth: (1) "Behold, a virgin shall be with child" --- the parent Mind conceiving the child (2) "and shall

bring forth a son"---the development and birth of Spirit (3) "and they shall call his name Emmanuel, ---naming, identifying, the tone of Soul, identity (4) "which being interpreted is, God with us"---at-one-ment, Principle; "Principle and its idea is one." (S&H 465: 17) (5) "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife," [married her]---"raised" gives the sense of exalted thought, Life, rising above the mortal, which is the fifth day of creation. In the fifth day we first find the phrase "after their kind," the sense of manhood and womanhood . (6) "and knew her not till she had brought forth her firstborn son"---till the fact of true sonship was established, Truth. (7) "and he called his name JESUS," ["Savior" or "Jehovah is salvation"]. (Peloubet's Bible Dictionary, 314) Love is the great deliverer. (Doorly, Works of John Doorly, Talks at Oxford Summer School, Vol. II, Matt., 17)

Chapter 1

Matthew begins his Gospel with Jesus' genealogy going back to Abraham, where the seed of man's divinity is sown in the womb of human consciousness. The genealogy is given as fourteen generations from Abraham to Jesus, symbolizing the "seven" of perfection both subjectively (God's statement of Himself) and objectively (God's reflection or revelation of his own nature), making fourteen generations. Three stages of revelation are characterized: first from Abraham to David; second from David until the carrying away into Babylon; third from Babylon to Jesus. Abraham had a great sense of fatherhood, and David had a spiritual sense of the manhood and womanhood of God which united Judah and Israel. Captivity in Babylon produced the Priestly document which compiled the first chapter of Genesis that emphasized the manhood and womanhood of God. Jesus demonstrated that balanced concept of God in his life work as Fatherhood and Motherhood. This whole opening of the Gospel presents a perfect sense of the line of light (Mind) unfolding the complete nature of God as reflected in man. (Matt. 1: 1-17)

In the days of Mary, good Hebrew women were hoping to be the mother of the promised Savior. Mary was certainly no different, for she readily accepted the angel's message with great joy. Her pure spiritual sense enabled her to conceive of the Christ-idea and then to bring it forth. The Gospel says "she was found with child of the Holy Ghost." (Matt. 1: 18) Mrs. Eddy writes about the Holy Ghost as "the advent of this understanding"..."that influx of divine Science..." (S&H 3-10)

Joseph, to whom Mary was engaged to be married, was of a pure heart and readily accepted the angel-message he received in a dream. It appeared to him as he was pondering the news of the event which Mary had presented to him. How dear is the Mind that is Love--bringing to us just what we need to know at the time we need it! The angel said to him: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." (Matt. 1: 18-21) "Jesus" is the Greek form of Joshua which means "Savior." Matthew tells us that it was all a fulfillment of prophecy. The angel-message continued: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being

interpreted is, God with us." (Ibid., 22-24) "Then Joseph being raised from sleep did as the angel had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS."

Jesus was not the infinite God, divine Principle, Himself, but he perfectly *reflected* God's seven-fold nature which enabled us to see what God is. He could truly say that if we have seen him, we have seen the Father. We cannot see God except as we see Him in operation, as reflection. He does not have a human-like form any more than the principle of music has a physical-like form separate from the beautiful music it produces. Mrs. Eddy writes: "The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated. When first spoken in any age, Truth, like the light, 'shineth in darkness, and the darkness comprehended it not.' A false sense of life, substance, and mind hides the divine possibilities, and conceals scientific demonstration." (S&H 325: 26-2 n.p.)

Chapter 2

Let us touch on the event not presented by the other Gospels: the visit to the baby Jesus by the wisemen from the east. Seen spiritually and holistically, the "east" is symbolic of the Christ. Mrs. Eddy gives this symbolism through her discussion of the four cardinal points of spiritual consciousness (the foursquare "city of our God," Mind). "This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: *the Word* of Life, Truth, and Love; second, *the Christ*, the spiritual idea of God; third, *Christianity*, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, *Christian Science*, which to-day and forever interprets this great example and the great Exemplar." (S&H 577: 12-19)

She gives the allegorical sense of the four directions: "...on the sides of the north, the city of the great King [New Jerusalem, whose builder and maker is God, divine Mind]; Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, the Southern Cross in the skies,---the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of harmony." (S&H 575: 26-2 n.p.) She embraces the whole earth in the divine consciousness of Mind. "North" =Word; "East"=Christ; "South"=Christianity; "West"=Science. The "wisemen" denote the tone of Mind, from "the east" = "from the Christ." Science encompasses the whole earth and the whole earth reflects it in its wholeness.

These wisemen, or Magi, probably Babylonians because the Jewish influence was particularly strong there, were the men of science of the period. They occupied themselves with the knowledge of the secrets of nature, divination, astrology, medicine, and dream interpretation. They had caught a sense of revelation being born to humankind, the revelation of Truth which was appearing in a new, brighter light than ever before, and they set out to acknowledge and welcome it.

They brought gifts to the Christ-idea that would raise the consciousness of the world to see the eternal Truth: gold, valued for its purity, the highest standard of value in the world, recognized the royalty of the Christ---" It [the city of the great King], is indeed a city of the Spirit, fair, royal, and square [equal on all "sides"] (S&H 575: 24-26); frankincense, or incense, recognized his divinity, symbolizing exalted thinking; myrrh, used in preparing the body for burial, symbolized his crucifixion---the readiness to accept the apparent bitterness of "burning the tares" when Soul "gathers the wheat into barns." This Jesus did when he allowed his body to be killed in order to prove the eternality of life and the substance of man's body as actually Spirit. It is interesting to point out that in the honor given to Jesus by the Magi, science paid homage to religion! Their science brought them to Christ. It is happening again in this age, this seventh period of human history---science will come to pay homage to religion as Science, the great Principle of the universe. It will be acknowledged as the only Science, and it will be the Savior of all mankind.

When the Magi came into Jerusalem, they asked about the whereabouts of he who was born king of the Jews for they had seen his star in the east and had come to worship him. Herod the Great was already alarmed by a prophecy that he and his line were about to pass away and had killed all the prophets. The announcement by the wisemen that the possible supplanter had been born would drive him to take drastic measures. He ordered all the children under the age of two years to be slain. This has been confirmed by the historian Macrobius (400 B.C.) Matthew writes about Herod's slaying of the young Jewish children: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." (Matt. 2: 1-8)

Jewish circles believed that the birth of the Messiah was imminent, and signs in the heavens were believed to accompany the birth of great men. Herod told the Magi to tell him where the child was when they found him so he could go and worship him. The Magi, however, warned in a dream, went back to their country by a different way. Joseph, too, was warned in a dream to take Jesus and Mary down into Egypt to hide them until the death of Herod, "that it might be fulfilled which was spoken of the Lord by the prophet saying, Out of Egypt I have called my son." (We are reminded of the other Joseph in the Old Testament who went down into Egypt through the guidance of divine Mind and was able to save his family from a drought.)

All along the way, the spiritual idea was being protected; the spiritual insight of Science is always awake and alert. At that time, it was believed that divine revelation and guidance came in dreams. (According to my own experience, and that of others, this is still true.) Thus several dreams are narrated in this section of the nativity story. Joseph had several dreams, two already related; he was told in a dream while in Egypt that Herod was dead and to go into the land of Israel. He then was told when Herod's son was reigning in Judea to go into Galilee where he dwelt in the city of Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." (Matt. 2: 19-23) God knows nothing about being asleep, so Science comes to us whether we're awake or asleep. If we are open to the idea that we reflect the divine Mind, we can have the exact guidance and

inspiration that we need at any given moment. "Divine Love always has met and always will meet every human need." (S&H 494: 10) It is always Love that meets our need---not chance or matter or mortal mind.

Dummelow's makes an interesting observation about Matthew's use of the word "Nazarene:" "A thoroughly Jewish play upon words. In the Old Testament and in Jewish writings the Messiah is often called *Tsemach* (Jer. 23: 5), or *Netser* (Is: 11: 1), i.e. the Branch, so that 'Jesus the Nazarene' would sound very much like 'Jesus the Branch,' i.e. the Messiah. Edersheim says, 'We admit that this is a Jewish view, but then this Gospel *is* the Jewish view of the Jewish Messiah.' " (629, emphases in original)

Chapter 3

The second day is Spirit, (purity): "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters...And God called the firmament Heaven." (Gen. 1: 6-8) This chapter details the appearance of John the Baptist and the baptism of Jesus. The circumstances of John's birth are given in Luke 1: 13-17. He was sanctified to be the forerunner of the Messiah. His mother, Elisabeth, was the Virgin Mary's cousin, and he was born about six months before Jesus. John knew what his mission in life was to be, and he devoted himself to a life of asceticism in the desert, living off the land as many of the Old Testament prophets did. He preached in the wilderness of Judea, saying, "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Earnest Jews adopted his views and lifestyle and were his disciples.

Jesus had the greatest esteem for John and spoke of him as the greatest of all the prophets. Prophecy had been silent for 400 years when he came forward, and the Jews were longing for a Messiah to come and deliver them from the Romans' yoke. He might have been able to claim himself the promised king but remained humble and true to his mission. He told the people that he baptized with water, but one would come whose shoes he, unlike the lowliest slave, was unworthy to bear, and this one would "come whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mrs. Eddy gives the spiritual definition of "fan:" "Separator of fable from fact; that which gives action to thought." (Glossary 586) She also says this: "Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of all man-made beliefs. The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually."(S&H 46:23)

Jesus owed much to John for from him came his first and most capable disciples. John's views were much more spiritual than the current ones. He did not regard the kingdom as of this world, but a "kingdom of righteousness." Hence the necessity of repentance and a changed way of living. Josephus was one of his followers and tells us that he was a good man who commanded the Jews to exercise virtue, and piety before God. Baptism included

public confession to God of sin as well as to man if one had been injured. He regarded the "kingdom of heaven to be the "kingdom of Christ." "John required circumcised Jews of the seed of Abraham to submit to his baptism, and thereby to declare themselves outside the Messianic kingdom, and unfit to enter into it without a moral purification. This was distasteful to the Pharisees, who took offence at being treated as proselytes. John called them "vipers" for their poisonous opinions and corrupt influence.

When Jesus went to John to be baptized, John was amazed and said: "I have need to be baptized of thee, and comest thou to me?" Jesus answered: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." So John baptized him. When he was baptized, he "went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (14-17)

Jesus did not give any special power to watery baptism. It was to be only a symbol. "The baptism of Spirit, washing the body of all impurities of the flesh, signifies that the pure in heart see God and are approaching spiritual life and its demonstration. 'It is easier for a camel to go through the eye of a needle than for sinful beliefs to enter heaven, eternal harmony. Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when 'they shall all know Me, from the least of them unto the greatest.' Denial of the claims of matter is a great step toward the joys of Spirit, toward human freedom and the final triumph over the body."(S&H 241: 27-8)

Jesus' baptism was two-fold, baptism with water by John the Baptist and with the Holy Ghost, *divine Science*, by his heavenly Father. As he comes up out of the water of the Jordan River, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 16-17) Spirit imparted to him the understanding (the waters above the firmament) so that he came up out of the fleshly sense of life (the waters under the firmament). He became conscious of the Truth about himself as purely spiritual, and this purity readied him for his "third day" wilderness experience with sin, and the rest of his earthly mission. Jesus illustrated for us the two-fold baptism which, in the sixth and seventh periods, is given a much higher meaning by the Comforter, *Science and Health*, on pp. 115 and 116, concerning Scientific Translation. This two-fold translation operates simultaneously as one, which Jesus showed us. By working in this way, they save and heal mankind. (See Brown, From Genesis....275-276)

Mrs. Eddy writes beautifully about the baptism of the Holy Ghost: She defines "Holy Ghost" as "Divine Science." (S&H 588) In *Miscellaneous Writings* she further states: "The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means. It develops individual capacity, increases intellectual activities, and so quickens moral sensibility that the great demands of spiritual

sense are recognized, and they rebuke the material senses, holding sway over human consciousness...

"This practical Christian Science is the divine Mind, the incorporeal Truth and Love, shining through the mists of materiality and melting away the shadows called sin, disease, and death...Mortal man's repentance and absolute abandonment of sin finally dissolves all supposed material life or physical sensation, and the corporeal or mortal man disappears forever. The encumbering mortal molecules, called man, vanish as a dream; but man born of the great forever, lives on, God-crowned and blest...

"What but divine Science can interpret man's eternal existence, God's allness, and the scientific indestructibility of the universe?" (Mis. 204: 12-22; 205 3-6, 25-30; 206: 8-10) Father and Son, Cause and effect, Mind and its reflection, is the governing Principle of the universe. This spiritual understanding must baptize each of us in order for "the development of Life, Truth, and Love," the second part of the definition of the Holy Ghost, to be accomplished in us.

Chapter 4

The third day, Soul (a spiritual sense of God's body as the universe including man): "And God said, "Let the waters under the heaven [the human concept] be gathered together unto one place, [be identified] and let the dry land appear [the human and divine are one in identity]: and it was so. And God called the dry land Earth [the reflection of Heaven] ;..." (Gen. 1: 9-10)

This period is typified by Jesus immediately after his baptism by his forty days sojourn in the wilderness. Mrs. Eddy defines "wilderness" in part as: "... the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (S&H 597: 17-19) This was certainly Jesus' experience. He had fasted forty days and nights from material illusions, the beliefs we all have--that life, substance, and intelligence are in matter. He received a higher understanding of what body really is, Spirit instead of matter. Material sense told him he was hungry and could turn the stones into bread, but this was the belief of life in matter. He proved that the body, as the substance of Spirit didn't need food to survive. The only "stones" he needed were the spiritual facts that nourished and supported him. His answer nullified the temptation with a quote from the Scriptures, from divine Principle: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 1-4) It is sometimes a temptation to use spiritual thinking for material gain. But we can use the temptation to turn to spiritual qualities, which we always have, and can manifest exactly what we need on a practical basis. Think of the implications of this lesson for mankind!

Jesus was then tempted to use the temple, the Jewish organization, to spread his message by doing some great miraculous-seeming thing for all to see in order to further his mission. "The effort of the carnal mind is to make us trim the sails of our theology to suit the world, to confine spiritual values in what looks like a good human organization. But Jesus knew that organization eventually stifles a spiritual idea. It just leads to compromise, which adulterates the spiritual idea [purity of the message].

When Peter identified Jesus with the Christ, Jesus said, 'thou art Peter, and upon this rock [the spiritual fact that the Christ is "the divine manifestation of God, which comes to the flesh to destroy incarnate error"] I will build my church;" and remember that Mrs. Eddy defines 'Church,' in part, as 'The structure of Truth and Love.' (S&H 583: 12) The "rock" that is forever reliably intact is the Truth that God's "body" is the compound idea, the universe, including man." "Church," as used by Jesus as a symbol for "body," is forever the "Christ." The Christ is the Truth about the creation or "body" of God, in its infinitude and in its individuality. Jesus exemplified the Christ or Truth with his own body to show us what our body actually is in Truth, God.

The only "church" which Jesus was interested in was the spiritual fact of the Christ. He recognized the fact that spiritual teaching must be done on a pure, selfless, humble basis if it was to be blessed of the Father. His answer to that temptation was holistic, covering everything that had to do with promoting himself through established religion: "It is written again, Thou shalt not tempt the Lord thy God." (Matt.4:7) "Our church today is the spiritualized consciousness in each one of us, of the Christ-idea as Science, and there is no other true church. In that church there is no cruelty, or persecution, but only identified reflection...by which all men identify the idea of God and reflect it to each other." (Doorly, Talks..., Vol. II, Matthew, Revelation, 30-31)

The reflection of divine Love does not need to attend a specific church or impress others with his religiosity by attending. Outward appearances mean nothing to divine Principle. Only what is loved by all the heart and soul and mind will enable us to overcome sin and express our true nature as reflection of God. "Jesus said...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22: 37-39)

Mortal mind's last temptation is one often given into by those who have a lust for power, prestige, and riches. Jesus was shown all the kingdoms of the world and their glory. He was the most powerful man on earth in that age, and his works, seen as miracles, could have propelled him into a high position of dominion in government, religion, commerce, or whatever he wanted. If he gave in to the temptation, he would be king of the world, not the King prophesied by the prophets who would save the world! Needless to say, this did not interest Jesus in the slightest! He knew his world-mission as its Savior from such egotistical thinking. His ego was the one Ego, the divine Mind, which needed no enhancements from matter. He was equipped with all he needed, purity, humility, and an understanding of the Allness of God, good. "Blessed are the meek: for they shall inherit the earth." (Matt. 5: 5) In his meekness he identified himself with the divine Principle, Life, Truth, and Love, and knew that without it he could "do nothing." (John 5: 19) (See Doorly, The Works of John W. Doorly, Talks at the Oxford Summer School 1948, Matthew, 28-35) This spiritual attitude enabled him to quickly dismiss the devilish suggestions (they are never anything but suggestions!) He "...was in all points tempted like as we are, yet without sin." (Heb. 4: 15) Then the "angels came and ministered unto him." He rested in the full recognition of his divinity.

The children of Israel in the third thousand year period also went into the wilderness, but for a forty year sojourn. Their Soul sense was not yet very developed. Jesus had to prove himself unaffected by the temptations of the flesh, called "the devil," and overcome the liability to sin under all its provocations. "In Soul, the third day of creation, the waters under the heaven (the human concept) are gathered together unto one place, the dry land, (are identified as the universal Christ-idea). Thus, Jesus' humanity was found to be divine, his true form. Because the human reflects the divine, it is as unaffected by sin as the divine One Itself. Jesus became aware that subject and object are one in Soul, and therefore that everything everywhere is the operation of Soul. "The One" means the human and divine are one in identity. Subject and object are one, just as physics is now apprehending! This is the one Soul or spiritual sense we all share. The infinite forms of Soul, from the infinitesimal to infinity, are seen in the universe, including man.

Is this new-found fact in physics not a most wonderful ramification of its discovery? Jesus knew that his own divine identity was also the four-square identity of mankind, the "holy city" or "city of our God" as it is called in the Bible, in Revelation. Jesus individually united with or "wed" this pure sense of Life, accepting the Truth of it for himself. This pure consciousness is the "bride of the Lamb" in Revelation. We all must see our true selfhood as inseparable from the One Self. How do we do this? Because of the coming of Christian Science, the Comforter, we can at last understand the meaning of the Christ-body which we each individualize. It is the activity, operation, functioning, of the sevenfold nature of God. This system of ideas is the true universal body to which we "wed" or unite ourselves.

After his victory over the temptations in the wilderness, Jesus heard that John the Baptist had been cast into prison. He then left Nazareth and went to live in Capernaum, which is on the sea coast, in the borders of Zebulon and Nephthalim. "That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up." (12 -16) Matthew recorded the prophets' foretelling, in quite amazing detail, the coming of the Messiah. Isaiah (Esaias) (9:11-12) spoke of the "shadow of death" just as David did in his twenty-third psalm, "...Yea though I walk through the valley of the shadow of death, I shall fear no evil, for Thou art with me..." Because of Matthew's enlightening experiences with Jesus' resurrection, and Jesus' and the disciples' victories over death, he understood the belief of death as nothing but an illusion, a shadow, nothing. If that enlightened viewpoint of death as illusion was viable then, it still is. Many books have been written by people who came back from death to talk and write about it. Even films have recently come out with that as their themes. Is this revelation not the greatest one of all time?

At this time, Jesus began to preach, telling the people to repent, for the kingdom of heaven was at hand. Jesus was announcing himself as the bringer of the kingdom of heaven (divine Science) to the people, so by the time he began selecting his disciples, the word had already gotten out about the coming of the Messiah. His first selection was two brothers,

Peter and Andrew, fishing on the shore of the Galilean Sea. He told them to follow him and he would make them "fishers of men." "And they straightway left their nets, and followed him." Going on along the shore, Jesus saw two more brothers fishing in a ship, James and John. When he called them, they, too, immediately left the ship, and their father with whom they fished, and followed him. Mark tells us they left their father, Zebedee, in the ship with the hired servants. (Mark 1: 20) This indicates that the family was not poor or of a mean social position. Manual labor was honorable among the Jews and the wealthy were taught trades. Nevertheless, they left everything behind, their whole way of life, for the Christ. How ready are we to leave our old ways of living and thinking for the Christ, the real Truth, completely give up our old prejudices, old corporeal beliefs, old fears, old conservatism, our love for materiality. It was what Jesus required. Spiritual progress depends on it. As they traveled through Galilee, Jesus' fame went throughout all Syria, teaching and healing; great multitudes followed them, from Galilee, Decapolis, Jerusalem, Judea, and from beyond Jordan.

Chapter 5

The fourth day is Principle (spiritual power): "... God made two great lights; the greater light to rule the day, and the lesser light to rule the night: ...And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." (Gen. 1: 16-18) In the fourth "day" of creation, Principle is symbolized in terms of light. The greater light, the sun (Principle), shines on the moon which has no light of its own but depends on reflecting the sun's light in order to give light upon the earth in darkness. This is how the divine Principle works, by reflection. An "object" is needed to reflect the Source of the light. If there is no reflection, there is darkness, nothingness. Man and the universe exist because of reflection. This is the Principle of the universe, subject and object are one. Jesus came to show mankind the ramifications of that wonderful truth.

As soon as Jesus had chosen his first four disciples, he began to travel throughout all Galilee, "teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." Great multitudes followed them, from Galilee, Decapolis, Jerusalem, Judea, and from beyond Jordan. (Matt. 4: 23-25)

Because Jesus, while in the wilderness, had proven the falsity of matter in all of its guises and had put it under his feet, he was now ready to do the same for what appeared as "out there," as "others." He knew that the "human" is, in scientific fact, divine, the operation of Principle, as he had proven for himself. His public ministry began, and its purpose was to emphasize the infallible, absolute nature of the divine Principle of all that is. The fourth day of creation shows the harmonious workings of the celestial system and the teaching of the prophets in the fourth period.

As Jesus proves what Principle is and the allness it governs, he at the same time proves the nothingness of what it is not. Looking out from the standpoint of Principle, the only government of the universe, he heals every phase of sin, sickness, and death. He realized that the human has no real ego. It cannot say, "I am sick... deformed... deprived... hungry...diseased...dying." The reflection in the mirror has no "I" that can claim to be anything that the cause of the reflection is not. Jesus had to show us that divinity is humanity's only Ego. The only "I" is self-governing, self-regulating, self-renewing, self-harmonizing, self-purifying, self-fulfilling. Because no inharmonious condition exists in the universe subjectively, it cannot, therefore, exist in the universe objectively. This is not religious gobbledy gook. It is the actual science that governs our world and all that is beyond it. Jesus came to propel the change that must be made by humans in order to return to the spiritual perfection we have only *apparently* lost.

The Sermon on the Mount

Chapter 5 begins with the "Sermon on the Mount," which Mrs. Eddy calls "that divine digest of Science." (Rud. 91: 15) She also writes: "No purer or more exalted teachings ever fell upon human ears than those contained in what is commonly called the "Sermon on the Mount," ---though this name has been given it by compilers and translators of the Bible, and not by the Master himself or by the Scripture authors. Indeed, this title really indicates more the Master's mood, than the material locality." (Ret. 91: 5-12)

The overall tone of the Sermon is that of examining human behavior from the standpoint of divine Principle.

First Beatitude: "And seeing the multitudes, he went up into a mountain [the summit of spiritual vision]: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (5: 3)

The dictionary definition of "blessed" is: "Hallowed; holy; favored with blessings; spiritually happy; abiding in a blessed state." In the Greek the "poor in spirit" is said to mean "cringing mendicants," beggars for truth. In the Aramaic language of Jesus, it translates as "poor in pride." How seriously do we really want to know what is true and real? Mortal mind thinks it knows all the answers, or it can find out through material means, the pride of material knowledge. Pride and arrogance need to be ruled out of thought before our divine Mind can tell us anything. The spiritual reality of ourselves already knows about the kingdom of heaven, but human knowledge needs the truth about man and the universe. Unless we acknowledge this, the translation cannot begin. The progressive disappearing of all we have learned from the physical senses has to be blotted out and replaced by the truth of spiritual sense. The revelation from our real Mind can only operate as we are willing to let it. As we let it, we begin to marvel at the magnitude of what we don't actually know.

"The kingdom of heaven" is our reward for being teachable, recognizing our lack, and wisely choosing the spiritual over the material. The Glossary definition of "Kingdom of Heaven" reads: "The reign of harmony in divine Science; the realm of unerring, eternal,

and omnipotent Mind; the atmosphere of Spirit, where Soul [spiritual sense] is supreme." (S&H 590: 13) Right away we realize how wonderful just allowing ourselves to get started is! We are opening ourselves to the dominion of harmony in our life! Mrs. Eddy writes: "How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!" (Ibid., 509: 29)

Second Beatitude: "Blessed are they that mourn: for they shall be comforted." (5: 4)

Naturally, most see this as a reassuring promise for our sad times when we seek and find comfort from our heavenly Father. This is certainly a valid interpretation, but there is another way to look at it. We are blessed when we give up our material-based loves and purposes. Mourning occurs when we have to give up long-held beliefs that we have held dear. It may require a struggle. We may be inclined to learn something of the spiritual, but not really have our heart in it. The second Beatitude follows the first by requiring purity of motives and affections. Mrs. Eddy writes: "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear,--- this disposition helps to precipitate the ultimate harmony. The purification of sense and self is proof of progress." (S&H 323: 32-5)

We may believe our good is connected with a certain person or thing, dependent upon it, and mourn when it is gone, but the graciousness, tenderness, loveliness, and help it gave us are symbols of Spirit, are not material, and will appear in another form for us if we know that that which blesses us and comforts us cannot be lost to us. "As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter." (S&H 301: 17 20)

Third Beatitude: "Blessed are the meek: for they shall inherit the earth." (5: 5)

Most of us bring a mortal impression of meekness to this beatitude--- a quiet, mousy person who won't stick up for himself, who is often a doormat, and lets others trample on him. This is not meekness as Jesus meant it here. That belittled sense of self does not inherit the earth, "a type of eternity and immortality, which are likewise without beginning or end." (S&H Glossary, 585) Spiritual sense knows that man is always identified with God as God's compound idea or reflection. God's concept of man is spiritual, perfect, ageless, incorporeal, self-renewing, and self-fulfilling. The inheritance of immortality is ours now, but we must know and understand it in order to experience it in its perpetual harmony. We must seek to learn that our concept of ourselves as a personal physique and personality will not enable us to experience the truth about our self.

Man's God-given identity is perfectly formed, beautiful (or handsome!), healthy, intelligent, happy, and truly magnificent, embodying all of the wonderful qualities of the sevenfold nature of God. It is sinless, unlimited, and eternal. Think of Jesus after his resurrection. He was manifesting, to the highest degree he could to be apprehended by his disciples, the incorporeal man, unlimited in every direction. He was also the meekest man to ever walk the earth. He was completely dissociated from a material sense of himself or his body, neither proud nor ashamed of it, neither catering to it nor ignoring it. He saw himself

and those whom he healed as individual expressions of God's qualities, as, in fact, God's body, His compound idea. This Truth about them liberated them from corporeal inharmonies. Man as God's image is not identified with physical functions.

The corporeal sense of oneself is sensitive, fearful, full of ego. The universal "self," the only selfhood God knows, is reflected in the spiritual universe in an infinity of diverse ideas, which as "man" we include. When we are ready to accept that about our self, we experience the freedom of true meekness.

What is it that we inherit? Our identity, our capacities etc., are transcended when we no longer "own" our selves or our properties. Our identity in Soul is God's own image of Himself, and this is what we inherit. "Soul is associated with freedom, joy, calm, contentment, balance. Mrs. Eddy gives us a wonderfully liberating definition of man as the image of Soul: "...that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker...Error will cease to claim that Soul is in body, that life and intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God." (Morgan, *The Sermon on the Mount*) (S&H 475: 19-22; 476: 7-10)

Fourth Beatitude: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (5: 6)

The first three beatitudes which work to rid us of the pride of material knowledge, material values, and corporeal selfhood have made us more hungry and thirsty for that which is truly right and good. It is yearning for right only, which is Principle, Science. That which is only partially right will not do. "Righteousness" is a more potent word than just "right" in the general lexicon. It is a higher, purer state of thought that is carried out in actions. It is not a personal rectitude, but is the reflection of the harmonious, selfless, daily workings of divine Principle in thought and deed.

We must earnestly want things to work out in a principled, balanced way. We must truly want that which is the highest sense of right. If we get our little human ego out of the way and strive to know more about God as Principle, the only Ego, the only authoritative power in charge of running the universe, we will see Principle demonstrate Itself in beautifully worked-out demonstrations of power and righteousness. "Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable." (S&H 192: 21-24)

Fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy." (5: 7)

This Beatitude is constructed differently from the others. They begin from a want and then the need is met. This one starts with the need already met. If we have fulfilled in some measure the previous Beatitudes, we have already unselfed ourselves enough to look outward from Mind, Spirit, Soul, and Principle with an attitude of charity towards others. Life as the fifth day in the creation story exudes a sense of fullness, unlimited abundance, overflowing joy, fulsome activity. So we are full of mercy. Our self-righteousness is gone.

Whether finally or suddenly, we can see only what our true Mind sees---good everywhere. We bless what we see, mentally correcting that which does not agree with our new vision. It is not a Pollyanna attitude. It is giving to each one his true individuality, restoring the flawed image with the authentic one. This world will never experience harmony until we learn to do this. It is the only real mercy, not based on the looks or actions of "others," but on the Truth of the "only "I" or "US"---how Jesus healed.

The word Mrs. Eddy uses for the spiritual expression of Life in the Third Degree Translation on p. 116 of *Science and Health* is "love." Life is the living of love. Have you ever thought of yourself as unmerciful when you wipe a person out of your thought with an unloving, derogatory, or dismissive thought rather than a healing thought? There is not a greater gift we could give our neighbor than one that acknowledges his life as the expression of God, whether he knows it or not.

The human does not need to be abolished; it needs to be lifted up in order to see its divinity. Life is love flowing from the great heart of Love. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15: 13) The greatest love we can have for ourselves and our friends (or enemies) is to lay down the mortal sense of life which appears to be present, and exchange it for the spiritual identity we really are as the manifestation of God, infinite good. This acknowledgement will heal the earth's torments.

Sixth Beatitude: "Blessed are the pure in heart: for they shall see God." (5: 8)

If you have laid down the personal, material sense of man for the universal, spiritual sense of man as the manifestation of God, good, then you have arrived at the true nature of man as God-in-expression. Man can only be that which reflects God. A mortal sense of man is a misconception; a human sense is purer but is a transitional state through which man passes as the mortal disappears and the divine man appears. We could, in fact, say that the expression of God *is* man. Reality cannot contain two opposite kinds of Truth. Therefore, there are not two kinds of man. " Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John 14: 8-10)

Of course, Jesus was not meaning to imply that he personally was God, but that he was the pure reflection of God's nature by which his disciples could see the qualities and workings of God. It is obvious that an infinite Principle cannot be bottled up inside a finite body. Jesus was the transparent window-pane, so to speak, through which mankind could see the Father. His sense of himself as "me" was the Christ- activity, the sixth-day man for whom God made the earth. Seeing and being with Jesus as he went about teaching and healing, the disciples could see God-in-action. God is the center and circumference of being, both Cause and effect, Subject and object. To be pure in heart, one must be the transparency for Truth. Mrs. Eddy writes: "God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it. God is revealed

only in that which is Life, Truth, and Love,---yea, which manifests God's attributes and power." (S&H 300: 29) God is seen in pure humanity, lovingkindness, friendship, joy in another's good, a purified sense of life that is expressed in our living.

Seventh Beatitude: "Blessed are the peacemakers: for they shall be called the children of God." (5: 9)

The "children of God" have never broken away from Him and therefore need no one to make peace. This must be our starting-point, for we have learned that only as we look out from the standpoint of Truth and see the purity of the Christ-man can we be *peacemakers*. Peace is an inherent quality of the universe or we could never achieve it. At this point in our civilization we have tried to bring about peace by bringing together opposing parties, as in the United Nations. But if we start from actual splits, each party thinking his is the right way to go about things, we will fail every time. Looking out from a multiplicity of personalities, clashing theories, long-time hatreds and distrust, we can never arrive at unity. Looking at our brother man from Love's viewpoint as already inherently peaceable, each one affirming this as a scientific fact, is the only way in which we will attain a sustainable peace. It must come from the heart, a great yearning for wholeness, oneness, the womanhood qualities of God rising to the forefront in man's calculations--- selflessness, a laying down of egos, a humility that sees one's own in another's good. We all must see our oneness with the seven-fold nature of God, for in that oneness is the infinite harmony of diversification without division.

We must realize that this division is the same serpent's lie that fooled Adam and Eve in the beginning of mankind's troubles. Through the millenniums, this serpent has grown in intensity until, in Revelation, the last Book of the Bible, it has become "the great red dragon," its lie engulfing all peoples of the earth. The lie that man can separate himself from God, good, or see others as separate from God, underlies every quarrel and every war. The lie is that we can be divided from each other by ethnicity, heritage, culture, dislike, mistrust, and misunderstanding. This could not happen if we knew the Truth that not a one of us is divided from our divine origin, the one universal Source of all life.

"Reflection" must be understood in its Science. Until our divine unity is discerned intact, there can be no real reconciliation. This discernment must come to us individually as we heal rifts in our own lives from being humble enough to start with our own unloving, condemnatory thoughts. We must be willing to "storm sin in its citadels" as Jesus did (see Mis. 211: 27), and cross swords *impersonally* with evil by attacking it as a lie coming to our thought to be healed. Seeing "the other fellow" as a reflection of the same Mind of which we are the reflection, corrects the situation. Theorizing won't do it. It must be disproved in practice. We must come to the point where we finally see that there is no matter, no material person, no material history, *no enemy out there*, on which to blame anything. It is our gentler womanhood qualities that will be willing to apprehend and accept it the soonest.

This state of affairs will be the final scene as the curtain drops forever on the error called matter and its material falsities. Man will be sanctified---proved holy, free from sin,

pure in his affections, inviolable ("unable to be violated, profaned, corrupted, harmed, or destroyed"---Webster) We will find ourselves to be "the children, or heirs, of God."

Eighth Beatitude: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (10-12)

Christ Jesus was persecuted throughout his earth-mission, but he never faltered. He cared not for the world's popularity. He wasn't here to follow the path of least resistance---and neither are we. If we are serious about the Truth that has been coming to us, that so far we have perhaps accepted only with our intellect because it certainly seems sound, and we have even proven it to some extent in our experience, what do we do when we meet opposition to our changed convictions? Do we want to follow Christian Science only for the "bread and fishes"---for the material rewards like better physical health, greater material abundance, etc., or because it is taking us *out* of material beliefs and enabling us to apprehend our spiritual nature as the reflection of God (Mind)?

The Christ comes to us because we have begun to question material beliefs and deeply desire a higher sense of life, truth, and love. Thus we have opened our thought to the complete dismantling of error in our life. The divine Principle is absolute. There is no half-way position to its government, for it is a divine afflatus (divine impartation of knowledge and inspiration). We want the suppositional opposites which come to us, either from "others" or from our own still unconquered material beliefs, to fall away into their native nothingness. This is what happens under the Christ. We are challenged to examine our lives to see what errors we are still holding onto and work to rid ourselves of them. What we hold to during this working-out period so that it remains foremost in our thought is the first part of the Beatitude---the kingdom of heaven, harmony, is already ours. A "kingdom" denotes government. Holding to the divine fact that harmony reigns in spite of the outward circumstances, and that no person "out there" has the power to oppose the omnipotent Science of the universe, God's reflection, handles the "serpent." We can rejoice that we are "hid with Christ in God, ' "with Truth in divine Love, where human sense hath not seen man." (S&H 325: 17-19)

Ninth Beatitude: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men."(5:13)

Salt cannot be separated from its saltness. One exists because the other exists. So it is that the qualities of God, THAT WHICH I AM, cannot be separated from the Source of the qualities, the one I AM which is omnipresent. "Man cannot be separated from his perfect Principle, God, inasmuch as an idea cannot be torn apart from its fundamental basis." (Mis. 186: 19) The Life that is God could not exist without living. Man is the living. Life is not *in*

the living body itself; the body is the expression or reflection of the life. Principle is expressed *as* its idea.

"Here is a very clear reference. 'Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death. Knowing that God was the Life of man, Jesus was able to present himself unchanged after the crucifixion.' " (S&H 555: 27) Now, Mrs. Eddy might have said that Jesus could restore *his* life or *his* individuality, or that he could restore Life's individuality, but she does not. She says that he could restore "*the* individualized manifestation of existence." That is an inspired description of individual life. It enables us to understand that life is not in the manifestation. *Our* individuality is the individualized manifestation of the one Life, and similarly with *our* intelligence, *our* harmony, and so on." (Morgan, *The Sermon on the Mount*, 75, emphasis in the original)

The derivation of the word "individuality" comes from the Latin "in" meaning "not," and "dividua," "a widow." What a wonderful insight this gives us! Our individuality cannot be "widowed," separated or divorced from, our divine Mind, Principle, or Life. Isaiah says, "Thy Maker is thy husband." (54: 5) This "wedding" or union of Principle and its expression is eternal, cannot be abrogated. The entire universe exists at the point of this unity, for it is how the universe is made, Subject and object One. When we understand this it brings such a sense of safety and peace. It will be a sea-change in our entire civilization.

Every material belief we take in and give place and power to robs us of our heritage as a "child" of God, completely dependent upon the Science of reflection for our life, forever under the protection of Principle. Sin, accident, fear, disease, etc., have been given power, through belief, to take away our harmony and peace, qualities of God, at any moment---to separate us from God, the Source of our life. How Jesus must have yearned to have us understand what he knew, that man's individuality cannot be eclipsed, lost, invaded, or trespassed upon. We are the living flow of Life!

Tenth Beatitude: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (5: 14-16)

Now that man has been seen as inseparable from his Maker in the ninth Beatitude, he is now being described in his seven-fold nature and in his function as the "city foursquare," the full activity of the Word, the Christ, Christianity, and Science. "The light of the world" is the Word; the comparison of man to "a city set on an hill" is introducing the concept of the fourfold activity of the Christ; letting our "light so shine before men" is Christianity; glorifying [reflecting] our "Father which is in heaven" is Science.

The Christ-man, or man understanding and embodying the Truth, cannot help expressing the holy nature of God, because that is what he exists for---reflecting the fullness of God. He reckons himself as a spiritual manifestation of divine Science. He also reckons the whole human family as citizens of the kingdom of heaven, where all of us are reflecting

the same infinite Mind. One God can have but one full reflection---the universe including the compound idea, man. Each of us reflects God's fullness in an infinite variety of ways, and each of us has an individual mission that is unique and precious.

The light of Truth comes as individual revelation to everyone. When it comes, we cannot help but share our light. We do not thrust it, unwanted, upon others, but we know that it is the Truth that will eventually be wanted by all. "Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error." (S&H 191: 13) We will see that it is *this* world that is actually Truth's domain.

Eleventh Beatitude: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (5: 17-20)

The religious men of Jesus' day were the scribes and Pharisees. They were the ones who were destroying the law by abiding, at the most, by its letter and not its spirit. What they represent in our day is seeking good on a material basis. We try to attain health in matter, beauty in form or body, happiness in material things or human relationships, success in business practices, and even relying on material things or practices for our spiritual needs. This is righteousness from a material standpoint. Until we learn better, it is all we know. But Jesus tells us it cannot enter the kingdom of heaven. Why? Because it is working from the outside, from imperfection. Since there is no "outside" to an infinite God, the only hope we have of heaven is to know we are already there! The Science which we really *are* as the result of the allness of Principle and its manifestation, is the only law to us. It is already fulfilled; our job is to know it. The spiritual understanding of the law of God, [the Principle of all that is and acts] automatically enables us to obey it.

We each have a unique mission, given us from "the beginning," which Mrs. Eddy interprets as meaning "the only." Our only generic mission is to reflect God, to be the living expression of His ideal. We fulfill that mission in countless individual ways, as a contribution to the whole. Because of that over-riding mission, we must be sure we are reflecting the divine Mind, the only real Mind that is perpetual Life, Truth, and Love.

Expressing the nature of a mortal "mind" or collection of erroneous beliefs leads to sin, sickness, disease, and death. The great lie is that God can be deprived of His self-expression, man. "But as God cannot be without this ever-present witness to Himself, Life must always be expressing itself as vitality and self-renewal, Truth must always be expressing itself as potency and effectiveness, Love must always be expressing itself as fulfilment and perfection. If God cannot be deprived of His essential qualities, by the same divine logic, His image man cannot be deprived of his harmony, health, and ability to be of service to the spiritual idea. It is by handling animal magnetism [the illusory lie of life and

intelligence in matter] that our claims are resolved, whether they appear to be disease, depression, bad relations, or accident." (Morgan, *The Sermon on the Mount*, 86) Love does not know of or depend on material circumstances, the law of Love is the law of harmony to every problem.

Twelfth Beatitude, first part: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."(5:21-22)

These next three sections of the Beatitudes begin with "Ye have heard that it was said by them of old time..." Jesus then quotes something from the Mosaic law and elucidates it according to its higher spiritual sense. The Old Testament religious laws must be re-cast into the New Testament laws of divine Science. He is helping the people rise from the letter of the law into the spirit of the law.

It is said by Scriptural authorities that the phrase, "without a cause" is not in the original. Jesus is saying here that killing can include character assassination. If we falsely identify a person with mortality in some way, that is a form of mental murder. To identify him rightly is to know that in reality he is a divine manifestation of God. "Raca" means "brainless idiot." It stands for passing judgment on what you believe to be human unworthiness. Moral or ethical vilification or contempt for another, that attitude which puts another outside the Mind of Christ puts the one engaged in it under the same condemnation.

We must get to the point where we refuse to see any other than the perfect man of God's creating. We should want to rise above all condemnation as unworthy of the image of God. We can't heal sin if it is real to us. What we want to see for ourselves we must want to see for others. Even anger comes under judgment, for it means that you cannot yet separate the true from the false idea of man and are willing to go along with mortal mind accusations and actions not conforming with the Love that fulfills the law. Moral values are never relevant to the times, wrong in the past but acceptable to the codes of today, or varying from society to society. They are always absolute because they are divine.

Morality is actually the nature of God translated into human conduct. We should be sure that what we are doing is ethically appropriate and right under the circumstances---it is always the activity of God's sevenfold nature. Seeing and emphasizing other people's faults, gossiping about them, etc., keeps us from growing spiritually for it robs us of our true God, Christliness. If we are seeing our neighbor correctly, then we are seeing ourselves correctly as the image of good. We should not suffer for the sins of others, but we certainly suffer for our own sins until they are purged out of our consciousness by right reasoning from our only true Mind. The next two verses are a part of the above Beatitude, still in the tone of Soul.

Twelfth Beatitude, second part: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (5: 23, 24)

The altar is a symbol of Soul. There is only one "man," or manifestation, because there is only one Mind. If we have wronged our "brother," and we do not measure up to what God knows about His man (manifestation), then our own less than good beliefs have to be purged out of consciousness--in other words "sacrificed" for the true sense of man. This may be very difficult, especially if we believe the other person is in the wrong. However, giving up a corporeal view for the correct one is powerful and brings continuing blessings to those who do it.

Sinless identity is always the Truth, even if not evident. We certainly should not go along with sinful behavior, but we should be clear about its falsity and refuse to give it any reality in our consciousness. This exchange of the false for the true takes place in our thought every day. As the expressing of Soul, we are looking out from God upon our universe and blessing it by seeing it aright. The Christ is always involved with translating the mortal for the immortal sense of man. On the fires of Soul, "...the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character." (S&H 565: 20-22) Jesus went into greater detail in the next verse on how to settle with our "brother." Seeing the other aright is the way we can tell if we have seen ourselves aright. Therefore the twelfth Beatitude has a third part which explains how to "see" another, and thus ourselves, in Science [according to our true identity as the Christ-man].

Twelfth Beatitude, third part: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.'" (5: 25-26)

While the first two parts of the twelfth Beatitude had to do with identifying the one man with all men, the man of God, good, the last part makes sure that all evil is identified with the one evil. Evil, in its true sense must be considered *nothing* if God, good, is All. To "agree quickly" means to settle the issue quickly with your opponent. "Until the fact concerning error---namely, its nothingness---appears, the moral demand will not be met, and the ability to make nothing of error will be wanting." (S&H 92: 21)

The settling of the issue means that first of all we must realize there is no "adversary" "out there." It exists in mortal belief only; therefore it is simpler to detach the sin from the person, and see it as an impersonal judgment masquerading as a person. This is a mental coming-to-terms with mortal mind's argument that there are two realities, good and evil. We have every right not to be fooled by it, for we are learning that it has no real history, mind, purpose, life, or cause. We don't have to be afraid of an effect.

Taking the high road of spiritual reasoning, we can authoritatively renounce the suggestion that we have an adversary and refuse to be delivered to the judge of material thinking, which always casts us into "prison." Soul-sense declares the entire illusionary fiasco as "not guilty" and so liberates everyone. How wonderful that the Christ has come as a Christian *Science* to show us how to quickly handle evil in whatever guise it presents itself.

The moral law gains its true impetus and power from the fact that it is the outcome of divine law, divine Principle. We begin to see more and more the necessity for according to man his real being as the individualized expression of Soul. Again, these Beatitudes come down to following the Golden Rule, "Do unto others as you would have them do unto you." It is especially important to follow it when your "adversary" does not know how. Your spiritual understanding is vastly more powerful to defuse the situation and deliver your adversary from guilt. We should be grateful for these testing times which give us opportunities to grow spiritually. They enable and empower us to bear witness to the proofs of God's care, the Truth that good does overcome evil when evil is understandingly, Scientifically, known to be *nothing*, neither person, place, nor thing. It delivers us from paying "the uttermost farthing," suffering from believing that mortal mind and all of its vagaries are real and thus exacting a mental sentence that may take a long time to work out.

Thirteenth Beatitude: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (5: 27-32)

Jesus takes the Old Testament moral law and renders it from the higher view of Science where the absolute is the law of Principle. Motive is taken into account, not just the resultant action. The courts today try to tie acts to motives. Science, being divine, demands absolute integrity of thought and purpose. Jesus is setting straight the record that nothing can be hidden in the light of man as the ideal of God. The intention is as culpable as the act. The female is the symbol of mortal conception; woman as the womanhood of God symbolizes the spiritually conceptive sense. The womanhood aspect of man is that which conceives of man as purely spiritual, and this is the only valid concept.

Jesus warns us not to look with desire upon forbidden objects of material sense. In fact, this Beatitude can cover more than the surface meaning of lust in connection with adultery. Lust for money, power, position, etc., holds Spirit in the grasp of matter. Objects of sense are not the reality, but the error of sense, of believing that there is something "out there" which we must try to gain. Everything good that we could want is already present.

This is a marvelous lesson we should want to learn, for once learned, we can never "want" again. Our divine Mind can make apparent or visible anything we rightfully want or need as long as we think from the standpoint of already possessing it. Mrs. Eddy assures us: "Divine Love always has met and always will meet every human need." (S&H 494: 11)

Jesus speaks of the "right eye" and the "right hand" using "right" as a spiritual symbol for doing something consciously, voluntarily, by choice. The word "left" signifies the unconscious choice. The "right eye" offends if it is deflected from the spiritual, and the "right hand" offends if we try to hold onto objects of material sense. To "cut them off" is to dissociate ourselves from them. If we continue on with our material desires, Jesus said we would be "cast into hell:" "Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which worketh abomination or maketh a lie." (S&H 588) "This indicates the distance between the theological and ritualistic religion of the ages and the truth preached by Jesus. More than profession is requisite for Christian demonstration. Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, that is, to set aside even the most cherished beliefs and practices, to leave all for Christ." (S&H 142: 3-9, 1-3)

Let us look now at the last two verses where Jesus is dealing with divorce. If read literally, they get one involved with strong opinions and social views of marriage and divorce. We will look at it as a spiritual symbol of marriage which signifies man's wedding himself to the divine, a unity which can never result in divorce. Wedded to the things of Spirit we always love "the fruit of Spirit...love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance..." (S&H 106: 27-28) Being "married" to divinity is being permanently "divorced" from mortality. This realization will become more apparent when we better understand the great fact that man is the image of God in the Mind that is God, making God and man One.

Fourteenth Beatitude: Christ is the divine manifestation of God which comes to the flesh to destroy that which is not Godlike---mortal mind and its subjective condition called matter, which we now know is not even *real*.

"Again, 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." (5: 33-37)

This Beatitude in the tone of Mind is in three parts: the allness of Mind and the nothingness of matter; the allness of Mind and the nothingness of mortal mind; the allness of the one Mind and the nothingness of many minds. Verses 33-37 as quoted above is the first part: God's ideas cannot be thought of as material things and thus be an earnest of one's integrity. God's throne isn't a material object but a symbol for heaven, harmony; earth isn't

a physical planet but is a symbol for the reflection, manifestation, of heaven; Jerusalem is not a city of stones and streets, but a symbol for the four-square Christ-consciousness. The Christ as mind translates every "thing" back into idea---there is no material truth.

It is fundamental in Science that Mind is all and matter is nothing. We affirm the allness of Mind and deny the existence of matter throughout the day. We insist that there is only one Mind and it is all. "Mind manifests all that exists in the infinitude of Truth." (S&H 258: 15) This fact was perfectly clear to Jesus, and was the understanding behind his great works. In our sojourn here, we must seek to depend less and less on matter---for our happiness, our health, and our supply. The human mind finds this hard to accept, yet it is a fundamental necessity for progress out of sin, sickness, and death. We think we coexist with evil, giving it the preponderance of power in most circumstances. Watch your thinking and see if this isn't the case! If we crown the power of Mind as the Truth in our daily living, we will find fear and the whole concept of another power beginning to fade and more dominion being manifested. "These two contradictory theories---that matter is something, or that all is Mind---will dispute the ground, until one is acknowledged to be the victor...All the evidence of physical sense and all the knowledge obtained from physical sense must yield to Science, to the immortal truth of all things." (S&H 492: 14-17; 493: 6-8)

Fourteenth Beatitude, second part: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (5: 38-42)

This second part of the fourteenth Beatitude is concerned with the nothingness of mortal mind. Mortal mind is the belief of intelligent evil as real and as powerful as divine Mind. If divine Mind is All, mortal mind is nowhere and nothing. The belief that it has any power whatsoever has to be disproved. It is nothing but a lie in thought, with no cause, no substance, and no actuality in being. It deserves nothing but to be obliterated. By abiding with the Christ, Truth, in thought, evil is automatically wiped out of consciousness. "At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you." (S&H 571: 15-19)

We do not take a battle-ax to mortal mind beliefs as if they were real and affected us; we do not get into a position where we must deal with personal animosity. We learn not to see an enemy "out there," but deal with the suggestion of one right in our own consciousness as animal magnetism. We do not take it on as something we deserve because of our own actions or being emotionally drawn into the hostility affecting someone else. We dwell with the attitude of the Christ. We wrap the supposed animosity in Truth and Love and see it as that which cannot take over the nature of God's reflection, either ours or "another's." We don't retaliate in word or deed, but continue to Love that which we know is true about God's man. We love to go that extra mile for the sake of learning the lesson of

Love and its power. It takes great humility to do this, but we experience God's grace, which is always sufficient for us---and the other fellow too.

Fourteenth Beatitude, third part: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? (5: 43-46)

The first part of the fourteenth Beatitude illustrated the point that because Mind is All, matter is found to be nothing--- right where matter seems to be there are the ideas of God. The second part explained why there is no mortal mind, or intelligence; the one and only Mind is immortal. With matter and mortal mind out of the picture, the third part enables us to see that the only mind man can have is the Mind, the Mind of Life, Truth, and Love.

The tone of the one Mind is the tone of brotherhood. "...with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth." (S&H 470: 2) Mrs. Eddy raises the bar on this expression of brotherhood. It is a higher sense than a number of people relating well together or engaging in merely nice behavior. She writes: "To love one's neighbor as one's self, is a divine idea." (S&H 88: 18)

This prevailing idea of the universe is an ever-present, ever-operative fact or complete idea. "Jesus' teaching that we should love and pray for those who mistreat us is vastly more than a moral precept. It is an imperative Christ command, for unless it is done and done sincerely we have a di-verse instead of a uni-verse. The incalculable value of obeying this command from the heart cannot be described in words, but its cleansing and redeeming power can be vouched for by everyone who has done it." (Morgan, *The Sermon on the Mount*, 104)

The physicists' new-old finding that Mind is subject and its reflection is object is destined to turn the moral code upside down. The "enemy out there" is built on illusion; it is your mind that sees the "enemy," for you believe in the concept of an enemy and thus see your own thought, the object. In Science, there are no objects, for everything and everyone is subjective to the one divine Subject, the all-knowing Mind. Only ignorant false belief can hold onto such an illusion, and this constitutes the only enmity there is! The Christ, or truth about subject and object, requires us to realize this fact in Science:

"The divine Principle and idea constitute spiritual harmony, heaven and eternity. In the universe of Truth, matter is unknown. No supposition of error enters there. Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe. Hence the eternal wonder, that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." (S&H 503: 9-17) The final verse of the Christ tone summarizes the entire Mind section: **"Be ye therefore perfect, even as your Father which is in heaven is perfect." (5: 48)**

This seems to be impossible to most Christians, but Christian Science teaches that we can begin to learn and understand the possibility behind the demand. We are given nothing impossible by our Master teacher, Christ Jesus. He naturally knew what we are just beginning to realize, that what is true about God is true about His reflection [idea], also. Principle (heaven) is manifested by its own idea (earth), and there is nothing else truly going on. Christian perfection is attainable in this life as Jesus showed us and commanded us to do. "In this divinely united spiritual consciousness, there is no impediment to eternal bliss,--to the perfectibility of God's creation." (S&H 577: 9) "The grand realism that man is the true image of God, not fallen or inverted, is demonstrated by Christian Science. And because Christ's dear demand, Be ye therefore perfect,' is valid, it will be found possible to fulfil it." (Pan. 11: 28)

Chapter 6

Matthew's next set of Beatitudes illustrates true Christianity as taught by Jesus. There are seven of them. In Christianity, our Christ vision is expanded and embraces the universe. It is not objective to us, but subjective, existing as the good that is our Mind. This saving knowledge impels us to be involved in demonstrating, proving, healing, and practicing, on a universal basis. It is far from a mental, philosophical, or psychological practice. It is absolutely related to God, in that it is the revelation that "God" is the Principle underlying the universe, the Source of our Science and its laws. It is proven, provable Science which even a child can understand and prove to meet his needs, but the higher one goes, the more one sees the need for deeper study. It is an infinite subject, and we have barely scratched the surface! It is absolute at all times, like the Principle of math or music, which is its strength and proof, but mankind must learn it little by little, precept upon precept, for we have the whole science turned upside down, believing it is matter governing everything rather than Mind governing the "shadow" we call matter. In the first edition of *Science and Health*, Mrs. Eddy called matter "shadow." How did she know, back in 1875, that when looked at through the physicist's electron microscope, that is exactly what "matter" looks like---shadows?!

Jesus practiced Science with a small handful of students in a tiny area of the globe, but he promised another teacher would come and explain it from a higher standpoint due to the science that would then be available. Christianity is the practice of that Science, for the Scientists of tomorrow will be all of us, looking and working out our problems from the standpoint of the divine Principle--- Life, Truth, and Love, to attain and maintain the "greater works" of which it is capable. The divine Principle or Science of the universe is Mind and not matter and manifests itself therefore as intelligent and active ideas. Science is taking place in the realm of metaphysics at all times---matter is now out of the picture and deserves no more study as if it *were* anything.

Fifteenth Beatitude: "Take heed that ye do not your alms [charity works or money given gratuitously for the poor] before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do

not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." (6: 1-4)

Jesus is teaching us to be perfect as our Father. Perfection is seen in doing, in actually *being* perfect. He begins by reminding us not to make a display of our Christian acts in order to gain homage from the public. Man does not do anything as of himself; Principle does its work *through* its ideas *as* its ideas. We realize, of course, that he is talking about hypocrisy. Mortal mind likes to be seen doing fine things and getting praised for it. It is nice being praised for the good things we do, but not if we do it *for* the praise! Then we love the boost to the ego.

When we begin to learn Science we find that there is only one Ego, the divine Principle that has done all things well. Human competence should be subjugated to that fact, then we can be used as the flow of God's activity and be much better blessed by God for it. "There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human." (S&H 329: 21) We do good because we love God, good. We do not "rob" God of the good which is rightfully His by claiming it as our own. "The left hand is a symbol of laying hold; it was the shield hand, and is the one with which we receive. The right hand is the symbol of power: it was the sword hand, and is the one with which we act. In the terminology of Science we should call them understanding and demonstration. Through the left hand of understanding we grasp and receive the things of God, and with the right we hand them on again as help or as spiritual power." (Morgan, The Sermon...122)

The Talmud, the body of Jewish civil and canonical law, gives us an excellent proverb about giving alms: "The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms." (quoted from Mrs. Eddy's book, Miscellaneous Writings, ix: 2)

In the Book of Acts (3: 1-8), we read of Peter being asked for alms by a man lame from birth. Instead of a hand-out, the man was given a hand-up! Peter instantly healed him of the lameness. His God-given right to wholeness enabled him to express his God-governed birthright to self-government. Notice here that the man healed gave God the glory, not Peter. It was true when Jesus healed as well---it was always God that was praised. When the healer loses a sense of being a personal healer and is the transparency for the Truth that heals, everyone else knows it is the Truth also. The great need is to get personality out of the way. If the Truth were more generally known and practiced, there would be less need for the doling out of charity. There is no intermediary between man as the idea of God, good, and God, his Principle. There need to be greater demonstrations of true charity. Does not your heart yearn to enable the crippled children seen in a TV ad to grow viable limbs rather than have to be satisfied with prosthetics? Mrs. Eddy did this kind of healing often, and it has been done with Christian Science treatment today, but not nearly enough!

All that is operating in the universe is the flow of divine energy, and man is that flow. It is the flow of *divine* Life, Truth, and Love. No matter what we may know or not know about Science, each of us can have a hand in making sure that our world is a better place because we have put others above self. Mrs. Eddy gives us these six requirements that can negate human managing and further human healing: "A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right mechanism, and make manifest the movement of body and soul in accord with God." (Mis. 354: 15)

Sixteenth Beatitude: "And when thou prayest, thou shalt not be as the hypocrites are: they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, That they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be much heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him."(6: 5-8)

As you can see, this Beatitude has features in common with the previous one, but the emphasis was on "doing." Now this one accents praying. Mind completely transforms the act of praying, and Soul in the next Beatitude gives us the true idea of fasting. There may be times when it seems appropriate to pray aloud, but praying aloud so that everyone can hear your wonderful words is vainglory. Mrs. Eddy writes: "Audible prayer is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting benefit?" (S&H 7: 8-10) Again, Jesus is dealing with hypocrisy which "is fatal to religion." (S&H 7: 32) Having an audience usually causes one to pray "to" the audience. Jesus instructed us to pray in secret, to shut the door on the material senses. Only in that way can we truly entertain divine ideas and commune with them. Mere words, or repeating religious phrases is not prayer in the way it was meant by Jesus. Jesus' "...humble prayers were deep and conscientious protests of Truth,---of man's likeness to God and of man's unity with Truth and Love." (S&H 12: 10-15)

Repeating over and over again another's prayer, prevents one from exercising his own right to communicate directly with his divine Mind and thus gain spiritual ideas meant just for him that meet his needs. Mortals want to be little gods with minds of their own. That is conscious sin and must be consciously abandoned. It is the one sin Jesus was unable to heal—it does not come to the Christ to be healed. Spiritual sense has to be desired above all else, and quiet times daily with one's infinite divine Mind can then be cultured and practiced with rewards being openly apparent. If our Mind is all-hearing, then we must be willing to reflect that listening. "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind." (S&H 7: 23) (Many people have been healed of deafness in Christian Science by working with these ideas.)

Jesus told us that our divine Mind knows what we need before we ask. Mind functions providentially. Mind being also Love, our needs are cared for. We can thank God

ahead of time for meeting our needs. The Motherhood of God makes every provision for the right development of every one of its ideas ("children" as they are often called in Christianity). We just do not credit the power of Mind as supreme. We must take Mind's universe into our closet! Mind is forever actively powering its ideas *as* its harmonious action. We are not separate from the Mind to which we think we are praying. We are as close as its reflected image, its holy and beloved divine idea showing forth its dynamic and harmonious action. "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action." (S&H 283: 5)

Seventeenth Beatitude: The Lord's Prayer

While the Lord's Prayer seems to be a prayer of petition, it actually is a prayer of our identification with the divine. God has already done His part; He has already given us all He has and is through reflection. Our part is to realize this grand fact, accept it, and express gratitude for it. Mrs. Eddy gives the higher, spiritual meaning of the prayer in *Science and Health*. "Our Master said, 'After this manner therefore pray ye,' and then he gave that prayer which covers all human needs...Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick." (S&H 16: 8-12, 20-15 n.p.)

Here I will give the "Lord's Prayer" along with its Scientific interpretation as given in *Science and Health* by Mary Baker Eddy (16: 24-17: 15:

"Our Father which art in heaven,"

"Our Father-Mother God, all-harmonious,"

The brotherhood of Christianity is emphasized with the "Our." We are all one family, having the parent Mind as the one infinite Source of our being. We therefore are "all-harmonious."

"Hallowed be Thy name."

"Adorable One."

Adorable means "worthy of divine honors." "Hallowed" means "blessed or consecrated." (Webster) The "One" is Spirit, the I AM. Only as we recognize one reality, Spirit, as the true nature of all that is, can we "hallow" it.

"Thy kingdom come."

"Thy kingdom is come; Thou art ever-present."

Authorities say that in the Greek it should be rendered, "Thy kingdom is being come." God's kingdom of harmony comes to each one of us individually as we rise above sin, which includes sensual physical bondage, and the propensity to become sick or diseased. It is Soul that first "gathers the tares (weeds),--- enables you to see your errors. Then the" tares are burned"---the errors are destroyed and you see Truth plainly. Then the wheat or Truth is "gathered into barns"---becomes permanent in the understanding. (Collectanea, Items from Gilbert Carpenter's Collectanea, Letters, "To F.W.G," (from MBE) p.127)

"Thy will be done in earth as it is heaven,"

"Enable us to know, ---as in heaven, so on earth,---God is omnipotent, supreme."

Some scholars say it reads, "Thy will is done." Principle, Science, is the ever-present and all-powerful "will" that is supreme throughout the universe. Principle means the divine will, the only rule of law governing all that is. Therefore, Principle's power over its idea (the universe) is supreme. Earth conforms to heaven as reflection, therefore, the focus of the prayer now changes from God to man.

"Give us this day our daily bread;"

"Give us grace for today; feed the famished affections;"

Through the loving grace of God, man does not have to laboriously earn his bread or living. Mrs. Eddy says "the grace of God [is] the effect of God *understood*." (Pan. 22-24) God is our Life and sustains us with the "bread of life," His gracious Word, which "feeds" or inspires the hungry heart and meets all human needs. We read in *Science and Health*: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.' " (S&H 14: 25-30)

"And forgive us our debts, as we forgive our debtors."

"And Love is reflected in love;"

We forgive scientifically when we know that in Truth our relationship with our brother man is reciprocal, for we all reflect the same God that is Love and therefore we reflect the same ever-present Love to each other. This Truth destroys all errors and injuries that claim to come from someone "out there." We can only truly forgive "others" if we see them as we would have them see us, as the "Son of God, idea of Truth." Mrs. Eddy says: "The rich in spirit help the poor [poor in spiritual sense] in one grand brotherhood, all having the same Principle, or Father, and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." (S&H 518: 15-19)

"And lead us not into temptation, but deliver us from evil;"

"And God leadeth us not into temptation, but delivereth us from sin, disease, and death."

Love can never lead us into something that is against its eternal nature. Neither Love nor its reflection can be tempted to believe that something can separate us from good. It can only act to deliver us from it. As humans, we must learn to find that evil is not power. In fact, going further, we must not let evil in any of its myriad guises tempt us to give it reality or cause. "In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must 'pray without ceasing.' Such prayer is answered, in so far as we put our desires into practice." (S&H 15: 17-22)

"For Thine is the kingdom, and the power, and the glory, forever."

"For God is infinite, all-power, all Life, Truth, Love, over all, and All."

This last statement takes us right around to the beginning, summing up the entire prayer. It is not a prayer of what we want, as most prayers generally are, but a prayer of what we *are*. It is a prayer of affirmation, not supplication. We find that we have no human need that Love has not met. We need not be continually asking from a point of need, for it is the

nature of Love to always respond. Mrs. Eddy tells us: "God is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love." (S&H 2: 8-11)

In the next part of this Beatitude, verses 14-18, Jesus takes this spiritual sense of true prayer into daily life. Once again, our lives must reflect outwardly our inmost sincerity, humility, and love of good, God. Do we see God as unchanging good? Then we must see ourselves that way as the reflection of God. One Mind and one reflection will have to be acknowledged by scientists, and eventually the rest of us, for that is what we now know about the way the universe is set up. We will not see unchanging good (heaven) in our life if we are reserving room for evil in some way. If we believe that God's kingdom of harmony (heaven) is associated with His power and glory somewhere "up there" and not here, then we do not have any faith or understanding that "thine is the kingdom, and the power, and the glory, forever." "God is infinite, all-power, all Life, Truth, Love, over all, and All." If we cannot believe that God, good, is All, then we have another god. It must include an infinite knowledge of evil, in which case we are bereft of any salvation. We cannot have both---infinite good and infinite evil. That is impossible. The words that belong to God are infinite, eternal, supreme, omni-present, omniscient, omnipotent, omni-active. If evil is a real part of this nature of God, the universe is doomed, for there is not more than one All.

The only way we can *know* is by proof of good over evil in every way evil claims to be as real and powerful as God. In Ecclesiastes we read; "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear (hold Him in profound reverence) before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." (3: 14, 15) The eternal, infinite God cannot be added to nor taken from. There is nothing "out there," namely evil---evil mind, evil power, evil presence, evil action, evil things, evil knowledge, evil spirits, or evil persons to take away the power, presence, or activity of God. All is God, good, the one Soul, whose universal body nature is, including generic man. Each member of God's body partakes in some measure of God's nature. This great fact is our salvation.

We cannot claim God's goodness for ourselves without claiming it for our fellow man. The Lord's Prayer lets us know what we are; the second part, forgiveness, deals with what we are not. To "forgive" is to give back to man his true nature as God's expression. We must realize that forgiveness is not being done by a man-like God up in the sky separate from us. It is the grace of God reflected in *our* very nature. The Mind that knows good only is our true Mind. Spiritual conviction returns man to God as the only truth about him. It sees individual man as the manifestation of generic man, God's sinless, divine idea. Finding it hard to forgive, a personal sense of being wronged should be handled in our own thought. If it is not, then we are going to experience a sense of being wronged in some way again. The wrong is always in mortal mind, never in person. When we know the Truth about Mind, that it is not mortal, sinning, or personal, the whole thing is resolved in the best way for both parties. Forgiveness must bless everyone involved. It is always worked out in thought first, working with facts about God that we know apply to God's reflection. In that

way, we are forgiven or exonerated (freed from blame) for believing in a sinning person "out there" as the one blamed is freed from accusation of blame. The "heavenly Father" is the Principle of Love behind it all.

I would like to relate a true story that perfectly expresses this spiritual demonstration of forgiveness, refusing to see ourselves as being wronged and also refusing to believe that man is capable of wronging another: A Christian Science practitioner was at a train station waiting to go away for a holiday. She went to a bookstall to buy a paper to read while waiting for the train. She found some coins in her purse and laid it aside to purchase the paper. When she turned to pick up her purse, she found that it was gone. This was serious for the purse contained a considerable amount of money. She thought of calling the police, but then realized it would mean explaining to them the stealing of her purse. She could not admit to such a happening, for in Science she knew it was impossible for her to lack or another to lack and thus resort to stealing. There is only one God, good, and one reflection. So she went into the waiting room and sat down to pray about it.

She began to pray by affirming that she was the manifestation of God, His image and likeness, complete and entire, wanting nothing. She knew that this fact meant that she could not be deprived of anything, for the image is as complete and entire as the original. This sense of wholeness filled her thought. After a while a man came up to her and asked her if she had lost anything. Mortal mind, believing in separation from good, wanted to say, "Yes, my purse!" but she instead quietly replied, "No, thank you, I have lost nothing." The surprised man turned and left. For a moment she thought that she had really lost it this time, but she refused the suggestion and returned in her thought to the Truth that she was always divinely complete. Soon the man came back and asked her if she was sure she had not lost anything. She gave a very positive reply, "Thank you, I have everything that belongs to me." He left again but quickly returned and held out the purse, asking "Is this yours?" "Yes," she said, "thank you, that is mine."

But the story does not end without blessing both the woman and the so-called thief. The nature of the Christ, the true ideal of God, was demonstrated in full. The man said to her, "Well, of course, I stole that purse. I'm in a tight spot, so I took it. But I couldn't keep it. Will you tell me what made me bring it back?" "Yes," she said, "sit down and I'll tell you." She then explained to him how we think in Christian Science. If we see ourselves as whole, we must see the same thing for all of mankind generically. Since God's man is complete, he is honest and feels no need to take from his fellowman. The man was extremely interested, and they talked for a while. Several years later, this practitioner gave the incident as a testimony in a London church. After the service, a man came up to her and asked, "Do you remember me?" It was the same man; he had become a Christian Scientist and was a member of that church! The woman had "forgiven" the man right away by concentrating on the Truth about him and about herself---no-one wronged and no-one committing a wrong. (Morgan, *The Sermon...*, 89)

"In this section, Soul shows us how we restore to man his sinless identity. First we have to fill up with what man really is: he is fathered by the parent Mind, made pure by the Holy One of Spirit, ruled by spiritual understanding, Soul, governed by Principle, provided

for daily by Life, his relationship compounded of the brotherhood of Truth, and he is forever led out of and delivered from temptation by Love. This is how we start to forgive by restoring man's fullness. But we have to go on to the obliteration of the false, for a feast of Soul necessarily involves fasting from what the senses tell us." So, Jesus continues on with a message about fasting, the third part of this Beatitude.

He speaks of those in his day who only appear to fast by disfiguring their faces so that they look as if they have been fasting. What he is bringing out is that Soul, spiritual sense, doesn't care about outward appearances; it is reality, what one cherishes in his heart that's important. Soul-sense is genuine. "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Anointing the head refers to the anointing of kings and priests with holy oil. Symbolically, Jesus means that we must see man, including our self, as the God-crowned, royal son of the infinite One.

What do we fast from? "Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good...The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis." (S&H 201: 9-12, 17-19) As we fast from error, we feast on Soul, the right, divine sense of God and man as all good. Abiding by this teaching of Jesus, feasting on Love that is the one and only reality, we disarm evil and eliminate it from our lives. That which was never true nor powerful cannot stand up to Science *lived*.

Eighteenth Beatitude. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [Spirit and matter]." (Matt. 6: 19-21)

If we pray to God as Father-Mother, the only Source or Origin of the universe, we should be very certain that we are not holding a dual sense of God in thought or the prayer is useless. We cannot pray to Spirit as Father-Mother while holding in Mind two material personalities as Father and Mother who have more impact on our lives than God! Here, Jesus is dealing with the belief of two realities; either we regard substance to be Spirit or we believe it to be matter. We may assume matter to be outside of our Mind, having control of our body since fertilization, and then formed into a material body with various systems on which our material body depends. God is not in that which is dependent upon matter for life. All that we see and experience that is good, beautiful, harmonious, inspiring, is all around us, *yet it is not matter, changeable and degradable!*

We may likewise assume that the things we possess, like money, stocks, a home, car, etc. constitute our main substance. If this is true, we literally have no powerful or meaningful God. Spirit, or good, cannot be possessed, only reflected or expressed. Health, wholeness, completeness, soundness, are qualities of Life, Truth, and Love. They are not the result of material substances we accumulate in our bodies such as vitamins and minerals, etc., nor can material things be counted on at all times to bring us happiness, health, and security. The God that made all and was finished, declaring it as very good, did not intend for His reflection to have to keep adding to his creation in order to perpetuate and harmonize it. God, infinite good, or Spirit, is self-perpetuating, self-purifying, self-harmonizing. The universe, or body, of God embodies all of God's qualities and are as infinite and eternal as God for they *are* God. We have qualities to express without measure; they are all good and bring us joy; they cannot deteriorate or be stolen.

Jesus spoke of the light of the body being the eye. Physicists now know that "the eye" sees its own reflection, its own thoughts and ideas. They are not "out there" separate from the Mind that is actually "seeing" them. That which appears to be "out there" is completely dependent upon the Mind observing it for its form, outline, and color. If "the eye" is informed by the Mind of what it is "seeing," it will be the "perfect observer" informing one of what is present, its goodness externalizing itself as substance. The intelligence of the "perfect observer" (man seeing with spiritual intelligence) will apprehend the actual true object or circumstance as expressing qualities of good.

When Jesus healed all kinds of inharmonies, he was seeing with his spiritual understanding the good that was actually there, just as in the illustration of the woman whose purse was stolen. "The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music. Discord is unreal and mortal." (S&h 276: 12-16) Jesus was endeavoring to prove for mankind that God, good, the "fruits of the Spirit" are always everywhere present *as* the actual body of man. He came to show us the truth about ourselves, which is, that man is the Christ, or Christianity on a universal scale, in action, in spirit, and in sentiment.

The mistake that the various Christian beliefs have made over the centuries since Christ Jesus and his disciples and apostles left the scene, is the erroneous belief that Jesus was God and all others were sinners, and God healed in order to persuade the sinners to believe in Him. Although this is true in a lower sense, it is the old theology not elevated to spiritual understanding. Jesus knew that not only did he *manifest* God, but that the entire universe including man manifests God! Infinite Mind was never a finite man, nor could it ever be. Nothing in the entire universe is finite. Man does not have a finite body or a finite mind any more than he has finite joy or finite intelligence. These things are God, Spirit, *individualized*. The whole human experience is thrust onto a new level when we begin to see the world and mankind with spiritual discernment. We become the pure, spontaneous reflection of Life, Truth, and Love. Selfishness and fear cannot reside in the thought filled with divine qualities. We find that our substance has nothing to do with how much or what kind of matter we have.

"Question.---What is substance? Answer.---Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.' Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit." (S&H 468: 16-24)

Nineteenth Beatitude: "Therefore I say unto you, 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. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6: 25-34)

Through the Christ we have learned that we are the operation of the one Son of God, the divine sonship. In Christianity we learn that we can therefore expect the heavenly Father to know what we need and supply it. We did not create ourselves. Because God made us, God loves us and provides for us. God is, after all, our very Source of life, an infinite Source, to whom nothing is impossible. Understanding this universal fact as the very Science of life will enable us to eventually stop "tilling the soil."

The "fowls of the air" are lovely symbols for freedom from care, spontaneity, joyful singing, an unburdened sense of life. Life is a time-free gift. Man as the image of God has such a life. We reflect that freedom from care. Jesus demonstrated this great Truth for us, but we seem too mired in finite material beliefs to emulate his demonstrations. To learn that Life is God takes off all the limits. How changed our life becomes when we realize that we are Life-in-action, God-in-action. "[Jesus] knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished." (S&H 51: 6)

Man cannot add "one cubit unto his stature" because man cannot father himself. God has already created all, and it cannot be altered or added to or taken from. What may be taken for new creation is really an eternal fact forever presenting itself, and we become aware of it as we perceive eternal facts in Science. We see it operating where before it was invisible. "As mortals gain more correct views of God and man, multitudinous objects of

creation, which before were invisible, will become visible. When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness." (S&H 264: 13-19)

Chapter 7

Twentieth Beatitude: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." (7: 1-5)

What Jesus is telling us is that the universe is forever operating according to the law of reflection. Everything we behold is the reflection of what we are holding in thought. (The term "mote" means speck, meaning in this Beatitude, "nothing," and "beam" means a roof beam or plank of wood, meaning in this Beatitude, all the error that is seen, the reflection, is in the eye of the beholder. These terms are from a Jewish proverb.) (Morgan, *Sermon...*, 145) Mortal thinking tends to project onto others the very traits we find unacceptable in ourselves. This tendency needs to be cast out as soon as it surfaces, for it means we have acknowledged a different God or Mind than the one we say we reflect. Evil does not exist in or as a person, but is always a lie. The lie has to be worked out (using the Truth) to be nothing in our own consciousness where it can be annulled. When it is annulled, it can no longer affect us.

Christianity is compassionate, and we have many opportunities to blot out sin that seems to be a reality "out there." We do not create the many errors we seem to see. We just need to realize that we don't need to reflect, or accept them. It is our responsibility, as Christians, to correct in our own thought the errors the senses present. When we see a need or a sinful situation going on, it is incumbent upon us, as the understanding of Truth, to give out a healing thought for it. Paul tells us in the Book of Romans (2: 1), "...thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

We cannot "see" what is not already accepted as real in our own thought. Therefore, we are in fact committing sin against our self, for what is going on "out there" is sin accepted as real and not healed in our own thought. There is only one Creator and one creation. Learning to look out from the viewpoint or Truth of God to see what is really spiritually going on is the very crux of Christianity. The Comforter has come to instill in us the very Principle of reflection, whereby we each reflect one common Principle. All relationship is through a common Principle, from numbers in math, notes in music, to man in life, each reflecting the one perfect Principle.

Christianity demands the living of it. If we aren't living it, it holds no live connection with us but is just a statement. We can't shrug off our shortcomings, say it is

"not real" or is "not my problem" or is "animal magnetism." "Physician, heal thyself." (Luke 4: 23) How mortal mind likes to analyze other people's faults! This pastime darkens our Christian thought and is mental malpractice. Our work is analysis, uncovering, *and* annihilation, all in our own thought. Error needs to be blotted out with Truth and Love. This is the brotherhood of man. Man is not a guilty mortal in God's eyes, but is sinless as God created him. "God is of purer eyes than to behold evil." (Hab. 1: 13) Truth, as the judge, operates to free man, not to condemn him. We can "judge righteous judgment" (John 7: 24) by reflecting Truth, by beholding man as the Christ-man, the Son of God in Science. It is important to know that we condemn sin only in the abstract, not personally attaching it to a person. Jesus said, "Neither do I condemn thee: go, and sin no more." (John 8:11)

Twenty-first Beatitude: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (7: 6-12)

Motherhood, which we reflect, always responds appropriately to every call. It is not a mother, however, to that which is unholy. Love, holiness, is also Mind, wisdom. As the reflection of Love and Mind, Christianity is circumspect. It does not just gush out the Truth to everyone whether wanted or not. It is respectful of another's beliefs. At the same time, Motherhood is ever-present to those seeking for surcease from materiality. "In divine Science, where prayers are mental, all may avail themselves of God as 'a very present help in trouble.' Love is impartial and universal in its adaptation and bestowals." (S&H 12: 31) "Not more to one than to all, is God demonstrable as divine Life, Truth, and Love." (Mis. 150: 26) "Divine Love always has met and always will meet every human need." (S&H 494: 10-11) "God is not moved by the breath of praise to do more than He has already done, nor can the infinite do more than bestow all good, since He is unchanging wisdom and Love." (S&H 2: 8-11)

If we have not soon received what we have asked for, it may be because the mothering of Love first conforms us to a fitness to receive it. Doesn't a human mother do the same thing with her child's request? Just like the human mother, Love causes us to grow up. It does not bless that which does not conform to its own nature. A sinful sense does not receive what it asks for. Purity of heart and motive is a necessity. When Jesus fed the multitudes with bread and fish, two symbols were in play. Bread represents the fruit of the earth, the visible gifts of the creator. Fish symbolize the deep, invisible things of God. Jesus exemplified both Christian Science in feeding his listeners the

bread, meeting their material hunger, and divine Science in teaching them about God which fed their spiritual cravings. He healed the human and explained the divine. It was a tender yet powerful manifestation of Love.

Why was Jesus so concerned with teaching moral values? He was emphasizing the necessity for realizing that how we live our life with moral dictates is identical with finding our identity to be the expression of God. God and man are not separate; man is the reflection, the activity of God. The divine Principle that governs us is not merely a social code of behavior. Mankind is constantly trying to figure out how to reconcile the rights of the individual with the needs of the community, the state, the government, etc. Eventually we will see that the only way to do it is through understanding the divine Principle of all relationship---Life, Truth, and Love. When this over-riding issue is understood spiritually, all other human problems will be resolved correspondingly. Jesus' sermon translated divine Science into the language of the behavior and feelings of the heart, our most closely held emotions and beliefs. An exchange needs to take place---the private ego must be exchanged for the one divine Ego. It includes giving up our heart-felt attitudes that include exclusion, judgment based on personal opinions, dependence on personal sense, and love of self.

The last verse of this Beatitude is well-known. It is the "Golden Rule." Christianity is the combined operation of the Word and the Christ. The first part of the Golden Rule, "All things whatsoever ye would that men should do to you," is the Word where we are seeking good; "do ye even so to them" is the Christ which translates idealism into practice. The two together constitute Christianity. Then Jesus' phrase, "for this is the law and the prophets" represents the letter and the spirit as one in operation. The law says you ought to love your neighbor. The prophets say you can love your neighbor. Christianity says you love to love your neighbor. Now Science comes along and says that as the omni-action of God, you *are* the loving of your neighbor.

The last four Beatitudes are given from the standpoint of Science. Mrs. Eddy tells us: "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony." (S&H 560: 10) Anyone involved in a good, harmonious activity, no matter who or what religion, is at work in the Science of Principle. This is true at all times, from the ancient to the present. Metaphysically speaking, Science is God's own knowledge of Himself. The selfhood of God is man, for God operates through reflection. Again, Mrs. Eddy writes about Science: "Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is 'knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.' I employ this awe-filled word in both a divine and human sense." (Prose Works, No and Yes, 9: 25) The Sermon on the Mount gives the human and the divine standpoints interpreted by Christian Science in the "latter days."

Twenty-second Beatitude: "Enter ye in at the strait gate [meaning narrow]: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go

in thereat: Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." (7: 13-14)

The strait, or narrow, gate is disciplined thinking. As we begin to understand God, good, as our actual life, we begin to prune out that which does not express Life. Unfruitful relationships, valueless accumulations of material things, self-love, self-will, etc., become less important and fade from our experience. This usually takes much discipline, but through this sacrifice we gain the kingdom of harmony in our lives. Soul revives our joy in life, inspires us to reach higher for greater inspiration, and step by step we drop our material beliefs and gain true freedom through demonstrations that heal and restore. "How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science. That which material sense calls intangible, is found to be substance. What to material sense seems substance, becomes nothingness, as the sense dream vanishes and reality appears." (S&H 312: 1-7)

Twenty-third Beatitude: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruit ye shall know them." (7: 15-20)

There are many "prophets" in the world today. They claim to offer surcease or salvation from suffering or problems of some sort and include medicine, hypnotism, capitalism, socialism, various religions, psychiatry, etc. They will claim to justify their remedies by their works. The fruit will often appear to be improved human conditions or situations, but it hasn't proven anything but a change from one belief to another. If there is a change in matter or an alleviation of suffering, it is by no means a proof of Truth underlying the work. So what did Jesus mean by "prophet?" The derivation of the word is to forth-tell, to voice a revelation, not primarily to foretell future events. The Glossary contains a definition: "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth." (S&H 593) It is a perfect definition of Spirit and Truth.

How do we recognize a true prophet? His prophecy spiritualizes man's sense of himself and God so that it leads out of dependence on matter and material means. That which spiritualizes also dematerializes. If that which comes to you promises an improved material existence without any hint of spiritualizing your sense of your condition or situation, it is a wolf in sheep's clothing indeed! If we are not letting go of faith in matter, we are not really gaining any surcease from suffering. There can be no lasting good on a material basis. "There is no material truth." (S&H 273: 3) A true "prophet" in Christian Science is very careful not to make the patient or pupil dependent upon his work or personality, but shows and teaches him how to depend on the Christ, Truth ever available to him as Truth's image and likeness. He points him to the textbook, *Science and Health With Key To The Scriptures*, for his answers.

Reasoning from Truth alone means less fondness for or fear of mortality. "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God." (S&H 276: 9) In Science, man is that which God is conscious of as Himself. In other words, man is the reflex image or object of Mind, in Mind, the Subject--- exactly as the physicists have discovered concerning mind and that of which it is conscious. Mrs. Eddy asks the question: "What is the scientific statement of being? " Then she gives mankind the answer: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." (S&H 468: 8-15)

The premise today in scientific circles is the first line of Mrs. Eddy's answer to the above question. Her answer annihilates matter. And yet here we all are! The scientists have gone on to realize that Mind is primary and the only Cause. They must now look deeply into the implications of that revelation. They will find that the only answer is the one Mrs. Eddy apprehended. The entire Bible and *Science and Health* are the deep implications of that answer in *symbol*. Mrs. Eddy was the true prophet to this age. She faced the implications of what she had discovered through revelation, proved them as no-one had since Christ Jesus, and then gave her revelation to the world so that the rest of us could prove it too. Let us look now at the next Beatitude and think deeply about its implications.

Twenty-fourth Beatitude: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in *that day*, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (7: 21-23, emphasis not in original)

Upon reading this for the first time, one is struck by the seeming harshness of the tone. Obviously Jesus is bringing to task certain forms of healing that are not in harmony with "the Father" which dwells in harmony. What is it that "the Father," divine Mind, can never know? Mind can never know about matter as mortal body or mortal mind. Therefore true healing does not take such illusions into account. Christianity is not the action of persons per se, but is the universal presence of Love operating as the illumination of Mind.

The presence of a person is not really needed in healing, and if a person thinks his presence is needed at some point to bring about healing then he is endeavoring to heal on a material basis, through mental manipulations of the mortal mentality, through words and the force of the human mind. These are the ones Jesus spoke of who believe they are healing and say "Lord, Lord." They are up to their eyeballs in medicine, hypnotism, body manipulation, self-improvement courses, etc. They may appear to bring about results for a while, but it is still a mortal mind phenomenon. The same condition may appear later or another condition occurs that they believe needs human intervention. The poor patient knows nothing of the healing ability of Mind, his Mind, his "Father," to help himself. Fear

still handles his consciousness and faith in matter still has dominion over his thinking. The practitioners who encourage and carry out such "healing" practices receive a strong, even harsh, rebuke from Jesus.

A Christian Science healer gets the sense of mortal mind and body out of the way and allows Love and wisdom to be his Mind. The "Father" which dwells in heaven, harmony, is the only "knower." The healer does not see a patient in need of healing, but goes straight to the only Cause, Mind. The Mind of Christ is the reasoning with Truth that the healer uses. The patient is given the Truth about himself to hold to, and if he has a copy of *Science and Health*, he will be asked to read it on his own or the practitioner may refer him to some passages to study, thereby helping himself through the use of right reasoning using Mind instead of matter beliefs. Jesus went straight to Mind, knowing it as his own individual consciousness. "Mind' in *Science and Health* is often paired with "All." Love is the "Gabriel of His presence [that] has no contests." (S&H 567: 6-7) This branch on the "candlestick" of Principle represents All-in-all, or all and nothing. "We begin to summarize this tone by saying it is the infinite embracing the infinitesimal. It is Love filling all space with the limitless ideas of the one Mind. 'Infinite space is peopled with God's ideas.' (S&H 503: 15) [This includes all of mankind.] We can certainly think of it in terms of Mother embracing Her ideas in her Being as Mind. Since this is true, in the atmosphere of Love everyone has the Mind of Christ. "...pure Mind gives out an atmosphere that heals and saves." (Mis. 260: 25)

Christian Science is a Science, the only Science. The word is capitalized because it is not a Godless science, but *is* God, Mind in action. It is inseparable from Love, and its Truth is the Savior of mankind. "...Love's ideas are subject to the Mind that forms them..." (S&H 515: 8-9) Jesus was bringing out very forcefully that the human mind is not a spiritual agent in healing. Spiritual healing is self-operative. It is all done through the use of Mind, spiritual facts that are ever-present, all-powerful, and omni-active. "The man of sorrows best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love." (S&H 52: 19) Mental healing on a material basis is guarded against by selfless love which sees man as Love sees him, thus being the perfect reflection of Love.

Twenty-fifth Beatitude: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."(7: 21-27)

What are we founding our sense of "body" on, the solid rock of spiritual sense or the porous, unstable sand of material sense? Jesus symbolized the "body" of creation, including the individualized body, with the words "house" or "temple." Mrs. Eddy addresses this vital

universal question : "Everything is as real as you make it, and no more so. What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it. [Is this not what the physicists of today are asserting?]

"It is dangerous to rest upon the evidence of the senses, for this evidence is not absolute, and therefore not real, in our sense of the word. All that is beautiful and good in your individual consciousness is permanent. That which is not so is illusive and fading...

"Material and sensual consciousness are mortal. Hence they must, sometime and in some way, be reckoned unreal. That time has partially come, or my words would not have been spoken. Jesus has made the way plain,---so plain that all are without excuse who walk not in it; but this way is not the path of physical science, human philosophy, or mystic psychology.

"The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being,---its combinations, phenomena, and outcome,---but have built instead upon the sand of human reason. They have not accepted the simple teaching and life of Jesus as the only true solution of the perplexing problem of human existence." (Prose Works, Unity of Good 8: 5-13; 9: 5-19)

The physical senses offer no more certainty than shifting sand. The bedrock of the Science upon which our universe is founded is immovable. It is the unfragmented universe, one whole entity, not made of parts. "Principle is not to be found in fragmentary ideas." (S&H 302: 1) A "house," or sense of body, must be one coordinated whole. It does not stand as one thing, but as one compound idea. In the natural order of the Science of all that is, Principle's ideas are forever in obedience to Principle--- just as the numerals of math can never act outside of their mathematical principle. All it really amounts to is Principle working itself. This is the only thing that has ever been going on.

The universe has never been any different than what is now going on---Subject and object, Mind and its image. This is the absolute Science of the universe. "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ." (S&H 483: 32)

Principle, spiritual power, is eternally at work *as* man and the universe. "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." (S&H 465: 17) The I AM expresses itself as THAT I AM. It is always individual and distinct, but it can never be severed into God *and* man. The idea, man including the universe, is found to be *in* its divine Principle.

The last two verses of Matthew 7, verses 28 and 29, act as an epilogue to Jesus' sermon, epitomizing the whole sermon and summarizing the last Beatitude which illustrates Principle, Science as Science:

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority and not as the scribes." It is Principle that has divine authority. The scribes gave material explanations and human interpretation. When proof is given in *demonstration* of Principle, it proves

itself, just as proving a mathematical principle by working a mathematical equation using that principle. "Science ...is alone able to interpret God aright." (S&H 127: 26) "The divine Principle of the universe must interpret the universe." (S&H 272: 28, 29)

Only when one sees a situation in its Science can it be evaluated correctly and harmony be displayed. Jesus had proven his words through demonstrations to the people; the teacher and the subject were one. He had only one "I" or "US." That meant that his hearers were being taught of God from within themselves. And so it proved, for his "authority," as it was meant here, actually meant, according to the commentaries, "directly from God." Jesus declared: "He that hath seen me hath seen the Father." (John 14: 9) He had shown the nature of God to be visible in man. Mrs. Eddy tells us that "...without a correct sense of its highest visible idea, we can never understand the divine Principle." (S&H 560: 18-19)

God is not a thing we study about or think about, but is the totality and reality of existence. Jesus' whole life was meant to enable us to grasp that tremendous fact. "I must preach the kingdom of God...for therefore am I sent." (Luke 4: 43) The kingdom of God is not a place up in the sky, but is the reign of divine harmony already within us. It is the operation of God's Being *as* man's true being. It is the total absence of sin, sickness, disease, and death. It is the self-operation of God's essential nature. The purpose of Jesus' teachings in his Sermon was to show us, through a scientific system of ethics, how to practice Christianity scientifically. "Behind the Christian lies God's Science." (Morgan, *The Sermon...*, 181)

This unalterable law is the Principle that has been present forever, with no beginning and no end. It is understood and operates itself as generic man, the human and divine coincidence. Without this underlying Truth, the future of humanity would be self-destruction. The divine Science of God, Mind, manifests what we have not seen, but what we can understand through the ideas which visibly express Him. "Our Master said, 'But the Comforter...shall teach you all things.' When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of [man], is its outcome." (S&H 271: 20)

Chapter 8

The command of the fifth day of creation was "Let the waters bring forth abundantly." Life is not heavy-laden, burdensome, but is the operation of the law of good and so is joyous, wholesome, and operates individually with certainty and power. Life, God, is manifested humanly in love. It is the union of Fatherhood and Motherhood *lived* in daily life. Jesus delivered his mighty Sermon from the mount to the multitude (Christ's body, the whole collective body of Truth), much as Moses delivered Deuteronomy from the mount to the Israelites (the first gathering of the Christ-body) right before she entered the Promised Land. Jesus then began his demonstrations of healing that expressed the fact of man actually living in the Promised Land of divine Principle. Looking at his world from the standpoint of Principle (spiritual power governing all), Jesus saw God's reflection everywhere. The only body that there could be was not palsied, leprous, or fevered, for it was the body of the

Christ-man, which we all are if only we knew it! God's body is harmonious, holy, healthy, as is ours, by reflection.

When he came down from the mountain, great multitudes followed him. His sermon emphasizing the power of spiritual-mindedness over material-mindedness, multiplied the demand for Mind-healing. A leper came to him, full of faith that Jesus' powerful understanding of God could make him clean. And Jesus, full of the timeless, effortless sense of the operation of the eternal law of the *Science of reflection*, the law of perfect God-perfect man, reached out and *touched* the leper, saying, "I will; be thou clean. And immediately his leprosy was cleansed." (Matt. 8: 1-3) How dear was that touch! There's no telling how long it had been since he had felt the human touch, but this touch, full of love, healed his famished sense of want and isolation from good. Jesus saw man as incapable of being cut off from God, good, the divine Principle of Life. Life knows no time, no process, but is ever-present. Jesus' love extended to the period right after a healing. He could see the mentality of the person healed. If their mentality was vigorous and unlikely to be influenced by other people's opinions, he would tell them to go and show what God had done. If he saw timidity or a mentality unable to withstand opposition, he would tell them to "tell no man," but, in the case of leprosy, to show his healing to the priest, which would enforce the healing in thought. In leprosy cases, it was the law.

Jesus entered Capernaum, and a centurion (a man in the army) sought Jesus to heal his servant who was "grievously tormented" by palsy. When Jesus said, "I will come and heal him," the centurion answered that he was not worthy to have Jesus come under his roof, but if he would just "speak the word only," his servant would be healed. He explained his answer: "For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Obviously, the centurion had an understanding of the nature of law, which operates individually. Jesus marveled, saying he had not seen such faith in all of Israel! Jesus then made the startling statement that "many shall come from the east and the west (from Christ and Science, according to the four cardinal points associated with the compass as revealed symbols by Christian Science), and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven (shall discern the correspondence of the Scriptures with divine Science, heaven.). But the children of the kingdom shall be cast out into outer darkness:.. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." (Ibid., 5-13) Our salvation does not depend on belonging to some church or organization or group. Salvation is completely dependent upon each individual's grasp and practice of the divine Principle--- Life, Truth, and Love.

The next healing recalled by Matthew was the healing of Peter's mother-in-law who was in bed with a fever. Jesus "touched her hand, and the fever left her; and she arose and ministered unto them." (Ibid., 14-15) Jesus' healing touch was Love being expressed, and the healing was immediate. Mind, the subject, was seen reflected in Mind's object, man. Matter did not enter the picture, for Jesus knew he did not have to deal with matter. Mind and its seven-fold reflection is one. When mankind learns this, we will not have to put up

with physical inharmonies. Mrs. Eddy writes: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine." (S&H 365: 15-19)

In the evening, many that were possessed with "devils," evils, and others that were sick, came to him and he healed them all. "That it might be fulfilled which was spoken by Esaias (the Greek form of Isaiah) the prophet, saying, Himself took our infirmities, and bare our sicknesses." (Matt. 8: 16, 17) Taking the sicknesses and infirmities of those he healed did not mean he somehow absorbed their conditions, but that he took care of them through knowing the Truth about them. Jesus, in spite of all the diseases he came into contact with, never contracted one of them. The Science of Mind did not allow it. Jesus did not tell his disciples to be wary of touching those who might be carrying an infectious disease or condition. He knew that everything about the condition was false belief. Mrs. Eddy healed all suggestions of disease in the same way. Why? Because the body is in Mind, not mind in the body. Being in Mind as image, it is forever safe and healthy. Oh, how desperately the world needs to understand this!

Jesus and his followers left in a boat for the other side of the lake. While out on the water, a "great tempest" arose, and the ship was being covered with the waves. But Jesus was sound asleep! His disciples woke him, begging him to save them, for they were in danger of being completely swamped. "...he arose and rebuked the winds and the sea; and there was a great calm." The disciples marveled, wondering, "What manner of man is this, that even the winds and the sea obey him!" (Ibid., 23-27) The storm was not "out there." The weather belongs to God, the Science of harmony.

You've already read about how Mrs. Eddy taught her students who lived with her to control the weather with their Mind. Storms, we will learn, are mental arousals of the human mind, hatred, fear, clashing emotions, that affect the atmosphere, rile it up, and produce electrical storms, tornadoes, floods, blizzards, earthquakes, etc. Matter is always at the mercy of the minds' atmosphere of thought. While facing the storm, the students would watch it break up after a few moments, the rain and lightning stop, the clouds disperse, and a gentle breeze spring up. If it was daytime, the sun would come out. She said mankind would have to learn to control the weather, for it would be a necessity in times to come. We will have to know that the elements are in *God's* hands ("...who hath gathered the wind in his fists," Prov. 30: 4); they are not destructive, but governed by harmony, and express harmony. God governs the earth, and God's forces are not destructive. God sends the gentle rain that waters the earth. He does it appropriately for all of His children; there is no flood and no drought in the divine Mind that is Love. The "winds and the sea" are no match for divine Mind!

Chapter 9

Jesus and his disciples took their little ship to Jesus' own city. There, a man sick of the palsy was brought to him lying on a bed. Jesus saw their faith and said to the man: "Son, be of good cheer; thy sins be forgiven thee." Jesus could discern that this man had repented, and on that basis forgave him of his paralyzing sins. The scribes, however, that

stood by, instead of rejoicing with the man, "said within themselves, This man blasphemeth." They taught that only God could forgive sins. Jesus "knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men." (Ibid., 9: 1-8)

Jesus used the presence of the scribes to teach a lesson, a lesson the multitude of people readily accepted. The scribes were standing on religious doctrine which denied room to men to forgive sins. Although one man had exercised the power to forgive sins, the people had rightly perceived that there had been committed to men the divine Principle of forgiveness of sins. Remember that it was this healing that Mrs. Eddy read when she was expected to die from injuries that occurred from a fall on an icy sidewalk. She called for her Bible and opened it to this story. As she read, the healing Truth dawned upon her sense and she arose, healed. She caught a glimpse of the wonderful Truth that Life is in and of Spirit, and that this fact is "the sole reality of existence." (Mis. 24:10-18)

Next we read that Jesus left that house and was passing through the town when he saw a man named Matthew sitting at the receipt of custom. He said to the man, "Follow me," and he arose and followed him. As they were dining at Matthew's home, along with many publicans and sinners, the Pharisees that saw it asked why "your Master eateth with publicans and sinners." (Publicans were tax-collectors who had a poor reputation among the Jews because of their dishonesty and extortion. The rabbis ranked them with cut-throats and robbers! (Dummelow, 644) Jesus gave the answer: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Remember Jesus' fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy." As usual, Jesus cut right through the ritualism. Without love, ritual counts for nothing. Love and charity towards all is true religion. Although Christ came to call the Pharisees to repentance, they refused to be called. (Ibid., 9-13) They were full of self-righteousness which hid their own sins from them and prevented them from learning the saving lessons Jesus was teaching.

John the Baptist's disciples then came to Jesus and asked him why he did not have his disciples fast as did the Baptists and the Pharisees. (The feast Matthew threw for Jesus may have taken place on a Monday or a Thursday, the days of fasting.) Jesus reminded them that John had called *him* the "bridegroom," and told them that as long as the bridegroom is with them, they need not fast (on their level of understanding this parable they knew that even the Pharisees would allow the drinking of wine at a wedding). However, when the bridegroom was taken from them, Jesus referring covertly to his own crucifixion, then was the time to mourn and fast. The symbol of a bridegroom that Jesus used in his parable is defined in the Glossary of S&H: "BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and

that God is the only creative power." (582). The symbol "wine" is also defined: "WINE. Inspiration; understanding..." (598) When we gain the inspiration of spiritual understanding, we have "the bridegroom" with us. In order to gain the pure consciousness that divine Principle is the only creative power, we must "fast" from the false sense that man is a creator.

Jesus then gave them two parables which helped illustrate for the Baptists what he was trying to tell them. In the first parable he compared John's old religious practices to an old garment and his new higher, more spiritual, dispensation of the law to a new garment. He defended John's practices: John, he said, would not tear a piece of the new cloth (new inspiration) and try to patch his own old Jewish garment with it, for borrowing from the greater message of Christ would cause a breach in his own teachings and defile the higher understanding practiced by Jesus. The disciples of John could continue to fast until they came to Jesus, when they would adopt his more spiritual practices. (Matt. 9: 16) Jesus was being merciful to John, who at that point was in prison. The Pharisees would like nothing better than to see Jesus and his disciples pitted against John and his disciples who fasted as they did. John had been the main cause of Jesus' reputation as the Messiah. What they saw as Jesus' laxity in the law could be held up as public odium compared with John's strictness in the law. If Jesus condemned John it would likely cause a breach between them and their disciples. Jesus was too wise for them. He always was.

Jesus then defended himself in a second parable: New wine is not put into old bottles or the bottles break and the new wine is lost. By putting the new wine into new bottles, both wine and bottles are preserved. He was symbolizing John's teachings which were old, dated, and were in old containers, an old religious system, though suited to them at the time John started his ministry. But Jesus' teachings were new and required new bottles. In other words, the two teachings were expressed by two different types of piety and required two different modes of expression. John's ministry was preparing the way for Jesus' ministry which was necessarily different from John's. John preached repentance which was accompanied by fasting in readiness for Jesus, the coming Christ.

Jesus, having now come, fullness of joy was in order, and could not be grafted onto the old garment of fasting and austerity which characterized John's teachings. (Ibid., 17) Mrs. Eddy writes about this parable from the perspective of divine Science now revealed: "Divine Science does not put new wine into old bottles, Soul into matter, nor the infinite into the finite. Our false views of matter perish as we grasp the facts of Spirit. The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost." (S&H 281) New inspiration as a result of the revelation of Science must be kept pure and cannot be mixed with the old, uninspired concepts of matter, or it will be lost again to the ages.

Matthew tells us that while Jesus was yet speaking to John's disciples, "there came a certain ruler [from the synagogue, named Jairus, as recorded by Mark 5: 22-24 and 35-43], and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live." Jesus and his disciples arose and followed him. (Ibid., 18) Jesus could see the wonderful faith of the girl's father. However, as he was on his way to

heal the daughter of the ruler, he suddenly stopped and sensed that someone had need of healing. In Luke 8: 43-48, it is written that Jesus said, " I perceive that virtue is gone out of me." In Mark we learn that he was surrounded by a multitude, and his disciples asked him, "Thou seest the multitude thronging thee and sayest thou, Who touched me? He turned about and saw a woman kneeling beside him. She had been diseased with an issue of blood for twelve years and had thought within herself, "If I may but touch the border of his garment, I shall be whole." When Jesus saw her, he said, "Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." (Matt. 9: 20-22)

The belief was that there was magical virtue that flowed out of Jesus' body without any will of his own and touching the border of his garment was what activated it. (See Dumm., 659) However, Jesus, according to Mark 5: 24-34, caused her to make herself known by asking "Who touched my clothes?" Insisting on a full confession, he made it known to the woman that he had healed her by his own deliberate act. No superstition had healed her but her own faith and Jesus' spiritual sense of her situation. "Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright;...Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind. An approximation of this discernment indicates spiritual growth and union with the infinite capacities of the one Mind. Jesus could injure no one by his Mind-reading. The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind." (S&H 94: 28-3 n.p.) Jesus was a Scientist. Nothing could be hid from him. "Error of any kind cannot hide from the law of God." (S&H 95: 11)

Mrs. Eddy has this to say about this incident: "Jesus once asked, 'Who touched me?' Supposing this inquiry to be occasioned by physical contact alone, his disciples answered, 'The multitude throng thee.' Jesus knew, as others did not, that it was not matter, but mortal mind, whose touch called for aid. Repeating his inquiry, he was answered by the faith of a sick woman. His quick apprehension of this mental call illustrated his spirituality. The disciples' misconception of it uncovered their materiality. Jesus possessed more spiritual susceptibility than the disciples." (S&H 86: 1-10)

Jesus knew the scientific fact that man is not dependent upon blood, brain, material circumstances, etc., for life and health. Immortality does not bring forth mortality. The "city foursquare" with its twelve open gates as described in Revelation, makes it a twelve-fold symbol of the consciousness of the human and divine coincidence---man translated into his native divinity. The "sin" of believing she had been born a mortal was forgiven her, for it was never the truth about her. Jesus' love for the true man as the reflection of God enabled him to assess man from that standpoint. Jesus looked out from God upon the universe. He realized that we *all* are one with the Father-Mother God. Jesus told us we would do his works. In order to obey, we must learn to use the same Scientific standpoint.

Dummelow's provides an interesting side note about this healing: He writes that Eusebius, the church historian and bishop of Caesarea Philippi, in the fourth century A.D. said that "she was a heathen, [not Jewish]... Her house is shown [to visitors] in the city, and the wonderful monuments of our Savior's benefit to her are still remaining. At the gates of

her house, on an elevated stone, stands a brazen statue of a woman on her bended knee, with her hands stretched out before her like one entreating. Opposite to this is another statue of a man, erect, of the same materials, decently clad in a mantle, and stretching out his hand to the woman. This statue they said was the likeness of Jesus Christ." (*Dumm.*, 659)

Jesus continued on to Jairus' house where his daughter lay dead. Mark tells us that the girl was twelve years of age. (6: 42) There's that "twelve" again. "In Israel's experience, in the Old Testament, she takes possession of her twelfold promised land, symbolizing her true body." (Brown, *From Genesis...*, 283) When Jesus arrived, he saw all of the mourners and told them the girl was not dead "but sleepeth," and was laughed to scorn. He put them out and went in to her. Mark and Luke say that Peter, James, and John went in with him as well as the girl's parents. (5: 37 and 8: 51) He then "took her by the hand, and the maid arose." Mark records that Jesus spoke to her, ..."Damsel, I say unto thee, arise. And straightway the damsel arose and walked." (6: 41-42) Mark and Luke record that everyone was astonished, and that Jesus charged them to tell no man. Luke says that Jesus requested that she be given something to eat. Matthew records that the fame of that healing went throughout all the land. (9: 26)

This is the first record of Jesus raising from the dead. Jesus said, "I am come that they might have life, and that they might have it more abundantly." (John 10: 10) Jesus Scientific apprehension of the great fact that Life is ever-present, that we can never be separated from it, that death is not in God's knowledge of Himself and therefore cannot be reflected, overcame the illusion of death, and the maid arose. There are no miracles---only Science. "Life is, always has been, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially but spiritually, and not subject to decay and dust. The Psalmist said: 'Thou madest him [man] to have dominion over the works of Thy hands; thou hast put all things under his feet.'" (S&H 200: 9-15) (Ps. 8: 6)

Matthew records a healing not appearing in the other Gospels: As Jesus departed from Jairus' house, two blind men followed him, "crying, and saying, Thou Son of David, have mercy on us." Perhaps they believed him to be the Messiah. (Remember that Jesus was supposed to come from the line of David.) Jesus asked them, "Believe ye that I am able to do this?" They answered, "Yea, Lord." Jesus elicited a definite act of faith from the men. Then he touched their eyes and said, "According to your faith be it unto you." Immediately their eyesight was restored, and Jesus "straightly charged" them to tell no one. Touching their eyes was that gentle loving touch once again. It probably was to aid their faith. They were then sternly told not to tell everyone about it, though he probably foresaw that they would do just that. "But they, when they were departed, spread abroad his fame in all that country." (Matt. 9: 28-31) "The senses of Spirit abide in Love, and they demonstrate Truth and Life. Hence Christianity and the Science which expounds it are based on spiritual understanding, and they supersede the so-called laws of matter. Jesus demonstrated this great verity." (S&H 274: 12-17)

We find a number of passages in *Science and Health* concerning sight and the five senses. Here are a few of them:

"How transient a sense is mortal sight, when a wound on the retina may end the power of light and lens! But the real sight or sense cannot be lost. Neither age nor accident can interfere with the senses of Soul, and there are no other real senses...Spirit's senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things and the might and permanence of Truth. If Spirit, Soul, could sin or be lost, then being and immortality would be lost, together with all the faculties of Mind; but being cannot be lost while God exists." (214: 26-7 n.p.)

"To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence." (84: 19-23)

"Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter,---hence their permanence." (486: 23-26)

"Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine mind on human minds and bodies and giving a better understanding of Soul and salvation." (210: 11-16)

Matthew mentions very briefly the healing of a man who was dumb (could not speak) and was possessed with a "devil." "And when the devil was cast out, the dumb spake." The multitudes marveled and exclaimed that it (such power and healing) had never before been seen in Israel. (Matt. 9: 32-33) Jesus knew that the faculties are always intact since they are always in Mind. They exist at the point of right activity, for God, good, is omniscient, omnipresent, and omnipotent. There is no intelligence, presence, or power in matter. Mrs. Eddy writes: "Deductions from material hypotheses are not scientific. They differ from real Science because they are not based on the divine law." (S&H 273: 7-9) The Pharisees believed the devils had been cast out by "the prince of the devils." Obviously, their thoughts were very far from the God of Moses, the great I AM. They were losing their power over the people who were hungry for spiritual food, not dead rituals, and were not equal to the great IAM which Jesus embodied. Jesus went on about his mission, Matthew tells us, going about their "cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease among the people." (Matt. 9: 35)

Jesus' healings of every imaginable infirmity, saw the multitudes in such need of the Truth about God, His love for them, His willingness to meet every need, but especially the need to bring to them the wonderful news that the Messiah had come! "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9: 36-38) The Pharisees, Sadducees, and scribes were not, for the most part, ready for the "harvest," but the people certainly were! They thronged to him by the thousands, and their faith was making them whole.

Chapter 10

In light of the prodigious amount of work that needed to be done, Jesus increased the number of his disciples to twelve. There's the "twelve" again!" Jesus didn't just happen to pick twelve disciples. Such a magnificent, meaningful symbol was understood by Jesus in relation to the Hebrew people and its expansion to all of mankind due to his coming. The twelve gates of the "city foursquare" were open and the Christ, the Truth embodied by Jesus, was with men, explaining and demonstrating the "Savior," of mankind. This symbol had its beginnings in human consciousness during the Israelites great trek toward their "Promised Land." Under Joshua's spiritual guidance, with the tabernacle of God holding the Ten Commandments in the center of the square formed by the people as they traveled, the twelve tribes of Israel marched across the land. Later, they built their city with a surrounding square wall in which were twelve gates named for the twelve tribes. This symbol, so important to the earth's civilization, was finally being *lived* in their midst! And, oh, the unspeakable holiness and freedom and power and joy it was bringing to their parched and tired lives! It was the Christ, the Truth, bringing salvation, unloosing their bonds of captivity to the degradation of material beliefs.

Jesus' disciples were Peter and Andrew, his brother; James and John, his brother; Philip, Bartholomew, Thomas, Matthew, James, Thaddeus, Simon, and Judas Iscariot who betrayed Jesus. Matthew tells us that Jesus "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. He sent them forth, "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils [evils]: freely ye have received, freely give. (These are essentially the words that are on the cover of *Science and Health*.) Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves (walking sticks): for the workman is worthy of his meat...Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. " (Matt, 10: 1-16)

Everything they did was to be a demonstration, much as Mrs. Eddy required of her followers when they were to have their church built and ready for its first service in what, from a material standpoint, appeared to be an impossible amount of time. They proved ready for the challenge and held their first service in the new church on time. They learned many valuable lessons, the first of which was that putting God, Mind as Principle of all that is, in complete charge, not leaning on material beliefs, lets go of the sense of limits and allows the infinite One to bring out its own perfection.

Jesus sent them as Apostles ("one sent;" one sent like an ambassador to represent the one who sent him" Dumm., 660) into the world to follow the example that he had set, to demonstrate as he did the Christ that had come to them. By this time, they had seen many times that there were no limits to what God can do. In the Old Testament, in the Book of Judges, the children of Israel put into practice in their own experience what they had been taught by Joshua. Mrs. Eddy comments: "In national prosperity, miracles attended the

successes of the Hebrews, but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle [Science] wrought wonders for the people of God in the fiery furnace and in kings' palaces. Judaism was the antithesis of Christianity, because Judaism engendered the limited form of a national or tribal religion. It was a finite and material system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus. That he made 'himself equal with God,' was one of the Jewish accusations against him who planted Christianity on the foundation of Spirit, who taught as he was inspired by the Father and would recognize no life, intelligence, nor substance outside of God. " (S&H 133: 13-28)

"The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, demonstrations which were not understood. Jesus' work established his claim to the Messiahship." (S&H 131: 26-30)

Jesus warned his disciples that they would not always find a warm welcome. "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matt. 10: 34) They would be persecuted, scourged in the synagogues, brought before governors and kings, and delivered up to the councils. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt.10:19-20) They may seem to be alone in those times when persecution came, but Jesus assured them that their Father (their true Mind) would be right there with them, supplying their need for that moment. He tells them: "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." (Ibid., 10: 29-31) The "Father" is Life---not even a sparrow can "fall to the ground," or die, because there is no death in eternal, omnipresent Life (as I saw proven before my very eyes with the hummingbird, noted in Ch. 2) Because divine Principle cannot change, its reflection cannot change, not even a single hair, not even one tiny particle of your being ever needs to be changed! Principle (Life, Truth, and Love), knows only its own infinite perfection. Jesus ended his instructions to his disciples' ministries with this great sense of love with which they were to go forward: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Ibid., 42)

Chapter 11

After sending his disciples to preach and heal, he also departed to teach in their cities. John had heard while in prison that Jesus had been preaching and healing and sent two of his disciples to ask him if he was the one that should come. Jesus answered by pointing to his works: "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." (Ibid., 11: 1-6) Are Christians offended by the

same works done in Christ's name today? The waters of the fifth day were bringing forth abundantly, and he was identifying that abundance with his mission. Mrs. Eddy did the same with her mission. Are the same works not a sign of the Comforter that Jesus promised would come, healing done "without hands," without any material help? These works are not possible without a clear apprehension of the Principle, or Science, that governs the universe. We read in *Science and Health*: "Divine Science alone can compass the heights and depths of being and reveal the infinite." (292: 4-6)

Jesus reiterated to the people that John had indeed come to prepare the way for Jesus' mission as foretold: "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which is for to come." (Matt. 11: 9-14)

Jesus was explaining that the people were going out to see a person, even a great prophet, but that as great as that prophet was, he and all that he did, could never be as great as the kingdom of heaven, (divine Science), which John was prophesying had come with the advent of Jesus. Jesus then told them point blank that he was the "Elias" that was to come. Then he said, "He that hath ears to hear let him hear." Those who accepted Jesus' words would accept him as the promised Messiah. (Ibid., 15)

The Truth was once known and then lost through the sin of trying to put cause into effect, man making himself a creator instead of Mind. Taking the kingdom of heaven "by force" means trying to get into the kingdom of heaven from a belief of being outside of it and the labored efforts necessary until the understanding of Science comes to reverse the sin, the lie, with the Truth. Glossary definition of Elias: "Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality." (S&H 585: 9-12)

Jesus came into this world without a material creator and left the world, without dying, to "get into heaven," experience harmony. From beginning to end, his life was a reversion of the lie of the sin, the disobedience, the error which has perverted man's harmony into inharmony. Every single thing Jesus did pointed to a Truth that would restore man's harmony as soon as the sin of having more than one God, more than one Mind, more than one Cause, was accepted and practiced. If his disciples could grasp that great Truth enough to do the works that Jesus did, then truly the Messiah, the Savior, has come unto us. Each one of us must become a disciple of the Truth. Otherwise, we will continue to try to take the kingdom of heaven "by force," to gain heaven, harmony, without the effort of gaining a sense of Science, which *is* heaven.

After this "coming out" speech to John's disciples, Jesus began to preach in their cities, upbraiding the people who were not receptive to the Christ message he was bringing them. He thanked his Father for revealing his message unto "babes," those who were

hungering and thirsting for the Truth and were meek enough to be teachable. Those who are resistant to any message that is different from what they are used to believing and yet have no proofs of their beliefs, are still buried in the falsities of materialism and are making no efforts to free themselves. Then Jesus, with his Motherhood sense of yearning for his people, with great compassion and love, said to them, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30) Jesus looked out upon the Israelites and saw their heavy bondage, not only to the dried-up Pharisaical practices of burdensome ordinances which were forsaken of life and love, but to the greater bondage to matter beliefs which no amount of labor could ever satisfy, for it deprived them of the freedom of Soul, joyous individuality, health, fulfilment, and peace. He so yearned that they might have his peace, his joy, his freedom from want and woe. It can only come when in deep meekness we can say, "I and my Father are one."

Chapter 12

The following events are told by Matthew which point out instances which Jesus used to counter, with divine Principle, the arguments of the Pharisees against his practices and teachings. He alludes to common events that the people can readily relate to in order to drive home his points.

One Sabbath day as Jesus and his disciples were walking "through the corn," the disciples were hungry and plucked some of the ears of corn to eat. The Pharisees saw them and told Jesus that his disciples were doing that which was unlawful to do on the Sabbath day. Jesus reminded them that David had entered the house of God and ate the shewbread which was only for the priests, and the priests themselves profaned the Sabbath by sanctioning the act. The Pharisees' oppositions were based on minute points of legal observance rather than on broad principles. In fact, Jesus' and his disciples' observance of the Sabbath was one of leading importance in their hostility toward them. Jesus then tells them that "one greater than the temple," meaning himself, was there. If the servants (priests) of the temple could break the Sabbath ordinance, then certainly the servants of Christ, who is holier than the temple, could do the same. (Dumm. 667) Jesus was showing that the temple, as the Pharisees thought of it, confined man in the doctrines of organization. "I will have mercy, and not sacrifice...For the Son of man is Lord even of the Sabbath day." God does not demand obedience to an irksome code of Sabbath observance. Mark 2: 27 says that Jesus told them that "The Sabbath was made for man, and not man for the Sabbath."

Having denounced ecclesiastical despotism, Jesus went into their synagogue. There he met a man with a withered hand, and the Pharisees asked him if it was lawful to heal on the Sabbath days, seeking to accuse him. Jesus answered them with a question of his own, the answer of which would answer their question: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Having made his point, Jesus told the man with the withered

hand to stretch it forth, "and it was restored whole like as the other." Did the Pharisees praise God for His restoration of wholeness for the man? You would think they would have, as well as re-think their Sabbath day "law" concerning healing. But oh no, they held council against Jesus as to how they may destroy him! (Matt. 12: 9-14) Jesus' restoration of the man's hand was proof that Pharisaic despotism, or any matter-based despotism, could not dry up the natural flow of spiritual power. Organized restrictions have never been imposed upon the body of God, which is man. Man is the expression of Soul, God's individualized spiritual sense which meant that he is forever free of erroneous material sense and is abiding by the rule of Soul, exalted, undiminished being.

Jesus innate ability to read mortal mind enabled him to know that the Pharisees were planning his destruction and so withdrew himself from their area. Wherever he went, "great multitudes followed him, and he healed them all." He fulfilled what was spoken by Esaias the prophet, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well-pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles. And he shall not strive, nor cry; neither shall any man hear his voice in the streets. [He shall not seek popularity]. A bruised reed shall he not break, and a smoking flax shall he not quench, [a dimly burning wick] till he send forth judgment unto victory." (Isa. 42: 1-4) (Ibid., 12: 15-20) Jesus' identity shall not be materialized, and in that spiritualized identity shall the Gentiles trust. Jesus' sense of Fatherhood and Motherhood was the source of his power and his gentleness, his just judgment and forbearance. Those weak in body he healed, and those weak in faith he strengthened. His Soul-sense was balanced, and he reflected that balanced judgment which demonstrated the Truth of being and brought about healing to all who sought it.

As Jesus went about his wonderful healing works, which the people witnessed with awe and belief in Jesus' genuine claim to the Messiahship, the Pharisees had difficulty disparaging him. Thus, they began the flimsy rumor that Jesus healed by the power of Beelzebub [devil; accuser; adversary]. Jesus answered them by posing an excellent question: "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children [your disciples] cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." (Ibid., 12: 22-28)

According to Dummelow, "... rabbis and their disciples professed to cast out devils by magic and exorcism, and their success was attributed to the power of God." (668) Jesus asked them why his healings, which were much more striking than theirs and not worked by magic but mere words, were not regarded as coming from God. The extraordinary number, character, and variety of Jesus' healings fully fulfilled what the prophets had spoken of as the coming of the Messianic age. Why, then, Jesus wanted to know, did he not receive the same honor as their own exorcists?

Christian Science carries Jesus' allusion of the strong man's house being spoiled into a higher spiritual sense: "Our Master asked: 'How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?' In other words: How can I heal the body, without beginning with so-called mortal mind, which directly controls the body? When disease is once destroyed in this so-called mind, the fear of disease is gone, and therefore the disease is thoroughly cured. Mortal mind is "the strong man," which must be held in subjection before its influence upon health and morals can be removed. This error conquered, we can despoil "the strong man" of his goods, sin and disease." (S&H 399:29-8)

Jesus referred to the Pharisees when he said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12: 30) Since the Pharisees did not work with Jesus in his warfare against "Satan," (evil) they must have been on evil's side. They did not help Jesus gather the sheaves of the spiritual harvest; instead, they scattered them and prevented them from being gathered into God's garner. Therefore, Jesus speaks of the great sin of blasphemy against the Holy Ghost: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." The Glossary gives this definition for "Holy Ghost:" Divine Science; the development of eternal Life, Truth, and Love." (S&H 588)

Jesus was addressing the act of the Pharisees in their malignant slander that he was possessed by an unclean spirit. They said that the spirit of holiness which Jesus' great healings expressed were diabolical, from "the prince of the devils." They called evil good and good evil and in so doing had become evil, dead to true holiness and unable to recognize it when they saw it. The sin is against the perfect life of Christ, the Truth, which so obviously reflected the benevolence and holiness of God. From the point of view of Christian Science, ignorance may misunderstand the demonstrations of Christian Science, but desecrating Science after seeing it demonstrated brings desolation, for one can have no part in eternity until Mind as the only Cause is accepted, along with the accompanying full nature of God *and His reflection*.

Some of the scribes and Pharisees asked Jesus for a sign. By that they meant something spectacular, magical, not that which had a spiritual significance. Jesus said no sign would be given to such an adulterous generation. "True religion was represented by the prophets as marriage with Jehovah, so that apostasy from Him was called adultery or fornication." (Dumm., 669) Only the sign of the prophet Jonas and his three days and nights in the belly of the whale would be given: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, a greater than Jonas is here." In saying this, Jesus was prophesying his own three days in the tomb after his crucifixion and before his resurrection. (Matt. 12: 39-41) Our "sign" in Christian Science is resurrected thought. It is not a material sign. It is a higher, more spiritual understanding that we hold to, and then, having done all, to stand. Identifying ourselves with the spiritual fact is identifying ourselves with immortality.

While Jesus was talking to the people, his mother and "brethren" stood by, waiting to speak with him. Jesus, wanting ever to teach with a symbol which presented itself to him, and to the crowd, said, "Who is my mother? and who are my brethren? And he stretched out his hand to his disciples and said: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Ibid., 46-50) In Christianity, the bloodline is not the real one that counts. It is each one of us who express the qualities of Father, Mother, Son, daughter, sister, brother. When Jesus used the word "Son," he was using it generically, meaning all of God's children, His highest ideas, the Christ in reflection. One is our Father-Mother, Mind, in reflection as Spirit, not matter.

Chapter 13

Matthew records seven parables, given in sequence in his Book. The symbol "seven" indicates the working of the kingdom of heaven on earth, humanity finally understanding that "earth" is the reflection of "heaven," the infinite, eternal, Principle or Science of the universe expressed as "earth" and the whole universe. Dummelow's tells us that Matthew and Mark agree that Jesus did not begin to teach regularly in parables until the people began to be influenced by the Pharisees and hardened their hearts towards Jesus' teachings. The disciples asked Jesus why he chose to teach them through the use of parables. He said: "...because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:...many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Jesus' words are just as true today, but there are many who feel that mankind is beginning to awaken, beginning to finally discern correctly what he is seeing. I believe that is true, particularly in the field of physics, and to some degree, theology and the medical profession. It is the reason for this book.

The first parable of the sower: A sower sowed his seeds, and some were eaten by birds, some fell into stony places, some were scorched by the sun, some fell among thorns, but some fell into good ground and bore fruit. Jesus, embodying the Christ, is the sower of the good seed, the Truth concerning the kingdom of heaven, which is sown in the thought of his listeners. Jesus highlights four ways a hearer of God's word may react to the message. This is exactly what he is dealing with among the people he is teaching. The first way one may hear the message about the kingdom of heaven is with disinterest, not even concerned about trying to understand it. This person is not a real seeker. This indifference is the "wicked one," mortal mind, not really interested in gaining an understanding of what was heard, and being indifferent to it, it is soon forgotten.

The second type of thought is symbolized by "stony ground." One may hear the message and receive it with interest, but when he is persecuted or has to bear tribulation because of his acceptance, he becomes offended by the problems he has to endure and

refuses to accept any more of the message, therefore denying it the ability to take root and greatly bless him.

The third type of thought which hears the message is that which Jesus characterized as "thorny ground." The cares of this world, riches, fame, ease in matter, etc., choke the word and he cannot bear any more fruit. He does not use the Truth he has heard.

The fourth type of thought is the "good ground" which receives the seed, hears the word joyfully, and understands it. This type of hearer will bring forth fruit, (be able to demonstrate the Truth of the message and use it) "some an hundredfold, some sixty, and some thirty." Producing only what you might think is a little fruitage, is still mighty compared to the barren thought that will continue to suffer due to blindness to the harmony of Science. (4-8)

In a second parable about the kingdom of heaven, it was likened to a man which sowed good seed into his field, but when he slept, his enemy came and sowed tares (weeds) among the wheat. When it came up there was good wheat, but also weeds among the wheat. His servants asked him if they should go and gather up the weeds. He said no, for they may tear out the wheat along with the weeds. Instead, he said, let the wheat and weeds grow together until the harvest. Then they could gather the tares together and burn them and gather the wheat into his barn. (24-30)

Later Jesus' disciples asked him to tell them the meaning of the parable. He told them the "good sower" was the Son of man; the field was the world; the good seed were the children of the kingdom; the tares were the children of the "wicked one;" the enemy that sowed them was the devil, evil or animal magnetism; the harvest was the end of the world [on an individual basis, the end of some phase of "the world" could signify the end of a specific error in one's experience]; the reapers were the angels, The "inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." (Glossary of S&H, 81) "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world...Then shall the righteous shine forth as the sun in the kingdom of their Father..." As we become conscious of the fact that man reflects God, we will express the glorious nature of God in all of its sevenfold grandeur. "Who hath ears to hear, let him hear." This expresses the acceptance of Love. (Matt. 13: 36-43)

Using the language of Science, the "good seed" is the spiritual message of God's, Spirit's, allness, oneness, and goodness. The "tares" symbolize the belief that Spirit and matter can mingle. The "enemy" is animal magnetism, the belief that matter is real, has presence, power, substance, intelligence, activity, history, and is good and evil. The understanding of what Spirit is separates man from such false beliefs. Spiritual understanding must be cultivated before one can reap the harvest of this understanding. However, first of all, it is necessary to "gather the tares and burn them." Mrs. Eddy explains: "To know the what, when, and how of error, destroys error." (Mis. 299: 2-3) This destruction of mortal mind's lies is carried out by mental analysis, uncovering, and annihilation. The claims of evil have to be handled mentally, in detail, systematically, and scientifically. As we enter into our "closet" of prayerful communion with God, reasoning out from the seven aspects of His nature, and claiming them as the true basis of our own

nature, examining what we have accepted into our thought that is unlike God and casting it out as no part of us, the fruits of demonstration can be enjoyed. It must be regular, deep, heartfelt prayer followed by action that correlates with it.

Until we learn how to gather and bind the "tares," we cannot make real progress. When we do this faithfully, even the tiniest seed of Truth that we understand and use will become the "tree" of the following parable. The world beliefs of matter will be destroyed as the true Science becomes known. God's messages ("angels"), coming to man's understanding, will transplant the offending errors of worldly material beliefs with the Truth, and universal understanding will reign. Mrs. Eddy does say that there may be some who do not repent, do not work to change their mind from a material basis to a spiritual one, using animal magnetism, mortal mind as evil mental power to disrupt and disturb the mental atmosphere of thought. Christian Scientists will have to work mentally to keep crime in check during that period. Suffering continues as long as the sin. Suggestions of fire are metaphoric of severe punishment that is necessary for the love of sin to be annihilated.

The third parable: Jesus likened the kingdom of heaven to a "grain of mustard seed,...which is indeed the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds come and lodge in the branches thereof." The tiniest bit of understanding, nurtured and cherished, becomes a great tree, exalted thought, among which outstretched branches provide room for "the birds," balance and harmony, safety and satisfaction, joy and healing, spiritual progress and power.

The fourth parable: Jesus compared the kingdom of heaven to "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The "kingdom of heaven," as Jesus saw it, was the actual Principle or Science undergirding the universe. This parable is especially important to Christian Science. Mrs. Eddy tells us of this importance in *Science and Health*. It is the Bible verse she used at the beginning of her sixth chapter, "Science, Theology, Medicine." She begins the body of the chapter with a paragraph about her discovery of "the Christ Science" in 1866,---for which she tells us God had been graciously preparing her for many years. She was being prepared to bring to mankind the "final revelation of the absolute divine Principle of scientific mental healing...Whence came to me this heavenly conviction,---a conviction antagonistic to the testimony of the physical senses? According to St. Paul, it was 'the gift of the grace of God given unto me by the effectual working of His power.'

"It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, 'the price of learning love,' establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer...I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth,---called error, sin, sickness, disease, death, ---is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit. My discovery, that erring, mortal, misnamed mind produces all the organism and action of the mortal body, set

my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science. (S&H 107: 1-6; 108: 1-11; 21-29; 30-3 n.p. emphasis in original)

Mrs. Eddy, in the same chapter, then gives us the spiritual interpretation of Jesus' parable: "Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the 'leaven, which a woman took, and hid in three measures of meal, till the whole was leavened,' impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation,--- an inference far above the merely ecclesiastical and formal applications of the illustration. Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?"

"Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom. In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal, three modes of mortal thought. In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal." (S&H 118: 10-25) emphasis in original) Once divine Principle is understood to be the Science of all sciences, it will irresistibly leaven the whole of human thought.

All that is pure, all that cannot be compromised with, all that cannot be made faulty, defective, ineffective, or contaminated by erroneous hypotheses, all that does not depend on human egos and human calculating, needed to be discovered by the meekest, the least impressed or affected by material yardsticks of measurement. The erudite, filled with pride of scholasticism, honors, achievements in their fields, and so sure of their theories that they are closed to other possibilities, could not have received the revelation of the nothingness of matter and Allness of God as Principle. This meek thought, hungering for the Truth, no matter where it took her, was the womanhood thought. She was willing to lay down all previous beliefs, to give up even the displeasure of her beloved family, being forsaken by friends, no place of her own to call home, very little in the way of human, material pleasures, she pressed on, her only vision the beautiful Truth dawning on her waiting thought. Because of her love of good, God, and her fellowman, and her steadfastness in the face of daunting trials and tribulations, the three modes of mortal thought, Science, Theology, and Medicine are beginning to be translated into the awesome conclusions concerning the Principle which governs our universe.

"There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents, but maintains the claim of Truth by quenching error. The pardon of divine mercy is the destruction of error. If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace; but the deeper

the error into which mortal mind is plunged, the more intense the opposition to spirituality, till error yields to Truth." (S&H 329: 21-31)

The first parable spoke of the sower and the seed that fell into good ground. The amount of fruitage which comes from spiritual understanding, from thirtyfold to a hundredfold, is reason to be grateful. Mrs. Eddy says: "A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all that I say of it. Because you cannot walk on the water and raise the dead, you have no right to question the great might of divine Science in these directions. Be thankful that Jesus, who was the true demonstrator for Science, did these things, and left his example for us. In Science we can use only what we understand. We must prove our faith by demonstration." (S&H 329: 5-13)

Jesus used symbols to interpret the divine system of metaphysics. It is the same system which has existed throughout eternity. Matthew tells us that Jesus spoke "unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13; 34-35) Dummelow's, p.674, says that "Asaph the seer, the author of Psalm 78: 2, was the prophet alluded to by Matthew. Truly, Jesus' teachings had not been heard by man since the illusion of matter took over human thinking.

Jesus' last three parables were for his disciples only. Like the fourth parable of the leaven, these are metaphors for the "kingdom of heaven," the reign of harmony," either individually or universally. Jesus' fifth parable likens the kingdom to a treasure hid in a field, which, when a man finds it, he hides it and sells everything he has to buy that field. When we find Christian Science, we lay down the mortal sense of things, willingly and gratefully, in order to gain a clear sense of the Truth about life as the reflection of Life. It is likely that a healing of some kind has brought us to this point, and we have no sense of sacrifice in giving up a fruitless sense of mortality, for we realize we have gained immortality. (Matt. 13: 44)

The sixth parable is very like the fifth one, as a merchant man seeking goodly pearls finds one of great price, and he goes and sells all that he has and buys it. The "one pearl" symbolizes the Christ, Truth, as brought by the Comforter, and its priceless meaning is the realization of the compound idea man as being the reflection of God, whole, pure, sinless, deathless. This priceless "pearl" can never be valued in material terms. The finder gives up every sin or self-indulgence that hinders him from learning about the Christ and how he may demonstrate its healing purpose. (Matt.: 13: 45-46)

The seventh parable likens the kingdom of heaven to "a net that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." (Ibid., 47-48) "Love is impartial and universal in its adaptation and bestowals." (S&H 13: 2-3) It gathers "every kind" in with its dear nature of Love and disposes of all that is not good. Spirit being the reflection of God, it separates the good from the bad, the impure from the pure. In Christian Science, man finds out that he is Spirit, not matter. He is good, not evil. It is literally worth everything to find that out in this life. Now that physics and other sciences are beginning to

"touch the hem of Christ's garment," beginning to realize that "a new religion" is needed in order to interpret what they are discovering about the substance and Principle of the universe, we find ourselves on the cutting edge of ever more dazzling discoveries about the world in which we live, its mental nature and *ours*!

Jesus asked his disciples if they had understood his parables, and they told him that they did. He then said to them: "Therefore every scribe which is instructed into the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Because of our new standpoint of Science, the old things are being interpreted aright. (Matt. 13: 52)

After his discourse to his disciples, Jesus went into his own country and preached in its synagogues. Matthew tells us the people were astonished at his mighty works. However, they saw his corporeal nature as being the son of Joseph and Mary, and could not thus see his spiritual calling. Jesus said to them: "A prophet is not without honour, save in his own house." He was therefore not able to perform many healings there because of their unbelief.

Chapter 14

At that time he heard that John the Baptist had been put to death by Herod the king. His disciples buried his body. When he heard it, he went by ship into a desert place, and the people, hearing of his coming, came to him on foot out of the cities. Looking upon them with deep compassion, he healed their sick. Can you imagine his compassion? Here were his people, wearing out years of servitude to an unreal master. The kingdom of heaven was all around them, and they knew it not! In the evening, his disciples told Jesus to send the people away into the villages to buy food. But Jesus said that they need not leave. He told the disciples to feed them from what they had on hand, which was five loaves of bread and two fishes. They were all about to see a magnificent demonstration of supply. Jesus was going to show them the mental nature of that which they, and us today, believe is matter objective to our mind.

Jesus knew there was literally nothing outside of his Mind. The multiplication of ideas is normal and natural to Mind which is also Principle. Nothing is impossible to that kind of thinking. The "five" symbolized for Jesus the fifth synonym "Life." The "two" meant Spirit, not matter, pure reflection in the Mind that is God. God was the Life of the people and could not be in need of anything good. Good is Spirit, the substance of all that is in Mind which is formed into ideas with purpose, form, outline, color, tangibility. He told everyone to sit down on the grass, then breaking the bread and fishes into pieces, blessed it and gave it to the disciples to distribute among the multitude of five thousand. Matthew tells us that "they did all eat and were filled: and they took up of the fragments that remained twelve baskets full." "Twelve" again! Life that expresses abundance! Jesus then sent the disciples away by ship while he went up into a mountain to pray. (Ibid., 14: 1-23)

Evening came, and the little ship carrying the disciples to the other side of the lake was encountering a storm. As the wind tossed the ship about on the waves, the men looked and saw Jesus walking to them over the waves. They were frightened, thinking they were seeing a spirit, but Jesus said to them: "Be of good cheer; it is I; be not afraid." Be not

afraid of discordant sense testimony; there is only one I or Us. He had spent the evening in prayer on the mountain of exalted thought, communing with the Truth of being, affirming his oneness with the Father, his Mind that was also his Life. He came to his disciples in that state of understanding which enabled him to walk over the error of a seeming frightening storm. In the atmosphere of Love, the weather is never stormy.

Peter, however, was inspired by Jesus' fearlessness and dominion over the waves and asked Jesus if he could leave the ship and go to Jesus over the water. Jesus simply said, "Come." When Peter climbed out of the boat, he actually was able to walk over the water for a little way, but became frightened when he saw the boisterous wind and waves and began to sink. He cried out for Jesus to save him, and immediately Jesus stretched out his hand and caught him and said to him: "O thou of little faith, wherefore didst thou doubt?" The impetuous Peter was impelled by a good impulse, but not by Science. Faith can take us only so far, then we must gain a deeper understanding of the Science behind the faith. Science as the divine Principle of all never falters, never fails. It is as certain as the principles of mathematics. Jesus held his body to be Spirit, not matter. Ideas aren't weighty on their own. They have as much "weight" as you need to move about. Jesus governed the "weight" of his body according to his needs. His body was under his complete control. We shall learn to do the same.

Matthew relates that as soon as Jesus and Peter climbed into the boat, the wind ceased. Jesus lived in the consciousness of Love. He was always aware of the omnipresence and omnipotence of God. He was the embodiment of that sweet dominion, the image and likeness of Love's full nature, always good. His consciousness could not behold harmony and inharmony at the same time. To him, harmony was always the fact. We shall learn to behold our atmosphere in the same way. The disciples then worshipped Jesus, saying, "Of a truth thou art the Son of God." (Matt. 14: 22-33) What Mrs. Eddy brought to the earth is the same thing Jesus did---the revelation that man as the spiritual idea of God is the Son of God, the ideal man which Jesus demonstrated for us. Mankind is here as the result of divine Mind's plan and design; we all are the image and likeness of God's ideas of happiness, health, and holiness. The Principle of the universe is always operating, and so we can always be aware of the Christ, Truth, coming to us, walking over the waves of error.

How Jesus must have yearned to lift up the consciousness of the people to see that marvelous fact. He looked out upon the multitudes with their sick, diseased, insane, infirm, blind, deaf, maimed, and suffering with a heart overflowing with compassion for they knew not who they were, ---the blessed ideas of God. When the boat arrived at the other side, the people found out he was there and "sent out into all the country round about, and they brought unto him all that were diseased. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole." (Ibid., 24-36) Even today we have only touched the hem of the garment of Truth. Jesus showed us that the individualization of divine Principle is demonstrable under all circumstances. Mrs. Eddy states: "A grain of Christian Science does wonders for mortals, so omnipotent is Truth." (S&H 449: 3-5)

Chapter 15

The Word as Truth manifests itself as idea, bringing health to all things. The scribes and Pharisees came to Jesus and complained that his disciples didn't wash their hands before they ate bread, which was transgressing the tradition of the elders. The elders were often the scribes. The penalty for this neglect was excommunication by the Sanhedrin! A quote from the Talmud shows how these ablutions were valued: "Whosoever hath his dwelling place in the land of Israel, and eateth his common food in cleanness (i.e. with washed hands) and speaks the holy language (i.e. Hebrew), and recites his phylacteries [Scriptural passages] morning and evening, let him be confident that he shall obtain the life of the world to come.' They believed 'there was a special devil who was said to torment those who ate with unwashed hands.'" (Dumm., 678)

The false consciousness manifests itself as mortal manhood, subject to beliefs of health which are dependent on false beliefs regarding matter. Jesus told the multitude that had gathered: "Hear and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Jesus did not put any faith in food laws, but here he was speaking to the greater sin; blasphemy, lies, etc. which come out of the mouth are far worse than a bit of dirty food that enters the mouth. When his disciples asked him to explain his parable he said: "...out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man." (Matt. 15: 1-20)

For many today, this is an especially appropriate lesson. Our language has deteriorated to a frightening degree; yet we are ever more fearful of that which goes into our mouths! Our moral behavior has degenerated into egregious acts of in-your-face lewdness, violence, etc., and we are worried about our bodies not being youthful, strong, or beautiful enough---we have countless ads on TV to help us realize those goals. These excessive "me-centered" goals rob us of the true joy, peace, and health we could claim if the material claims were not allowed to "defile" us. Our body is the "body" of God, forever beautiful, strong, and whole. We will never find this out while we are trusting in matter. Matter can never be depended upon for health, beauty, etc. for it is as variable as our beliefs, our body being a picture of those beliefs.

A Canaanite woman came to Jesus and cried to him: "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." Jesus, however, did not answer her. His disciples asked Jesus to send her away. The Jews had been bidden to exterminate the Canaanite nation and thus the Canaanite people were more hated than other heathens. The rabbis spoke of the heathen as "dogs," for as a dog is uncircumcised, so are the heathen and thus are idolaters. Jesus has not yet revealed his true sentiments about Gentiles and tells her: "I am not sent but unto the lost sheep of the house of Israel." Then the woman worshipped him and again said "Lord help me." But Jesus answered her: "It is not meet to take the children's bread, and to cast it to dogs." Dummelow's says that the word Jesus actually used was "little dogs, " meaning household pet dogs. His use of this word

softened it and gave the woman courage to say: "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table."

Jesus, reading her mind, as he could do, knew that she was wholeheartedly seeking Truth and healing. The Christ always manifests itself to that state of thought. He answered her: "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour." (Ibid., 22-28) The honest seeker for Truth is bound to find it, and Jesus knew that his message was ultimately meant for the Gentiles as well as for the Jews. (Ibid., 22-23) In Mark, it is recorded in his version of the healing of the Gentile's daughter, that Jesus gave an intimation of the coming healing of the Gentiles by saying, "Let the children [the Jews] *first* be filled." (Mark 7: 27)

Jesus, having just healed the daughter of a Gentile, then went up onto a mountain near the Sea of Galilee and sat down there. Dummelow's tells us that the region he was in was mainly heathen. (p. 679) Again, great multitudes came to him seeking healing for every imaginable infirmity, and he healed them. Recognizing what did the healing, they glorified the God of Israel. Jesus took his personality right out of the works he did to such an extent that God alone was praised for the healings. The heathens were just as, if not more, accepting of the Truth, God, as their health and wholeness as the Jews. It is the purview of Mind to manifest Itself everywhere as power and law.

After three days of healing and teaching, Jesus told his disciples that he had compassion on the multitude for they had nothing to eat. He would not "send them away fasting," or they might "faint in the way." When told they had seven loaves and a few little fishes, he told the multitude of four thousand to sit down to be served. He then took the food, blessed it, and had it distributed. The left-overs amounted to seven baskets full. Symbols always accompanied Jesus' teachings. They may have seemed to come to him unbidden, but nothing is manifested by chance when we have the Mind of God. Divine Love takes care of every little detail when we are filled with inspiration, and its outcome is an abundance of blessings. "Seven" again is the symbol which appeared in this feeding of four thousand. It types a full understanding of Truth's sevenfold nature. The "four" denotes the completeness of the activity of the Word, Christ, Christianity, and Science, all of which were manifested there. "In this case, matter is not matter but symbol, and symbol is reproduced by the idea that is symbolized so long as the symbol is required. This reverses the limiting evidence of the five physical senses, and the five [four in this event] thousand are fed." (Brown, From Genesis..., 283)

Chapter 16

In this chapter, the "signs of the times" is given spiritual treatment by Jesus. These signs are today the coming to human consciousness of the Comforter, the Christ-idea we must and will learn how to discern and then prove. Once mankind catches on to the spiritual meaning of the "seven" and the "four," and their life-changing, life-affirming implications, we will be assured of universal salvation. This is the Science brought by the Comforter which is now overturning long-held beliefs, and this overturning will cause Pharisee and Sadducee-like chemicalizations as it did when Jesus brought the Truth to his age.

The Pharisees and Sadducees (an irreligious, worldly, secular sect) made an unholy alliance coming to Jesus to ask for a material sign "from heaven." (Jewish superstition held that "demons" could work signs on earth, but only God could work signs in heaven. Dumm., 679) They could only agree on their hatred of Jesus. Were not the thousands of healings of every kind enough? Jesus was the fulfilment of all of their own ancient prophecies, yet they believed it not. Their sins blinded them. Mrs. Eddy writes: "The pride of priesthood is the prince of this world. It has nothing in Christ. Meekness and charity have divine authority." (S&H 270: 22-24) Are we watching today for material signs of the Christ--his body coming down to earth through the clouds? The coming today is not a physical Jesus but the incorporeal Christ, the Science of the divine infinite calculus--an infinitude of definite spiritual ideas. These ideas can be stated, learned, understood, and demonstrated by the whole human race, not just a certain following. A reliable, incorporeal, teachable, learnable, demonstrable, Science is yearned for and *has been given*.

The Pharisees and Sadducees wanted proof of the Christ before they were prepared to make the effort to understand it. However, demonstration can come only with the acceptance of it first and then the effort to understand it. Jesus told them no sign would be given except the sign of the prophet Jonas. As you remember, Jonas (Jonah), who did not want to carry out his God-given mission to the people of the sinful city of Nineveh, was swallowed by a great fish and spent three days in its belly before being thrown up on the land. He had a change of spirit and went into Nineveh, preaching repentance which caused the city to fast and mourn in repentance for their sins. (Book of Jonah)

The "sign of the prophet Jonas" is resurrected thought (three days in the fish's belly--three days in the tomb). Looking at material developments or "signs" can give us no hint of the workings of Spirit. Recognizing only that which Spirit can do enables us to perceive Spirit. The resurrected thought is the thought that has come out of material beliefs and looks to God for his intelligence, his harmonious body, his life, his health, and his fulfillment. He is self-governed, for he recognizes the divine Principle as his only government. Later, Jesus warned his disciples to beware the leaven, the doctrine, of the Pharisees and the Sadducees. We today can consider ourselves warned. Their doctrine was based wholly on material beliefs and practices. Jesus had no use for any of it; he had no religious doctrine, but depended every moment on the infinite, ever-present Science he knew was the Truth of all that is.

Jesus, yearning to be understood and to lead his disciples to understand his divine Sonship, asked his disciples, "Whom do men say that I the Son of man am?" They answered him, "Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets." Then Jesus asked them in particular, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus said to him, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock [petros] I will build my church; and the gates of hell will not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (13-20)

Peter identified him as the Christ. This Truth, embodied as Christ Jesus, which would in centuries to come be known as Christian Science, was to be the "rock" of Jesus' "church." Peter had just seen him operating as the Word, the Christ, Christianity, and Science when feeding the four thousand. He wouldn't have put it that way, but he knew he was witnessing a law of God. He had witnessed it before at the feeding of the five thousand, and through a multitude of healings. He understood that these things were done by one all-governing law of the universe as a divine Principle---Life, Truth, and Love. Mrs. Eddy puts it like this: "...Simon replied for his brethren, and his reply set forth a great fact: 'Thou art the Christ, the Son of the living God!' That is: The Messiah is what thou hast declared,--- Christ, the spirit of God, of Truth, Life, and Love, which heals mentally...that is, Love hath shown thee the way of Life!" (S&H 137: 16-21; 24-25)

Jesus never established a church, nor did he have any intention of doing so. Dummelow's tells us that when Jesus said "my church" that it was not a human institution he was referring to, but to the "kingdom of heaven." Heaven is perpetual harmony. It also says in the same section that most ancient and modern commentators do not believe that Jesus was speaking of the corporeal Peter as the "rock," but to his assertion of the fact that Jesus showed forth the Christ's divinity. (681) Jesus' church was "the Christ-body, which is universal man... the Son of (generic) man is the Son of God. All men everywhere are one in Christ. This realization implies spiritual not material birth-giving, and the need to surrender the mortal sense of life." (Brown, From Genesis..., 284) This will happen when we learn that our substance is not matter, but Spirit, reflection of Mind, and thus immortal.

Mrs. Eddy continues her synopsis of Peter's and Jesus' interaction: " '...thou art Peter; and upon this rock [the meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [*hades*, the *underworld*, or the *grave*] shall not prevail against it.' In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah. It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither by corporeality, by *materia medica*, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind. The supremacy of Spirit was the foundation on which Jesus built. His sublime summary points to the religion of Love." (S&H 137: 30-16 n.p., emphases in original)

Mrs. Eddy included the spiritual definition of "rock" in the Glossary: "ROCK. Spiritual foundation; Truth." She also defines "church": "CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." (583) Our spiritual foundation is the Truth, the absolute Truth that the earth, its environs, its inhabitants, and all that governs it including the universe in which it is turning, is a spiritually mental compound idea, a structure with form, outline, color, and tangibility, which is present as the reflection or manifestation of the Principle of all that is made. The most wonderful part of those definitions is that they include Love as inseparable from Truth

and Principle. In other words, there would be no creation without Love. Love is the creator of the universe. Jesus could not do the healing demonstrations of his mission without Love.

There will be no salvation in human experience until we accept this spiritual foundation and mental structure as our own, our own Mind, our own Principle, the reason for our own life, to the exclusion of all else. Because this is the Truth, and is necessarily the only real activity going on, we can and will achieve this ideal. Jesus did; his disciples and apostles did to an amazing extent; the earlier prophets in the Old Testament did; Christian Scientists around the world today are accomplishing wonderful healings that doctors who know of them call miracles. The apprehension of the facts of a spiritual rather than a material reality is the summit of demonstration. Although the world loves physical signs, none shall be given. The signs of these times are all based on Spirit, true substance. The signs point to the coming of the Christ as Science.

The "gates of hell---"sin, sickness, disease, and death, cannot prevail against the coming understanding of the Science which is rejuvenating the earth. Jesus said to his disciples: "And I [his only sense of "I" was God, divine Mind] will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Mrs. Eddy quotes a passage from Revelation at the beginning of her "Key to the Scriptures" which gives this same sense: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold I have set before thee an open door, and no man can shut it." This "open door" is divine Science. As we live it and love it, demonstrate it and let it become our only consciousness, the Mind of Christ, we will bind error and loose Truth.

When my first-graders learned and accepted, or "loosed," the equation $5+5=10$, proving that no matter what they were adding together, the equation was an inviolable law, they automatically "bound" $5+5=11$, along with any computation other than the "lawful" one. Jesus naturally annihilated the "problems" presented to him instantaneously because he had so cultured his understanding of the inescapable facts of Science that he immediately knew the error confronting him and the correct fact that uncovered and annihilated it. The error mentally corrected, the unalterable fact was exposed, and the harmony (or "correct answer") which had always been true was expressed.

After Jesus was assured that his disciples knew he was the Christ, he needed to protect their new understanding as well as his own life and told them to tell no man that he was "Jesus the Christ." From that time on, he began to get them ready for what he knew was coming, "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Peter, however, resisted the impending suffering and death. Jesus rebuked him severely. Jesus knew that his understanding of what life is as the reflection of the only Life must be seen to demonstrate the nothingness of death. His great love for mankind impelled him to accept the responsibility for proving this undeniable fact. He must prove that "organization and time have nothing to do with Life." (S&H 249: 19)

Man is not organized matter. Man does not exist in a certain time-frame. He is an immortal, free of mortal finiteness. We read in S&H: "The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal. Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will finally be seen as the only true conception of being." (260: 7-12) This will come to us only as we learn to confront what is called mortal mind, and the picture it has painted of us, with all of its claims of heredity, self-centeredness, fears, personality traits, etc., and put them "out there," and see it all as "not me." We then turn and analyze it with the Mind of Christ, our true Mind. This analysis or metaphysical "work" must be done impersonally from the standpoint of who we actually are, from the standpoint of our sevenfold nature as the manifestation of God, claiming all of our real qualities as reflecting the perfect nature of the one Father-Mother of All (capitalized because God *is* All). This is the disproving of our personal sense of mortality.

Jesus told his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Taking up our cross is denying of all that does not agree with the Truth we have learned about ourselves. It is the Truth that will set us free. We deny the falsities about ourselves and then follow the Christ by accepting and living only the Scientific Truth. Matter can have no real hold upon us if we constantly deny it access to our thoughts. This is the work of a lifetime, bearing more and more fruit as we persist. In fact, Jesus told his disciples (and us) that "the Son of man shall come in the glory of his Father with his angels ["the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."]; and then he shall reward every man according to his works." (Matt. 16: 27) (S&H definition of Angels, 581) God [Soul, identity] shall identify every one of us according to what we know and can prove individually of the Christ, Truth. This will happen automatically as we identify ourselves with God. Our reward is the "fruit" of our understanding, our demonstration, which will result in final dominion over all materiality.

Chapter 17

Jesus next act was to illustrate for his disciples (those who could bear it, Peter, James, and John) that of which they had become wholly convinced, that he was indeed the Christ which was promised. It was the highest act at that point which showed he had absolute dominion over all things. He took them up into a "high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses, and Elias talking with him."

Before Jesus proves the nothingness of death, he must prove the allness of Life. The men represented several things here: Moses represented the law; Elias represented the prophets. Jesus represented the new dispensation. "The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth." (S&H 270: 14-16) Moses also represented the past; Jesus the present, and Elias the future. Going higher, Moses represented The Word and the first hint of the Christ; Jesus represented the Christ and Christianity; Elias represented Christian

Science. Mrs. Eddy defined Elias in the Glossary as, in part, "Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold." (585)

Peter misunderstood and wanted to build three separate tabernacles for the three men. The material belief of time, past, present, and future, are not a part of eternity. The divine consciousness is One. Therefore, Life is One. There is no ageing, but man is eternally the same, ageless, changeless, yet with a body, just as seen by the appearances of Moses and Elias. Your body is not matter. That which is called matter is never anything but a mind-picture always at the mercy of Mind. When Mind is in charge of your body, you will not age. You will have a clearer sense of the omnipotence and omni-action of Mind.

While Peter was speaking, a bright cloud overshadowed them and a voice came to them which said: "This is my beloved Son, in whom I am well-pleased; hear ye him." The disciples, in fright, fell to the ground. Then, Jesus was with them and they were alone. Jesus touched them and said: "Arise, and be not afraid." Coming down from the mountain, Jesus warned them to tell no man of the event until he had risen from the dead. When asked by his disciples why Elias must first come, he told them he had come and was John the Baptist. He also told them that the Son of man would suffer likewise.

John the Baptist had been put to death, and Jesus realized that even the Son of man would have to give place to a higher sense of the Truth. As a corporeal man, he could not stay with them indefinitely; mankind needed to see its own incorporeality in order to break out of its imprisoning illusion of mind and body in matter. His transfigured body was seen but by a few. His resurrected body would be seen by many, and then the understanding would begin to transform the world. The entire story of the Old and New Testaments is about mankind's translation from the mortality of erroneous beliefs to immortality based on Truth. "Christ [is] The divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583)

When they came down from the mountain, a multitude came to them, and a certain man kneeled down to Jesus and asked him to heal his lunatick son who often fell into the fire and into the water. He had brought him to Jesus' disciples, but they could not cure him. Jesus first analyzed the thought of the multitude: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me." Apparently he perceived that there was some antagonism in the crowd. "And Jesus rebuked the devil (some phase of evil, perhaps epilepsy); and he departed out of him: and the child was cured from that very hour." When the disciples asked him why they could not cure him, he told them: "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." (Matt. 17: 14-21)

How can we read that and not wonder about our own faith? A faith only as big as a tiny mustard seed could remove a *mountain*? How about a tumor? How about an epileptic seizure? Why do we, like the disciples, think we cannot do this? According to Jesus, it is because of our "unbelief." Unbelief is stronger wording than wavering faith. Mrs. Eddy calls unbelief "unrighteous contradicting minds of mortals," and continues, "And if he

[Jesus] were personally with us today, he would rebuke whatever accords not with full faith and spiritual knowledge of God. He would mightily rebuke a single doubt of the ever-present power of divine Spirit to control all the conditions of man and the universe." (My 294: 71) She also clears up the difference between the two with these passages: "Rabbinical lore said: 'He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him.' This preaching receives a strong rebuke in the Scripture, 'Faith without works is dead.' Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

"In Hebrew, Greek, Latin, and English, faith and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one's welfare to others. Another kind of faith understands divine Love and how to work out one's 'own salvation, with fear and trembling.' 'Lord, I believe; help thou mine unbelief!' expresses the helplessness of a blind faith; whereas the injunction, 'Believe...and thou shalt be saved!' demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

"The Hebrew verb *to believe* means also *to be firm* or *to be constant*. This certainly applies to Truth and Love understood and practised." (S&H 23: 12-2 n.p., emphases in original) "Understanding" is a mental quality. It means, according to Webster, to have a complete or clear idea of; understand implies a result, and comprehend a mental process of arriving at a result; to gain a full mental grasp of the nature, significance, or explanation of something; discernment; comprehension; power to understand; knowing."

That which we call matter is nothing but a mental aberration according to physicists. If so, then we certainly need to approach it with the mental comprehension of what it is and why we can have mental dominion over it. Jesus did, and that is why even a mental structure as *seemingly* as big as a mountain would not deter him from removing it! Or telling us that we could! We are speaking of things about which most of us have very little understanding, much less the ability to reduce everything to an idea, a mental phenomenon over which we, as the operation of Mind, have complete dominion. But we must begin to engage in this conversation. We must begin to learn to mentalize our environment. We must begin to understand why it is of utmost importance to lay aside our matter-based beliefs. We are in denial of all that could change our lives on this planet to such an extent that we could completely banish all sin, sickness, disease, immorality, and death. Physicists know that our erroneous material beliefs are in grave need of education *out* of them. Nothing we *believe* is true about our surroundings is *actually* true. How sad is that!

Mrs. Eddy gives us hope: "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will manifest a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations." (Un. 6: 49) She also is practical, however, and says this about what must come: "The science of physical harmony, as now presented to the people in divine light, is radical enough to promote as forcible collisions of thought as the age has strength to bear. Until the heavenly law of

health, according to Christian Science, is firmly grounded, even the thinkers are not prepared to answer intelligently leading questions about God and sin, and the world is far from ready to assimilate such a grand and all-absorbing verity concerning the divine nature and character as is embraced in the theory of God's blindness to error and ignorance of sin. No wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid." (Un., 6: 10-21)

Let us continue with the story of the greatest scientist who ever lived. Jesus, when asked by his disciples why they could not cast out the boy's lunacy, told them: "prayer and fasting" is necessary to overcome mortal mind's illusions. What does this mean? It does not mean fasting from food. The appearing of true human hood comes about only through earnest, specific affirmations of spiritual facts (prayer) and the just as specific denials of the mortal beliefs supposedly accompanying them (fasting). Mrs. Eddy says that fasting is "refraining from admitting the claims of the senses." (My. 222: 14) Have not physicists said as much? She speaks directly to Jesus' established method of cure: "This declaration [concerning prayer and fasting] of our Master, as to the relative value, skill, and certainty of the divine laws of Mind over the human mind and *above matter* in healing diseases, remains beyond questioning a divine decision in behalf of Mind." (My., 190: 17-21)

The last event in chapter 17 deals with another instance of the fact that Jesus had complete control over the details of his life, through Mind, not matter. When Jesus and his disciples arrived in Capernaum, those who collected tribute money came to them and asked Peter: "Doth not your Master pay tribute? He said "yes" and then went into the house where they were staying. Jesus, knowing what had occurred, asked Peter a question: "What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter answered, "Of strangers." Then Jesus said to him: "Then are the children free." But not wanting to offend them, Jesus told Peter to go to the sea, cast a hook, and take up the first fish he catches. He then told him to open the fish's mouth and he would find "a piece of money." He was to take it and give it to the one collecting tribute. (24-27)

Jesus was showing us that man is not at the mercy of any kind of bondage, that we can have dominion over every adverse circumstance through the understanding that we do not have to pay our dues for being mortal. If we seem to be in an inescapable situation, God, Soul, spiritual understanding, provides us a way out. We are never, ever dependent on matter or material circumstances for a right and equitable solution. Our solutions come from God, no matter how impossible they may seem to material thinking. The fish and the coin were spiritually mental solutions. We have every right to expect God, good, to provide for every human need. "Divine Love always has met and always will meet every human need." (S&H 494: 10)

Chapter 18

Matthew tells us that at this time the disciples came to Jesus and asked him, " Who is the greatest in the kingdom of heaven?" It showed that they still had an objective viewpoint of heaven as a place outside of themselves. Jesus set a little child in their midst

and said: "...Except ye be converted and become as this little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Jesus immediately spoke of the qualities of Mind which can be found in "heaven," harmony--- such as childlike humility, simplicity, freedom from worldly pride, from being judgmental, critical, condemning, hating, personal bias, freedom from sensuousness, being teachable and loving. The "kingdom of heaven," is acknowledgement that man is the beloved of God, the only man there is, and is governed by divine Principle. This man is not a personality who is considered greatest in a grand physical-type of kingdom somewhere. Jesus continued his teaching using the symbol of an innocent little child: "And whoso receiveth one such little child in my name receiveth me." Jesus knew he came to show us the real, ideal man of God's creating, generic man, Mind's highest idea. This man is pure, innocent of material thinking and acting, very like a little child. Mrs. Eddy tells us: "He [God] is man's only real relative on earth and in heaven." (Mis. 151: 14-15)

Jesus said that "whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Quite a declaration! Complete purity and innocence is the perfect description of the true man. That which offends it, corrupts his own purity and innocence, and his life's journey, if not repented of and corrected, will take him into "the pit," the mental hell into which Jesus said he would be cast. Jesus said of little children that "in heaven their angels do always behold the face of my Father which is in heaven." Man made in the pure image and likeness of God is always beheld by God's "angels"---His thoughts passing to His reflection, thoughts of purity, and immortality, counteracting all evil, sensuality, and mortality. (See definition of "Angels" in the Glossary, p. 581)

The next section of this chapter is all about our duty to our fellow-man. In verses 12-13, Jesus uses sheep as a symbol for the thoughts we think about our fellow-man. If we hold in thought the generic man, God's reflection, we include all mankind in that thought; therefore none can be excluded or "lost." This becomes a greater duty when, in Science, we learn that we are seeing our thoughts manifested as our fellow-man. We have the Christ-Mind that cannot see even one outside of God's kingdom. If we are carrying the thought that there is one "outside" and "lost," we mentally gather one into the fold of divine Love. This duty will become more and more important as mankind learns to be a *Christian Scientist*, using our sense of God's all-seeing Mind to appraise and apprehend the Truth about ourselves and our neighbors (who is everyone). We will do this naturally as we grow more charitable, merciful, loving, and forgiving.

We will realize the utmost importance of clearing our thought of unkind, false opinions we are holding about others because we will understand that those thoughts have no Cause, no effect, no Life, Truth, or Love to uphold them. We will not allow error of any kind to abide in our thought. This is for our protection and for the ones we embrace in our thought. "...it is not the will of your Father which is in heaven, that one of these little ones should perish." (12-14) God's "little ones" are all of us, and God has made each of us to reflect Him as the activity of Life, Truth, and Love. If it is God's will, then it is a forever

fact. (However, let us not think we can do as we please, sin as we please, then arrive in heaven when we die. We must *live* our way into the consciousness of harmony, either in this life, or the life or lives to come, however long it takes to get rid of our sins, which separate us from God, good. The good we learn and do here makes it easier in our next experience to progress. We will gain a higher sense of Science and be able to live more spiritually with greater power over the illusory thoughts that try to infringe on our life.

If there is someone that we have something against, we are to seek that one out and follow Jesus' directions given in Matt. 18: 15-17: "...if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word shall be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Mrs. Eddy put this "Matthew Code" into her Manual for the First Church of Christ Scientist in Boston, Massachusetts. It is under the section on "Discipline:" "No church discipline shall ensue until the requirements according to the Scriptures, in Matthew, 18: 1-17, have been strictly obeyed..." (51)

The "two" witnesses indicate the manhood and womanhood of God be present; justice must be accompanied by mercy and love. Generic man as the Christ or ideal man has both woman and manhood qualities. When we come into Christian Science, we learn to think of ourselves in this way. Christ, Truth, sees that all of God's ideas are one in Principle, the only "church." If the members know and love this truth, the trespassing member would repent and be in good standing once again. The parable Jesus gave of seeking the one sheep that had gone astray came right before this teaching, with the conclusion that it is not God's will that even one of His "little ones" should perish. The "three" includes the neuter gender along with the masculine and feminine. Mrs. Eddy writes: "...man is a generic term. Masculine, feminine, and neuter genders are human concepts. In one of the ancient languages the word for man is used also as the synonym of mind." (S&H 516:29-2 n.p.) The higher neuter sense of ourselves will be attained as we lose our feminine or masculine sense of ourselves. This is what Jesus meant when he said there would be no marriages in heaven, for at that point we will "be as the angels which are in heaven." (Mark 12: 19-25) Jesus usually thought in terms of qualities, rather than corporeal personalities. He said: "Where two or three are gathered together in my name, there am I in the midst of them." Again, he is telling us that the only "I" he had, the only one he claimed as being his own selfhood, the only one he recognized as anyone's selfhood, was the full nature of the Father-Mother God, reflected as generic man. (20)

Peter came to Jesus and asked him: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus answered him: "...Until seventy times seven." This means that the truth of generic man, the sinless ideal man, must be applied to the human in every detail, for in actuality the human *is* the generic man, not yet understood to be so. Then Jesus gave them a parable to illustrate his point.

He likened the kingdom of heaven to a king who was taking account of his servants. One of his servants owed him ten thousand talents, but could not repay it. So the king

ordered him and all his family to be sold so that payment could be made. The servant fell down before him and worshipped him and promised him that if the king would have patience with him, he would repay all of it. Then the king had compassion on him and forgave his debt. But the servant went out and found one of his fellow servants who owed him an hundred pence, and he took him by the throat and ordered him to pay it. The fellow servant fell down at his feet and pleaded for patience, promising to pay back all of it. But the servant who was owed would not show patience and threw him into prison until the debt was paid. When his fellow servants saw what was done, they were very sorry and went and told the king. The king had the servant brought in and reminded him of the mercy that was shown him. Then, in anger, the king delivered him to the tormentors until all was repaid him. (23-35)

The Lord's Prayer says, "And forgive us our debts, as we forgive our debtors." Mrs. Eddy gives the spiritual interpretation: "And Love is reflected in love;" (S&H 17) The servant went to the king (typing the Christ) who exhibited the qualities of love and compassion, womanhood, which wiped out the debt. Love does not know evil, only its own reflection, love. However, we must know that we are reflection or activity of Love and that the Mind that loves is our Mind. If we believe we have our own mind to do as we please, and our actions are a deflection instead of a reflection, we cannot experience "the kingdom of heaven," to which this parable is likened. Therefore one will not experience the love of the Father. Sin destroys itself by suffering "torments," which the unmerciful servant had to experience. (23-35)

Chapter 19

Matthew tells us that Jesus then departed from Galilee for the coasts of Judea beyond Jordan. Dummelow's tells us it was late summer of 28 A.D. The crucifixion was less than six months away. As he entered Judea, great multitudes followed him, and he healed them. Then the Pharisees came to him with a question about divorce. Dummelow's says they were probably trying to entrap him into some contradiction of the Law of Moses which would form the basis of a charge before the Sanhedrin. They asked him, tempting him: "Is it lawful for a man to put away his wife for every cause? He answered: "Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Marriage is a human symbol of the fact that the real man is both male and female in qualities and is wedded to divine Principle. As such, the symbol of marriage should be held sacred. In divine Mind, that which God has joined together is manhood and womanhood, Life and Love." Until mankind understands himself to be incorporeal and thus no longer marries, marriage in the human experience is the highest sense of home and the bedrock of civilization.

We read in the chapter on "Marriage" in S&H: "Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the

Apocalypse,---where the corporeal sense of creation was cast out, and its spiritual sense revealed from heaven,---marriage will continue, subject to such moral regulations as will secure increasing virtue...Union of the masculine and feminine qualities constitute completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness." (S&H 56: 7-14; 57:

The Pharisees, still trying to tempt him, then asked: "Why did Moses then command to give a writing of divorcement, and to put her away?" Jesus told them out right: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Dummelow's says: "The rabbis regarded the liberty of divorce as a special privilege conferred by God upon the chosen people... Moses found it necessary to tolerate divorce [and] allowed it only for...your unwillingness to accept God's will in the matter of marriage, or, as others explain it, for your brutality towards your wives, which would lead you to maltreat them, unless you had the privilege of divorcing them." (688) Mrs. Eddy speaks about divorce: "The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows that the sacredness of this relationship is losing its influence, and that fatal mistakes are undermining its foundations. Separation never should take place, and it never would, if both husband and wife were genuine Christian Scientists. Science inevitably lifts one's being higher in the scale of harmony and happiness." (S&H 60: 27-3 n.p.)

Jesus gives his very narrow reason for divorce: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, commiteth adultery: and whoso marrieth her which is put away doth commit adultery." Upon hearing this, Jesus' disciples concluded that if the marriage contract is so strict that no separation is allowed except for adultery, then it is not good to marry. Jesus tells them that not all men are ready for his saying and therefore it is only for those who can receive [the spiritual intent] of it. He then talks to them about celibacy, using the term "eunuchs." " For there are some eunuchs, which were so born from their mother's womb: and there be eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (19: 12) Some men have embraced celibacy in consequence of a divine call to undertake work for the advancement of God's kingdom on earth. Maintaining one's celibacy, be one male or female, is a matter of demonstration. "The good in human affections must have ascendancy over the evil and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, and give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness must be brought low, that the highway of our God may be prepared in Science." (S&H 61: 4-13)

After this teaching, little children were brought to him that he should put his hands on them and pray. But the disciples rebuked them. Jesus said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Mrs. Eddy writes: "Jesus loved little children because of their freedom from wrong and their receptiveness of

right. While age is halting between two opinions or battling with false beliefs, youth makes easy and rapid strides towards Truth." (S&H 236: 28-32)

Chapter 19

Matthew relates the story of a rich young man who came to Jesus and said: "Good Master, what good thing shall I do, that I may have eternal life?" (Many people today ask that question.) Jesus immediately corrected the man's manner of addressing him: "...there is none good but one, that is, God: ..." In this one sentence, he actually was answering the man. If there is only one God, one good, then good is everywhere, reflected throughout all space. God is Life, eternal Life, which the man already had by the grace of God. Jesus did not see himself as a good person through any exceptionalism of his own. He was but "the humble servant of the restful Mind." (S&H 119: 32) Jesus went on and told the man that his life was assured if he obeyed the Commandments, but he wanted to know if there were any particular ones he must obey. When Jesus mentioned six of them, the man said he had kept them all since he was a youth. Then he asked Jesus: "What lack I yet?" Jesus must have seen that the love of wealth was really his god and told him to go and sell all that he had, give the proceeds to the poor, and follow him. But at this command the young man "went away sorrowful: for he had great possessions." (16-23)

Jesus turned to his disciples and said: "...a rich man shall hardly enter into the kingdom of heaven." Then he reiterated it: "...It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When his disciples heard this, they were amazed, and wondered how anyone could be saved. Jesus told them that "with God all things are possible."

He wasn't telling us to get rid of our money or possessions; it is no more Principle to be poor than to be rich. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (6: 33) As we grow into a deeper understanding of God as the infinite Principle of all that is, we will realize that we have the power to overcome any kind of poverty---poverty of health, of supply, of happiness, etc., for we will realize that we are the operation of Principle just as Jesus was when he multiplied the bread and fishes. A rich man may believe he needs nothing because he already has everything he could want. Therefore, he is satisfied with life as if material possessions were all there is to fulfillment. Thus, he will not seek for the spiritual, which would be true riches. But unless he knows that his possessions are symbols of ideas only, that exist in Mind, they can all be lost in a moment. "God gives you His spiritual ideas, and in turn, they give you daily supplies." (Mis. 307: 1-2) Jesus had everything he needed at every moment---health, food, protection from storms, money to pay his taxes, even a tomb when he needed it! The one infinite, universal Science is the Source, the Father-Mother, of our intelligence, our substance, our body, the laws that govern us, our life, our health, and supplier of all our needs. Out of His abundance we have all. Nothing can compare with this wonderful knowledge of divine Science, not the material wealth of the world!

The disciples told Jesus they had forsaken all that had been life to them in order to follow him. They wondered what that meant to their eternal life. Jesus told them that "in

the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." (27-30) Dummelow's tells us that the Hebrew idea of regeneration was the belief that "the Messiah would restore the world to its primitive perfection." It could also mean a personal resurrection as 'being born a second time.' " (690)

In Christian Science, the "regeneration" is the Son of man finding himself as the Son of God in Science. Mrs. Eddy tells us: "It is the appearing of divine law to human understanding; the spiritualization that comes from spiritual sense in contradistinction to the testimony of the so-called material senses." (Mis. 73: 28-31) The "twelve thrones" is symbolism for perfect demonstration. Jesus manifested perfect demonstration when he obtained everything he needed through the comprehension of Mind, with no thought of matter. He knew that Mind was all there ever was as the Source of all that is necessary for a viable universe. He never questioned the how, when, or what of its appearance to him as the answer to his need. The "twelve tribes of Israel" in the latter days means all of mankind who "will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science." (S&H 562: 14-16)

The Book of Revelation says: "...and there were sealed an hundred and forty-four thousand of all the tribes of the children of Israel." This number was composed of twelve thousand from each of the twelve tribes. Then St. John saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes..." (7: 4-9)

The forsaking of "houses, brethren, sisters, father or mother, wife or children, or lands," are symbols for the beliefs of life in and because of matter. It means the forsaking of the mortal sense of yourself and that which you inherit or what belongs to you. It does *not* mean the forsaking of your family whom you should love. When Jesus said "[the] first shall be last; and the last shall be first," in Christian Science there is only one man, the spiritual man; he was "first" and he is "last." In other words, he is eternal, and there has never been any other kind of man. These same words of Jesus may illustrate, in the opening parable of Chapter 20, a different meaning, just as logical, but not as highly spiritual, for the Christian Science meaning includes all of mankind in the kingdom of heaven.

Chapter 20

This parable is found only in the Book of Matthew. It likens the kingdom of heaven to a householder who hired some labourers to work in his vineyard. It follows as a natural link to Peter asking Jesus in the last chapter what the disciples could hope for since they had left all to follow him. Peter was emphasizing the fact that they had been called first and had labored longest; therefore would they have earned a greater reward? Such a reward had been promised them (Chapter 19: 28, 29), but Jesus' saying that "many that are first shall be last; and the last shall be first," could mean that some of the apostolic followers of Jesus would prove to be more worthy than some of Jesus' disciples. For instance, St. Paul labored

more abundantly than most of the disciples, and James, Jesus' brother, and Barnabas, St. Stephen, the first martyr, even women of the church, and devoted men and women in later centuries, all gave up everything to follow the Christ.

Jesus' parable: A "householder" went out early in the morning to hire some laborers for work in his vineyard. He came to an agreement with them to pay them a penny a day (a liberal but not unusual payment for a day's work in the field). (Dummelow's, 690) and sent them to his vineyard. A few hours later he hired more laborers for a penny a day. Three more times during the day, every few hours, he went out and hired more laborers that were standing idle in the market place. At the end of the day, every man received a penny. The men who had been hired first "murmured against the goodman of the house. They said," These last have worked but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." The goodman responded: "Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee." (1-16)

Let us look at this parable scientifically. Each of the workers in God's vineyard who is earnest, selfless, and giving his all with a great sense of love for God and man, is worthy of his "penny," the same amount all the others earn. One might have been a worker in God's vineyard for many years, but "God is no respecter of persons," and each one of God's "little ones" has a spiritual purpose given to him individually which no one else can fill. When Science becomes better known and is taught in the schools, we can only conclude that there will be young people who will see more of Science than we can now dream of. There is no limit whatever to the development of Science.

After this, Jesus told his disciples that he was going up to Jerusalem. He then began to prepare them for the things that would be done to him, how he would be betrayed into the hands of the chief priests and scribes and condemned to death. He told them how he would be delivered to the Gentiles (the Romans), mocked, scourged, crucified, and then, on the third day, rise again.

Matthew then tells us of a rather odd visit by the mother of Zebedee's children, Salome, who came to Jesus and asked if he would grant that her two sons, Jesus' disciples, James and John, "may sit, the one on thy right hand, and the other on the left, in thy kingdom." The right hand of a throne is the first place of honor, and the left side is the second place of honor. (Dummelow's tells us that "it is generally supposed that she was sister to the Virgin, and therefore the Lord's aunt." p. 91) Jesus answered that she knew not what she asked. He asked the brothers if they were able to drink his cup ("cup" being a metaphor for his lot in life, which was to be persecuted, rejected, and killed. The two brothers said they were able. Jesus told them they would indeed drink his cup--- James was martyred, and John was immersed in boiling oil, poisoned, and then exiled on the isle of Patmos where he became the Revelator of the Book of Revelation. However, Jesus told them that sitting on his right and left hands was not his to give. That would be "given to them for whom it is prepared of my Father." (20-23) The audacity of Salome's request moved the other disciples with indignation.

Obviously, the mother had a false sense of relationship and of the kingdom of heaven, which she thought of as a place. We learn in Science that "the kingdom" is "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme." (Glossary 590: 1-3) Each of us makes our own demonstration, and this will always include some measure of "the cup." Self-abnegation is a necessity. The "right hand" symbolizes demonstration over the carnal mind, and the "left hand" symbolizes demonstration over physicality. We must make both demonstrations before we can realize "the reign of harmony in divine Science."

After this encounter, Jesus thought it wise to clarify the question of "Who shall be greatest?" He called his disciples to him and said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: whosoever shall be great among you, let him be your minister; And whosoever shall be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (25-28) The self-conscious sense of self must be lost in a sense of service to our fellowman.

As they departed from Jericho, a great multitude followed them, and two blind men sitting by the wayside cried out, "Have mercy on us, O Lord, thou Son of David." But the crowd rebuked them, and told them to hold their peace. (Wouldn't you have expected the crowd to have helped the blind men get Jesus' attention rather than telling them to be quiet?) Nevertheless, they cried out even more. Jesus, standing still, asked them what they would have him do, and they asked him to open their eyes. So with great compassion, Jesus touched their eyes, and they immediately received their sight and followed him. (30-34) We need to be as persistent as these blind men to see that we, as well as every individual, have by grace the full nature of God. The Glossary gives this full definition of God with the synonyms in the Christ order. They bring out the allness of God, which allness we claim by reflection as the Christ, the universal Son of God: "GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal: Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." (S&H 587) Jesus knew every one of us is the representation of this Christ-nature, and he healed with this wonderful knowledge. Love's Christ is forever fulfilled as the compound idea, man.

Chapter 21

When Jesus and the disciples came to Jerusalem, they went to the mount of Olives. Jesus then sent two of the disciples to a certain village and told them that they would "find an ass tied, and a colt with her." They were to tell a man there "The Lord hath need of them; and straight-way he will send them." They were to loose them and bring them to Jesus for his triumphal entry into Jerusalem as the promised Messiah. Matthew tells us that "this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sidon [Zion], Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (Zechariah 9: 9)

Jesus used Mind's knowledge to acquire his ride into Jerusalem. When the ass, a colt the foal of an ass, was secured, the disciples put garments on it and set Jesus upon it. The

next verse tells us that "a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest," meaning "Glory in the highest" (heaven), according to Luke 19: 38. The people fully accepted the Messianic reference to Zechariah as the ass was a symbol of humility and peace (the horse symbolized war). The spreading of garments was "an extraordinary token of respect, such as was paid to kings and great conquerors." (Dumm., 693)

While in Jerusalem, after his triumphant entry, Jesus went into the temple and cast out all who bought and sold there, saying to them: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Isaiah 56: 7 and Jer. 7: 11) (Matt. 21: 12-13) And he overthrew the tables of the moneychangers and the seats of those who sold doves. This cleansing of the temple, its moneychangers and worship, was prophesied in Malachi 3: 1-9. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:...But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap...And I will come near to you to judgment...and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts... Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Dummelow's explains the details of this event: "...the Temple-market was called in the Talmud [the Jewish body of civic and canonical law] 'the booths of the sons of Annas.' " He was the high priest, the head of the Jewish people. Jesus' first hearing before his crucifixion was before Annas. (John 18: 13) "The bulk of the enormous profits went to increase the wealth of Annas, his family and adherents." (694)

Jesus' cleansing was symbolic of the cleansing of the idea of body and its self-centered corruption. The temple had always been a symbol for the body, but the general population of the Hebrews apparently never caught on, although their prophets did. Looking again at Mrs. Eddy's definition of "church," we read: "The structure of Truth and Love;..." (S&H 583) This is the universal, scientific meaning of body. It includes the body of the universe and every "body" in it. Spirit is its substance and Soul is its outline, form, color, and identity, in countless forms, outlines, colors, and identities.

After the cleansing, we learn only in Matthew that "a blind man and a lame man came to him in the temple and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, Son of David, (Messiah); they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?" (14-16) It is nearly impossible to move forward if one is blind or lame. Here, it is the priests and scribes who were blind and lame. They could not move forward or progress in spite of all Jesus said and did. They were blind to their own prophetic Scriptures and hobbled by their own love of material things instead of the God they were

supposed to be serving. The men who accepted Jesus' teachings and proofs were healed immediately. It is the "child" thought, the ready acceptance and love of good which makes rapid strides towards Truth, the Christ.

In the morning, when Jesus was returning to the city, he was hungry and saw a fig tree with leaves on it. In searching for fruit he saw none and said to the tree: "Let no fruit grow on thee henceforward forever. And presently the fig tree withered away!" (18-20) Dummelow's says that this was an "acted parable," and the fig tree was symbolic of the Jewish nation, and though it had leaves, it had no fruit. "Israel made great professions of righteousness and service to God, the other nations of the earth made none. The Jew and the Gentile were equally unfruitful, but the Jew added to this the appearance of fruit. ...it is the peculiarity of the fig tree that its fruit appears and is well-developed before there is any sign of leaves. When, therefore, leaves appear on a fig tree, ripe fruit may justly be expected. The fault of the fig tree, therefore was not that it had no fruit, which was not to be expected at that season, but that it pretended to have it, and had not." (Dumm., 694-695)

Evil of any kind tries to hide itself and is fruitless when the Truth about it is known. We will get to the point someday where we can banish evil just as quickly, for understanding operates irresistibly. Jesus then told his disciples, who had seen the nearly immediate demise of the fig tree: "...If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (21-22)

Do you believe this? People don't, because they believe the mountain is "out there." Jesus knew it wasn't, that scientifically, it was an idea in Mind, infinite Consciousness, his Consciousness. He was Truth showing us what we will be able to do when we know what he knew. Jesus was instructing us to say to the whole mountain of error, "You are nothing, no thing, no place, no person, no mind, and no idea." Mrs. Eddy says: "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident." "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple.'" (S&H 342: 16-18; 342: 2-4)

When Jesus came into the temple, the chief priests and the elders came to him while he was teaching and asked him: "By what authority doest thou these things? and who gave thee this authority?" Dummelow tells us that Jesus was questioned not only about his authority to teach but "these things" also included his healing work, his ministry, and his entry into Jerusalem as the Messiah. The Sanhedrin was seeking some excuse to excommunicate him, and since Jesus had not received rabbinical ordination, he had no authority to teach as a rabbi. (695) Jesus answered them, "I will ask you one thing, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered

Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." (23-27)

The chief priests, a deputation from the Sanhedrin, could not admit their ignorance because they were supposed to be able to judge the difference between a true prophet and a false prophet. (Dumm., 695) Jesus knew their thoughts and motives and could not fall into their traps. There would come a time, when he would not open his mouth to save himself.

Then Jesus gave them two parables, (found exclusively in Matthew): The first one concerned a man who had two sons. The father said to the first son, "Son, go work today in my vineyard. He answered and said, I will not: but afterwards he repented, and went." Then the father asked his second son the same thing and he said, "I go, sir: and went not." Jesus asked the priests and elders which son did the will of his father. They answered, "The first." Jesus told them, "...the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." (28-32)

The symbolism is obvious here. The "father" is our heavenly Father, with His impartial love for all His children, "the vineyard." The first son types the chief priests, scribes, and Pharisees who rejected the invitation of John the Baptist to repent and be baptized. (See Luke 7: 30) The other son types the publicans and harlots who were insolent towards John at first but then repented and were baptized. The first group embraces the outward show of godliness, but is filled with ungodliness and tends not "the vineyard" entrusted to its care. The second group includes those who are sinners but realize it and are more easily brought to repentance. The Pharisees had no excuse for not accepting John, for his teaching was based on the Law which they were supposed to uphold and teach. However, they had difficulty with Jesus' higher teachings because they could not be understood according to strict Jewish doctrine. They needed first to pass through John the Baptist's preliminary baptism. Jesus had said that "Elias [John the Baptist] truly shall first come, and restore all things." (Matt. 17: 11) (Dumm., 695)

The second parable, titled in the Book of Matthew "...the wicked husbandmen" concerns a householder (God) who planted a vineyard (the nation of Israel planted in the Land of Promise), "and hedged it round about (with rules--- the Ten Commandments and the Law which hindered them from mingling with other nations) and digged a winepress in it (the altar of sacrifice) and built a watchtower for the keepers who were set to guard the vineyard (the Temple), and let it to husbandmen (the Pharisees and scribes), and went into a far country: And when the time of the fruit drew near, he sent his servants (the prophets) to the husbandmen, that they might receive the fruits of it (demonstrations of obedience to the Law and virtuous living. And the husbandmen took his servants, and beat one, and killed another, and stoned another." When the householder sent another group of servants, they treated them likewise. Then the householder "sent his son (Christ Jesus), saying, They will reverence my son." But his son was also killed, the murderers saying, "This is the heir; come, let us kill him, and let us seize on his inheritance." (Dumm. 395-396)

Jesus then asked the Pharisees: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They answered: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus said to them: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? [This quote is found in Psalms 118: 22-23] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." When the Pharisees and chief priests heard this, they perceived that he spoke of them and wanted to arrest him, but did not because they knew the multitude believed he was the Messiah or a prophet. (33-46)

Dummelow's presents this interpretation of Jesus' quotation of Psalms 118: The "stone" is Christ. The "builders" are the Jews. The "head of the corner" is the most important position in a building, so that Christ represents himself as the foundation upon which the kingdom of God was to be built in spite of his rejection by the Jews. Christ is called the cornerstone because as the cornerstone unites in itself two walls, so also Christ unites in himself two peoples, the Gentiles, and the Jews, and by faith makes them one. The favor of God will be withdrawn from a nation that obeys not His will, and bestowed on one that does. (Dumm., 396) We know, of course, that God, being Truth, not a man, does not bestow favors, but naturally combines with that which is the highest sense of Truth.

Remember that the Pharisees, Chief Priests, elders, and scribes wanted to know by what authority Jesus did not only his teaching, but also his healing works. Jesus at the end of his second parable quoted Psalms 118: 22-23, which is the first mention in the Scriptures of the stone which the builders rejected but became the head of the corner. It is mentioned again by Isaiah 28: 16. "Because ye have said, we have made a covenant with death, and with hell are we at agreement...for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a sure foundation...And your covenant with death shall be disannulled, and your agreement with hell shall not stand;..." This quotation from Isaiah seems to correlate more closely with Jesus' meaning of the "stone," his "new covenant" which would reverse the death and hell caused by belief and faith in matter and replace it, through spiritual healing, with Life and heaven, realized here on earth, which is the reflection or manifestation of heaven, harmony.

Jesus' disciple, Peter, had realized that "divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither by corporeality, by *materia medica*, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind. The supremacy of Spirit was the foundation on which he built. His sublime summary points to the religion of Love." (S&H 138: 6-16)

Christian Science came as the Comforter which reinstated the spiritual healing that Jesus and his disciples and apostles did. Mrs. Eddy brought the Comforter which Jesus

promised would come to humanity; she realized that it was the "stone the builders rejected." References to it are found throughout her writings. She planted the "vineyard" of seeking, receptive thought, "hedging it roundabout with rules of operation, (the Mother Church Manual), digging a winepress, by which the fruit of the vineyard could refresh the seekers with inspiration and understanding (the definition of "wine" in the Glossary, 598), and furnished it with a watchtower, teaching her students, through her writings, *how* to follow Christ Jesus' injunction: "What I say unto you I say unto all, Watch." (Mark 13: 37)

Among the many references to "watch" in her writings is this one: "Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train. One should watch to know what his errors are; and if this watching destroys his peace in error, should one watch against such a result? He should not." (My. 233: 19-24) When Mrs. Eddy planned the Concord *Branch* Church in Concord, MA, she had grape clusters as symbols throughout the church building. The pews are deeply carved with five different kinds of grapes. A room set aside for her use (Mother's Room) was lighted in "beautiful circles of light like grape clusters;" (C.S. Sentinel, Sept. 23, 1905) Each of the Reader's rooms has a diamond-paned stained glass window with a Grecian burning lamp, standing for intelligence, and a cluster of grapes. The grapes are given this meaning in *Science and Health*: "Our Eucharist is spiritual communion with the one God. Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers." (35: 25-29)

Jesus told the rulers of the synagogue that the kingdom of God would be taken from them and given to a nation bringing forth the fruits thereof. That nation in the latter days is the United States of America, birthplace of freedom, justice, and equality for all mankind, prepared of God for the coming of the Comforter. I will explain why and how in a later chapter. The "stone" represents the calculus, or reasoning out from God through the "seven" and "the four," which translates the depraved human and the moral human into the spiritually divine man as the idea of God, God's image or reflection. This kind of reasoning irresistibly grinds to powder all that is unlike Truth.

Chapter 22

This chapter begins with a parable, found only in Matthew: Jesus continued his teaching in the temple. He likened the kingdom of heaven to a certain king who made a marriage for his son and sent his servants to invite people to the wedding. They would not come, so he sent his servants out again to invite them with promise of a wonderful feast at the wedding. But they still would not come, giving excuses like having to tend to a farm or merchandise. The remnant took his servants and killed them. The king was exceedingly angry and sent armies to destroy the murderers and their city. Then the king sent other servants out into the highways and gathered as many as they could, good and bad, and furnished the wedding with guests. When the king arrived to see his guests, he saw a man who had not put on a wedding garment. He questioned him about it, but the man was speechless, so he had the man bound and taken away and cast "into outer darkness." Then Jesus summed up the parable: "For many are called, but few are chosen." (1-14)

Dummelow's tells us how the symbolism was understood in Jesus' day: The king stands for God; his "son" is the Christ; the marriage feast, which lasted 7-14 days, symbolizes being united to the new covenant brought by Christ, the Messiah. His servants symbolize Moses, the prophets, and John the Baptist, the greatest prophet of the old dispensation. The ones invited but declined to come, are the Jews. The remnant are the chief priests, scribes, and Pharisees, who are the main persecutors of the apostles. The highways are the cities and villages of the Gentiles. The good and bad are invited to God's table, or new dispensation. Although Jesus knew he was "sent" to the Jews, he taught and healed anyone who was receptive. In the East, the wearing of a wedding garment is strictly observed and to attend without one is a serious breach of etiquette. In the parable, it expresses the living of a pure life as a result of partaking of the feast of spiritual renewal, and the scrutiny of the king symbolizes judgment according to works, not just faith. Faith with no proof would still mean a filthy garment. (696-697)

Today's higher interpretation from the viewpoint of divine Science, with every object translated into idea, we see the universal meaning more clearly: From *Science and Health*: "Bridegroom. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power." "Bride. Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." (582) This is the "wedding" of spiritual understanding to purity and innocence. "Purity was the symbol of Life and Love. The Revelator saw also the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, 'the bride' and 'the Lamb' represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth." (561: 10-16)

"[The] human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,---as one Father with His universal family, held in the gospel of Love. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,---to the perfectibility of God's creation. (576: 31-11 n.p.) "Thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,---Love wedded to its own spiritual idea.' Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense." (574: 30-6 n.p.)

These two passages come from another book by Mrs. Eddy which shows the workings of Christian Science in human living: "Christian Science healing is 'the Spirit and bride,'---the Word and the wedding of this Word to all human thought and action,---that says: 'Come, and I will give thee rest, peace, health, holiness.'" (Miscellany [MY] 153: 27-30) "Truth, canonized by life and love, lays the axe at the root of all evil, lifts the curtain on the Science of being, the Science of wedlock, of living and of loving, and harmoniously ascends the scale of life. Look high enough, and you see the heart of humanity warming and

winning. Look long enough, and you see male and female one---sex or gender eliminated; you see the designation *man* meaning woman as well, and you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called man, showing forth the infinite divine Principle, Love, called God,---man wedded to the Lamb, pledged to innocence, purity, perfection. Then shall humanity have learned that 'they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God.' " (MY 268: 24-10 n.p.) (Luke 20: 35, 36)

Jesus left his teaching with this remonstrance: "...many are called, but few are chosen." When we are bidden to "come unto the marriage," we are being called to lay down our material sense of ourselves, put on our wedding garment of a pure desire for the consciousness that is God, good. That consciousness is the Mind of Christ, Truth, which translates us from depravity into spirituality. We are all called to see (reflect) our world, ourselves, and each other as the "bride" and "bridegroom" wedded to the same divine Principle, Love. However, the ignorant human mind, full of selfishness, greed, material concerns, sensuality, and laziness, makes excuses. Some may come for a "taste" of the feast but find it too hard to digest and leave. The "call" comes from the Christ speaking to the human heart. Whether a man is "chosen" or not, however, depends upon the choice of the person called.

Mrs. Eddy addresses this: "To obey the Scriptural command, 'Come out from among them, and be ye separate' [the same as a call to the wedding feast],' is to incur society's frown; but this frown, more than flatteries, enables one to be Christian...To fall away from Truth in times of persecution, shows that we never understood Truth. From out the bridal chamber of wisdom there will come the warning, 'I know you not.' [This is the same as the king coming to survey his guests and finding one without "a wedding garment," a readiness to meekly follow the Christ. Instead, the mind is not pure, but "filthy," and this filthiness is bound and cast into outer darkness, where all of mortal mind actually already is.] Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek the remedy for human woe because we suffer severely from error.

"Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity...Let it be understood that success in error is defeat in Truth...To ascertain our progress, we must learn where our affections are placed and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning." (S&H 238: 6-21; 239: 5-10, 12-22)

After this parable, the Pharisees took counsel as to how they could "entangle" Jesus "in his talk." They decided to send their disciples along with the Herodians (supporters of

the Roman domination under Herod) to Jesus to try to entrap him in an answer. The Sanhedrin did not have the power of life and death and needed to hand him over to Pilate on serious charges like rebellion and treason. Dummelow's says: "The party of the Zealots, founded by Judas of Galilee, held that, Israel being a theocracy, and God the only King, it was unlawful to pay tribute to any foreign power." (696) So the Herodians and Jewish leaders came to Jesus, full of false flattery, and asked him: "Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" Jesus, of course, perceived their deception and said: "Why tempt me ye hypocrites? Shew me the tribute money." They brought him a penny, and he asked them, "Whose is this image and superscription? They answered that it was Caesar's. Then Jesus said to them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." When they heard his answer "they marveled, and left him..." (15-22)

Everything that is required or necessary for us to do by law, that harms no one, we can do without harm to ourselves. This answer defined the relationship of church to state. Jesus' rebellion was never against a people, or a government, but against the error of false belief in materiality. His sword was the sword of Truth. It did bring households at variance, though, and still does today. Learning about and comprehending the Science behind the universe is wholly an individual endeavor. Each of us must come to it out of a desire and/or need that wells up within us. It cannot be forced from the outside.

During that same day, Matthew writes, the Sadducees, who don't believe in resurrection, went to Jesus and asked him: "...Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven?" Jesus answered, "Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (23-33)

The seven marriages which take place supposedly after each one's resurrection shows the Sadducees had no idea of what resurrection meant. Resurrection doesn't mean arriving at a place, but at a state of consciousness. The resurrected man or woman has no more to do with materiality, but is an entirely different, elevated consciousness, knowing and experiencing life as a spiritual identity, with a body unseen by those who believe they bury the body. Sensuality is no longer a part of that body or consciousness. God is the great I Am, never dying, never being separated from that which He has made, that which perfectly reflects His pure and changeless nature forever. He *is*, not *was*, the God of Abraham, Isaac, and Jacob, the forever living.

Marriage is a human symbol for the union of manhood and womanhood, a sweet and lovely experience where man and woman conjoin in a relationship of "Unselfish ambition, noble life-motives, and purity,---these constituents of thought, mingling, constitute

individually and collectively true happiness, strength, and permanence." (S&H 58: 7-11) "Seven" in the scriptures symbolizes completeness, spirituality; used negatively, as in the "seven" marriages, it denotes disunity, mortality. Eventually, as with all symbols, as we rise, they disappear, until, with our resurrection, we don't need them anymore. This is the Science the Jews didn't know, but Jesus did.

Then one who was a lawyer, a scribe or rabbi, asked Jesus a question which was thought to be especially difficult for Jesus to answer and to test his knowledge of the Law: "Master, which is the great commandment in the law? Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (35-40)

It wasn't until Mrs. Eddy brought to mankind as the Comforter the definition of God in His seven-fold nature, part of which is Mind (intelligence, wisdom, Source, Origin, etc.) and Soul (spiritual understanding, identity, etc.) so that we can finally comprehend exactly what we should love with all the heart, soul, and mind. "Heart" is the Motherhood symbol, that which is central to our life, which we deeply cherish, which feeds us, sustains us, comforts us, brings to us a sense of the beautiful, the spiritual, the gentle. If we love God, Science teaches us how we can also love our neighbor as we love our self. This is only possible when we learn that God can be "seen" and known only by His reflection, man and the universe. This is the wonderful fact that science can now join Christian Science in bringing to the world the way in which we can finally overcome war, hatred, division, sin, sickness, and death.

Reflection is the great secret behind the Principle of the universe. It makes us all one, Cause and effect, self and neighbor, heaven and earth. It is teachable now, understandable now, provable now, for it is fact, not faith, science joining hands with the best sentiments of mankind to forge an unbeatable, unchangeable, eternal mandate destined to be the long looked-for game-changer for the human race.

Every single thing in this universe is a reflection, in countless forms, outlines, colors, and purposes, of the one "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love---which we call God. All of the qualities that express each of those synonyms for God is all we ever see, all we can ever know (not just believe). Each of us is the sum of our qualities. There is no matter involved, nor has there ever been. All of the power and government in the universe resides in the Subject, Origin, or Mind that is shadowing forth Itself as Its perfect reflection. It is high time we began to understand the awesome ramifications of such knowledge!

Matthew does not tell us about the lawyer's reaction to Jesus' perfect answer. Dummelow's tells us that this was a question debated by the Jewish schools, and that the best Jewish opinion coincided with Jesus' answer. (698) Instead, Jesus posed a question to the Pharisees: "What think ye of Christ? whose son is he?" They were certain of their answer: "The Son of David." They did truly believe that the Messiah was a mere man from David's lineage. Jesus then asked them: "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy

footstool?" (Psalms 110: 1) "If David then call him Lord, how is he his son?" This means "The Lord" (i.e. God) said unto "my Lord" (i.e. to David's Lord, the Messiah), Sit thou on my right hand." Jesus declares with his answer that he is dissatisfied with being thought of as a mere man, because he is in reality David's Lord. He is applying the whole Psalm to himself: "The lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110: 4) Jesus established himself as a type of that "priest," who was said to be "without father and without mother" and was king of Uru-Salim because it had been conferred upon him by God. You will remember that he visited Abraham and Sarah and, typing the Christ, brought them bread and wine, which to Christians is "the Lord's Supper," to Christian Science-the inspiration and understanding ("wine") of Truth, ("bread").

Chapter 23

This chapter begins with Jesus still in the Temple and his strong, stinging denunciation of the scribes and Pharisees. He knew his time was at hand, and realizing that their conversion was hopeless, he poured out upon them a torrent of righteous indignation in the same fashion as the prophets of old. Jesus first addressed the multitude who always gathered around Jesus wherever he went.

After telling them to obey the Pharisees and scribes for their legitimate right to office, they were to do as their synagogue leaders said but not as they did. "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." He then told the multitude how hypocritical the Pharisees and scribes were: they loved the uppermost rooms at feasts, loved the greetings in the marketplace of "Rabbi, Rabbi," did their works to be seen of men, and loved to display their "phylacteries" (amulets, boxes containing prayers that hung down between their eyes), making them as broad and conspicuous as possible, to express their outward holiness before the people. They were thought to be a preservative against demons. They were sworn by, and they believed even God wore one! The prayers were to be said at stated times, and they loved to be seen saying them on street corners. They loved to be seen sitting on the "chief seats" in the synagogue (the semicircular bench in front of the ark) facing the congregation. (1-7)

Jesus continued on with his teaching to the multitude: The Jews were to understand that a Rabbi was not their Master, "for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Matter is not a father (or a mother!). Jesus could not have been plainer in that command. Mind is the Father of all creation. Therefore, we all are here because "...it is he that hath made us, and not we ourselves;..." (Psalms 100: 3)

We have come to find out that there is not one iota of intelligence in matter. Matter cannot be the Cause of the universe and all that is in it, for it cannot determine, plan, think, reason, or act; it is "shadow," as Mrs. Eddy called it in her first edition of *Science and Health*, completely dependent upon Mind for its being and action. Mind supplies the qualities that at every moment "cause" it to be. It is Mind that is our "Master." The

wonderful fact that Jesus came to prove for our sakes is that Mind is not a cold, pitiless intelligence or law, but the one and only divine universal Principle, man's Source of Life, Truth, and Love, all that is good, pure, and holy. It makes itself known to us when we are ready to put down our mortal sense of ourselves and bow before the Christ, "the divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583)

Seeing the Christ as our "Master" means we turn to God for our intelligence, our guidance, our supply, our well-being, our inspiration, our peace. This happens as we turn away from the world's sense of these things. We can make this life-changing turn when we apprehend that our brain is not our "master." Our body is not our "master." It is a step higher when we can see our brain and body as servants of the one Mind, our infinite Mind. This is not the ultimate step, however. We will finally rise above all sense of a material-seeming body.

Jesus continued to instruct the Jewish multitude: "...he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." The man who lives the qualities of the God-like nature is the exalted man. The mortal man who believes the illusion that good and evil govern him in brain and body, is "abased," or suffers moral and physical degeneration.

Jesus then gave seven scorching "woes" to the scribes and Pharisees, reproving their works. He called them "blind guides, which strain at a gnat, and swallow a camel." He likened them to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." He condemned them for being "the children of them which killed the prophets." He then said, "Fill ye up then the measure of your fathers." Dummelow's translates: "Carry out your wickedness to the full, as your fathers did, by putting me to death. You desire to do so, and I shall not hinder you." (701) His thrusts were deep and unrelenting as he ground to powder the antithesis of the Christ-idea: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city:...Verily I say unto you, All these things shall come upon this generation." Jesus foretold the terrible persecutions which would befall his disciples and apostles.

After this "sword of the Spirit" which Jesus wielded against the manifest errors of the Jewish leadership, Matthew writes of his great heartfelt sadness for Jerusalem and his people. We feel his tender motherhood sense reaching out to his nation in sorrow for its bondage to a religion that bore no fruit, that had fallen so far below its magnificent beginning, that would not hear, that would not see, that would not repent: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Their rejection of Jesus as the promised Messiah meant that their and all mankind's suffering for its refusal to be healed of its reliance on matter would be delayed by hundreds and hundreds of years. Jesus then sadly said, "For I say unto you, Ye shall not see me henceforth, till ye

shall say, Blessed is he that cometh in the name of the Lord." He speaks here of the second advent of the Christ, which will come as the Comforter. "The real Jerusalem is the home or heaven of all humanity. Paul calls this the 'Jerusalem... above...which is the mother of us all.' (Gal. 4: 26) Jerusalem beneath, over which Jesus sorrows, is 'Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride.' " (S&H 589: 12) (Brown, From Genesis..., 294)

Chapter 24

Jesus knew exactly what was coming, in the short term--his crucifixion, resurrection, and ascension, and in the long term---the suffering mankind must endure because it did not choose the way Jesus had taught and demonstrated. Only a very few, a tiny remnant, was willing to repent of mortal mind's sins and learn of that Science which would heal, save, and lift them out of want and woe into the heaven of the dominion of Mind, God. As Jesus left the temple with his disciples, and they saw the beauty of the temple, with its gleaming white marble walls and its front covered with plates of gold, Jesus told them: "There shall not be left here one stone upon another, that shall not be thrown down." This destruction of the temple was recorded by Josephus, an eyewitness. He said that Caesar (i.e. Titus, about 70 A.D.) gave orders to demolish the whole city and temple, except the highest towers and the west wall. All the rest was thoroughly laid even with the ground, so that it looked like it had never been inhabited. (Dumm., 701)

But could Jesus have meant something else when predicting that the stones of the temple would be "thrown down?" If so, he was looking far into the future when mankind would be much further along spiritually and would not need a material structure in which to worship God. The second meaning of "temple" in the *Science and Health* Glossary says: "a *material* superstructure, where *mortals* congregate for worship." (595, emphasis not in original) "In Jewish worship the Word was materially explained, and the spiritual sense was scarcely perceived. The religion which sprang from half-hidden Israelitish history was pedantic and void of healing power...The Israelites centered their thoughts on the material in their attempted worship of the spiritual. To them matter was substance and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impossible. They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because they did not sufficiently understand God to be able to demonstrate His power to heal,---to make harmony the reality and discord the unreality." (S&H 350: 31-2 n.p.; 351: 27-4 n.p.)

Mrs. Eddy saw a time in mankind's experience when worship would not be confined to a building, but in Spirit and in Truth. Perhaps Jesus was alluding to the same future time. "The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death...This indicates the distance between the theological and ritualistic religion of the ages and the truth preached by Jesus. More than profession is requisite for Christian demonstration. Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut

off the right hand and pluck out the right eye, ---that is, to set aside even the most cherished beliefs and practices, to leave all for Christ." (Ibid., 140: 23-9 n.p.)

"Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love." (S&H 26: 28-32) "Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable us to follow Jesus' example. Long prayers, superstition, and creeds clip the strong pinions of love, and clothe religion in human forms. Whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error." (Ibid., 4: 27-2 n.p.) "In Revelation xxi. 22, further describing this holy city, the beloved Disciple writes: 'And I saw no temple therein: for the Lord God Almighty and the Lamb [the Christ-man exemplified by Jesus, God's pure and perfect reflection] are the temple of it.' There was no temple,---that is, no material structure in which to worship God, for He must be worshipped in spirit and in love." (Ibid., 576: 8-14)

They arrived at the mount of Olives, and the disciples asked Jesus two questions: "When shall these things be? ...what shall be the sign of thy coming, and of the end of the world? Jesus answered that many would come in his name and deceive many---that there would be wars and rumors of wars---that nation would rise against nation and kingdom against kingdom---that there would be famines, pestilences, earthquakes in many places---that those who follow Christ would be afflicted and killed and hated of all nations--- that many false prophets would rise up and deceive many---the love of many shall wax cold--- but *in that time*, the gospel shall be preached in all the world for a witness unto all nations; and then shall the end come.

Mrs. Eddy writes: "Marvels, calamities, and sin will much more abound as Truth urges upon mortals its resisted claims." (S&H 223: 28-30) Jesus is telling his disciples that all of the reasoning from the illusion of matter must pass away. It will take an enormous shift of viewpoint by mankind from reliance on material beliefs to reliance on Spirit, the one and only Truth of all creation. The destruction of error must be met on an individual basis. The "end of the world" in each one's consciousness will occur in proportion to the beginning of the adoption of the spiritual way of seeing everything as the expression of Mind, God, good. This began in Jesus' day with his disciples, as we have seen in the first Book of the New Testament. The reaction against his message by the Jewish leaders was to kill the messenger. "Referring to the materiality of the age, Jesus said: 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.' Again, foreseeing the persecution which would attend the Science of Spirit, Jesus said: 'They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service; and these will they do unto you, because they have not known the Father nor me.' " (Ibid., 31: 25-2 n.p.)

This prophecy was fulfilled in Jesus' time and is being fulfilled in some measure today. By and large, the accepted means for healing is through medical avenues. Until we awaken to the reason for Jesus' insistence on spiritual care for the body, it will continue to be

so. Jesus' healing works must be seen and understood as the demonstrations of an unfailing *science*. Faith healings have not that necessary knowledge of the science behind their faith and so can fail if the faith is wavering. When you know a fact with absolute certainty there is no wavering. By our demonstrations over matter beliefs, we prove that we know the Father, divine Mind, and Christ, the Father's ideal Son or image and likeness. We prove that we understand that there is nothing present but God and His reflection, man and the universe which man includes.

John Doorly, the Christian Science teacher and practitioner who discovered the system in the Science of Christian Science said: " '...the end of the world' ...is not dependent on time or place, because thinking constitutes the only here and now in which you can find yourself. Nothing will change your thinking but spiritual sense. If you died tomorrow, it would no more change your identity than if you went to Australia tomorrow. Having died, you might find yourself among people who realized that they hadn't died and who were successfully working out life's problem in the overcoming of sin, disease, death, ---old age, corporeality, and limitations of every kind. In any case, it is foolish to suppose that some happening that is not of God,---sin, disease, or death,---can push you into heaven, because there is only one way to heaven, and that is through the Mind of Christ [Truth]. That way to heaven is available here and now, because the Mind of Christ is ever-present. So we might just as well accept it here as hereafter." (The Works of John Doorly, Talks at the Oxford Summer School, 1948, Vol. II, Matthew, Revelation, p. 97)

The end that is to come is the end of mortality, the belief that has lasted thousands of years from the beginning of the lie of the "serpent." When people in every nation on earth have been exposed to the Science of Being which has uncovered the lie, and have some understanding of the Science, mortality will begin to disappear and man will find himself to be immortal. While this is developing in world thought, we will learn to "flee to the mountains," to the higher spiritually scientific thoughts for surcease from material woes. When we find ourselves not needing to rely on the body for health, we will not go back "down" into the body looking for the "cause" of our trouble. We will look to our Mind, the infinite Consciousness, as our "safe haven," the Source of our all-harmonious being. We will not go backwards in thought for mortal illusions with which to clothe ourselves. We will begin to learn that birth into matter is not the scientific Truth of man's generation and material birth will eventually cease. Jesus mentioned Daniel's prophecy of "the abomination that maketh desolate,"... the time when "the daily sacrifice shall be taken away, and the abomination that maketh desolate set up..." (Dan. 12: 11)

The "daily sacrifice" was a symbol of the seven days of creation and considered of utmost importance. Thought has been so darkened in these days to the meaning of the seven days of creation given in Genesis 1, that all that is left of it is an "abomination" [shameful abhorrence] of our true spirituality. If our acceptance of Science is a result of our love of the Truth and we come into it naturally in meekness and grace, we will not have to experience the coldness and barrenness of a "winter" mentality, when mortal beliefs bear no fruit and we come to Science through suffering. If we have to come to Science through "the Sabbath day," because false theology has let us down, not healing us in body or spirit, we will have

to "unlearn" all of the false teachings that we believed for so long. As material beliefs are given up and the mentalizing of matter begins to be practiced, if it is not done according to the Christian precepts of the Ten Commandments and the golden rule given us by Jesus, the mental acts done for effect to fool people into believing in the personal power of personalities will be done on a scale unimagined by us now. Jesus said these "false Christs and prophets shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (24: 1-24)

In verse 27, Jesus tells us: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Jesus is telling us from which direction of the globe the coming of the Comforter shall come, and in which direction of the globe it will appear. Mrs. Eddy gives us those directions in symbol form in *Science and Health*, 575. The "east" is where the wisemen saw the star that they followed to the manger of Jesus, the embodiment of the first appearing of the Christ. The "west" is the United States of America, where the second coming of the Christ appears.

In verse 29, we are told that "after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This symbolizes the very things we have always taken for granted, the beliefs of matter being the cause and intelligence of everything in the universe, as being shaken out of their "place" in our beliefs. The coming of the Comforter to human consciousness was at first abstract and dark, and was not without its tribulations. You have read about them in this book. They portend the falling of all the human systems that have been conjectured since time began. It is the great Comforter, the Truth about creation, that has brought to the human condition the cessation of sin, sickness, and death, the result of our belief in material "systems."

Jesus tells us in verse 30 what will happen when "the Son of man," comes: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." When the revelation of man as the reflection or ideal of God comes to the human illusion of minds many with its revelation of one Mind, this will come in "clouds," symbolizing obscurity of mortal sense right where heaven, immortal harmony, actually is. It came initially to Mrs. Eddy with power and great glory, raising her from death.

Jesus said: "...then shall all the tribes of the earth mourn." Why would he forecast mourning at the second coming of the Christ? The old theological teaching is that men will be sad and fearful because it means the judgment is upon them and they may not pass judgment and be sent to hell. That material picture is not correct in the light of Christian Science. Mrs. Eddy quotes from the Book of Revelation where the angel says: "Go and take the little book...Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." (Rev. 10: 9) Mrs. Eddy says about this first introduction to the Comforter, *Science and Health*: "Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter...do not be surprised nor discontented because you must share the hemlock cup and eat the bitter

herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope." (S&H 559: 17-31)

Jesus continues: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." The trumpet is the symbol of a cause for great joy, and the "four winds" symbolize "the four" of the Word, the Christ, Christianity, and Science. The angels that "gather" us or include us in the joyous message, are "God's thoughts passing to man; spiritual intuitions, pure and perfect...counteracting all evil, sensuality, and mortality." (S&H 581) If we heed these messages, we find ourselves to be God's "elect." The apprehension of the "four winds" will compass "heaven," "the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul [spiritual sense]." (*Science and Health* Glossary, definition of heaven, 587)

Jesus points out in verse 34 that "This generation shall not pass, till all these things be fulfilled." Generation means creation, the seven days of creation. These symbols were understood in Jesus' day as a universal language which had existed before the Israelite nation. They will again be understood as a result of the revelation of divine Science. In verses 37-41, he speaks of "the days of Noe (Noah) as like the days of the coming of the Son of man, when before the flood there was eating and drinking and giving in marriage (sensual pleasures of materiality, including material conception). Mankind's thoughts seem to sink deeper into sensuality with each passing decade. Jesus gives a small parable concerning the second coming of the Christ. He speaks of "two [being] in a field; one shall be taken and the other left. Two women shall be grinding at the mill; one shall be taken and the other left." The coming of Truth to mankind will destroy the sensual pleasures of mortal mind. It will separate the false sense of dualism in human nature, that it is part good and part evil. The true identity of the spiritual man will remain, and the false mortal sense of identity will pass away.

In verses 42-44, Jesus put a great deal of emphasis on watchfulness. He said: "...if the goodman of the house had known in what watch the thief would come, he would not have suffered his house to be broken up." The "thief" is the ancient belief that man is encompassed in matter and relies upon it for his life, health, intelligence, and supply. It is so engrained in mortal man's belief system that he doesn't even *know* to "watch" against it, much less *how* to watch! The Comforter had to come to wake us up to its iniquity, for it has stolen from us our innocence and our inheritance as the sons and daughters of God.

Mrs. Eddy put much emphasis on watchfulness after the revelation of divine Science came to her. Here are a few of her words of wisdom on the subject: "We should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers." (S&H 234: 9-12) "And we solemnly promise to watch and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them to do unto us; and to be merciful, just, and pure." (Ibid., 497: 24-27) "Your means of protection and defense from sin are, constant watchfulness and prayer that you enter not into temptation and are delivered from every

claim of evil, till you intelligently know and demonstrate, in Science, that evil has neither prestige, power, nor existence, since God, good, is All-in-all." (Mis. 115: 16)

"Unless one's eyes are opened to the modes of mental malpractice, working so subtly that we mistake its suggestions for the impulses of our own thought, the victim will allow himself to drift in the wrong direction without knowing it...Watch your thoughts, and see whether they lead you to God and into harmony with His true followers. Guard and strengthen your own citadel more strongly." (My., 213: 15-22) "Watch, and pray daily that evil suggestions, in whatever guise, take no root in your thought nor bear fruit. Ofttimes examine yourselves, and see if there be found anywhere a deterrent of Truth and Love, and 'hold fast that which is good.' " (Mis. 128: 30-2, n.p.) "Watching" includes our thoughts and actions, what we are taking in as real and true and what we are not allowing in. Every one of us must learn to do this, for we will find that our thoughts, what we believe is real and true, determine our experiences, either for good or for bad. Mind is the only determinant in the universe.

Chapter 25

Matthew begins this chapter with two parables Jesus gave his disciples concerning the importance of watching. This parable is found only in Matthew. He likened the kingdom of heaven to "ten virgins [womanhood] which took their lamps and went forth to meet the bridegroom." He is talking about the second advent or coming of Christ. (In the East, the wedding takes place at night. The bridegroom goes to the bride's house, accompanied by his friends, to greet the bride and take her to his house. The virgins are friends of the bride who accompany the bride in a procession to the groom's house where a wedding feast is held. (Dumm., 705) Of course, in Jesus' parable, the "bridegroom" is Christ, coming in this age, the sixth and seventh thousand year periods, as divine Science. It enables man to realize his real selfhood as holy, the very manifestation of God. The "ten virgins" represent those who are adherents of Christ, looking for his second coming. (To the Jews, ten was a complete number. It took ten Jews to constitute a congregation. Dumm., 705) These are people with the "virgin" thought, good morals, obeying to the best of their ability the Ten Commandments. Today it means Jesus' commandment as well: "Love thy neighbor as thyself."

"Oil" in the Glossary of *Science and Health* means "Consecration; charity; gentleness; prayer; heavenly inspiration." (592) The five wise virgins had their lamps trimmed with plenty of oil, plenty of "heavenly inspiration" as a result of their continual "watching" or consecrated study and living of the spiritual ideas behind the spiritual interpretations of the Old and New Testaments. The five foolish virgins had obeyed the "Thou shalt nots" in letter only, not in spirit. Their spirituality was a surface "religionist" view of God and Christ. They were not consecrated to the deeper lessons about their Creator and their own need to "watch" their thoughts to see if they were of God. They ran out of "oil" and were unable to borrow from the others. We each must gain our own understanding of God and man; no one else can do it for us. "Reflecting" God is done on an individual basis. Trifling with Science and not giving it your all, you will still have good and evil, and

you will not gain dominion over your mortal problems. There is no such thing as half-hearted consecration.

A second parable was delivered by Jesus to his disciples: He likened the kingdom of heaven to a man who was going to travel into a far country. This "man" was Christ Jesus who was getting ready to "leave them for a "far country;" his crucifixion would be soon, and it would lead to his resurrection and then his ascension beyond their recognition. He would not return for a very long time (until the Christ came again as the Comforter). The man called his servants and delivered his goods into their hands to deal wisely with them and make a profit for the master. (According to Dummelow's, the disciples understood this parable because the servants or slaves of the time "practised trades or professions, kept shops, carried on businesses, paying the whole, or a certain percentage, of their profits to their masters." 706) To one servant he gave five talents, to another two, and to another one talent, according to their ability. The one with five talents made some good trades and gained five more talents. He that received two doubled his talents as well. The third servant, however, dug a hole in the earth and hid the one talent he had been given.

When the master returned, he called the servants together and reckoned with them concerning his goods. The first two servants showed him how they had doubled the amount of talents they had been given. He was very happy with the way they had handled his talents and said to them: "Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Then the one who had received one talent told his master: "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." His master answered: "Thou wicked and slothful servant...Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness..." (14-30) We must remember that Jesus was dealing with symbols in his parables which always alluded to types of thought. The lesson here is that the disuse of a spiritual idea rather than the exercise of it leads to its complete loss, whereas the use of it leads to its further development and increase.

Jesus' use of the five, two, and one is symbolic of the meanings for the days of creation. In any of our endeavors, we learn to consecrate thought to the synonyms for God which keep us in line with the reality of what is going on. The "five" means one has worked to gain a full sense of Life, love, the fifth synonym. Mrs. Eddy writes: "Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death." (My 185: 19-21) The Christ, Truth, heals error, and Love knows there has never been any error. This type of thought rules over, has dominion over, the errors of material sense and comes into the full joy of life. The "two" symbolizes Spirit, purity, the second synonym. This means one has a sense of the purity of the divine order of the universe, its freedom from

matter beliefs. This thought is beginning to grasp the reality of existence not mixed with evil and can begin to demonstrate it.

That mode of thinking also is on its way toward dominion, fruitfulness, and joy. The third type of thought begins to be interested in a sense of God as Mind, the first day of "Let there be light," wisdom, but is afraid of what is required in order to continue to learn more about it; it just seems too hard. The "master" is so very far ahead of the poor "one talent" thought, for he can reap without sowing and can gather where he has not sown. Giving up, the non-progressive thought loses even the little that he has. It takes self-abnegation, consecration, an over-riding love of God, good, *and man*, to gain the objective sense of life that bears fruit without "tilling" and "strawing."

Mortal beliefs have such a hold on us that it seems tempting to just be satisfied with the little we do grasp. But burying it in the earth keeps it from multiplying for us; whereas working to gain a sense of the Principle of Christian Science multiplies our good. True science does not exist without an unchanging, infinite principle to calculate or reason with. The correct, harmonious "answer" is always available when the principle or governing law is applied correctly. Then the demonstration is made, and the stalwart thinker has another testimony to the authenticity of reasoning with Science. He enters into his joy with another step higher in the line of spiritual light which will eventually give him complete and utter dominion over matter beliefs. Mrs. Eddy sums it up very aptly in this passage from *Science and Health*: "Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done; but distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hamper the trial of one's wings and ensures failures at the outset." (260: 13-18) "We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings---our efforts to find life and truth in matter---and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being." (262: 9-16)

After these two parables, Jesus told his disciples: "When the Son of man shall come in his glory, and the holy angels with him, then shall he sit upon the throne of glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The "righteous" asked when all those things had happened, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (25: 31-40) The "righteous" or spiritually correct thinkers, have risen to understand that man is in actuality the ideal man or "Christ-man."

The "sheep" symbolize spiritual thinking, and the "goats" symbolize material thinking. The "righteous" are the ones who consecrate themselves to finding and proving spiritual understanding. They are involved not only in their own salvation, but love enough to see the Christ in others and give them a "drink of cold water," a sense of the dear Father's lovingkindness and grace. This is the Motherhood sense that gathers in the thirsty and hungry, the sick and imprisoned in material tyranny. We saw earlier where Jesus had that tender yearning sense of wanting to gather in the spiritually needy as a mother hen gathers her chicks under her wing, but they would not. This tone of Love is seen in yielding the "Son of man" designation, (though it is a higher sense of man than mortal man) for the "Son of God" reality, where matter does not enter the picture at all.

Chapter 26

When Jesus had finished his lessons in the parables, he began to tell his disciples about his coming passion. The feast of the Passover would be within the week, and then the "Son of man" would be betrayed and crucified. The chief priests, scribes, and elders at that very time were consulting together as to how they could take Jesus "by subtilty" and kill him. They knew it could not be during the feast of the Passover or there would be a huge "uproar among the people." (2-5)

Jesus knew that the "Son of man" must yield to the "Son of God," for he was sent to model for mankind the way in which all of us must be translated. Since we now know that "matter" as we have for so long believed, is not a reality and has no intelligence and therefore cannot possibly be a creator, we are ready to begin our translation out of that error into the Truth about ourselves and our universe. We read in Zechariah: "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light." The seventh day in the creation story contains neither evening nor morning. "And the Lord shall be king over all the earth: in *that day* shall there be one Lord, and his name shall be one." (14: 6, 7, 9) In this seventh day period, mankind on a universal scale shall learn that there is only one Lord, one Creator, one Source of all being, and this "king," the Christ, Truth, shall rule as the one Mind of man. Once that fact is understood, there will be no need for further "evenings" and "mornings." All shall be light, Cause and effect one---all of mankind living and moving in the consciousness of universal good.

Jesus and his disciples then went to Bethany to stay at the house of "Simon the leper." (Obviously this was a man Jesus had healed of leprosy. Matthew (and Mark) tell us that as Jesus was sitting at the table, a woman came to Jesus with an alabaster box of precious ointment and began to anoint his head. Luke says they were at the house of a Pharisee named Simon and that the woman was a sinner, meaning, in this context, a harlot. She wept as she anointed Jesus' feet, and kissed his feet and wiped them with her hair. He also writes that the Pharisee thought that if Jesus was a prophet, he would know what kind of woman was touching him and disallow it. He records that Jesus, [knowing Simon's thoughts], gave the guests a parable: "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he

frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged."

Jesus then told Simon and the other guests the meaning of his parable: " And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace." (Matt. 26: 6-13 and Luke 7: 36-50) Mrs. Eddy writes about this incident: "This is what is meant by seeking Truth, Christ, not 'for the loaves and fishes,' nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and with those hairs all numbered by the Father." (S&H 367: 10-16)

The differing accounts do not take away from the beautiful sense of the mothering aspect of the Christ in both Jesus and in the woman. The woman was showing her love for the Christ which she saw embodied in Jesus, and was expressing her change of thought which had purified her. After hearing his disciples' indignation at the use of the costly oil, saying it could have been sold and the money given to the poor, Jesus said: "Why trouble ye the woman? for she hath wrought a good work upon me. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (Matt. 26: 6-13) Jesus foretold the symbol that her anointing signified, his burial after his crucifixion. The mothering love of the Christ inspired Jesus' remarks about the woman, for he recognized the much higher sense of her anointing than his disciples did. She had laid down the mortal concept of Jesus and thought of him as the Christ. Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in behalf of all sinners, that through his word and works they might be redeemed from sensuality and sin." (S&H 362: 6)

"Which was the higher tribute to such ineffable affection, the hospitality of the Pharisee or the contrition of the Magdalen? This query Jesus answered by rebuking self-righteousness and declaring the absolution of the penitent." (S&H 362: 1-15) Bringing this parable to us today, Mrs. Eddy asks: "The physician [or any of us] who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power.

Such so-called Scientists will strain out gnats, while they swallow the camels of bigoted pedantry." (S&H 366: 12-21)

After this event, Matthew tells us that Judas Iscariot went to the chief priests and struck a bargain with them upon his handing Jesus over to them. His price was covenanted with them at thirty pieces of silver. From then on, Judas looked for an opportunity to betray him. Dummelow tells us that Judas was by this time totally alienated from Jesus. "He found his Master's ideals diverging more and more widely from his own. Instead of an earthly kingdom, in which Judas hoped to hold a lucrative position, Christ seemed to be aiming at an impracticable ideal, which might, perhaps, be very beautiful, but which certainly did not seem to be a practical way of making money. He was the holder of the purse for the disciples...he could not be ignorant... that his true character had long been discerned by his Master. His former love and trust were now turned to hatred and contempt, and in a frenzy of disappointed ambition he betrayed Jesus." (708-9) Mrs. Eddy has this to say about it: "Judas conspired against Jesus. The world's ingratitude and hatred towards this just man effected his betrayal. The traitor's price was thirty pieces of silver and the smiles of the Pharisees. He chose his time when the people were in doubt concerning Jesus' teachings.

"A period was approaching which would reveal the infinite distance between Judas and his Master. Judas Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed Judas' envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the world generally loves a lie better than Truth; and so he plotted the betrayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it." (S&H 47: 10-26)

On the first day of the feast of unleavened bread (first day of Passover), Jesus' disciples went to Jesus and asked him where he wanted them to prepare to eat the Passover. He told them to go to a certain man and tell him the Master's time "was at hand" and he would keep the Passover at his house with his disciples. They did as he said, and that evening the twelve sat down together with Jesus. It was to be their last meal together before the crucifixion. As they were eating Jesus told them that one of them would betray him. They were exceedingly sorrowful and wanted to know who it was. Jesus said: "He that dippeth his hand with me in the dish, the same shall betray me." When Judas asked if it were he, Jesus said, "Thou hast said." Jesus knew every detail of his coming passion, but never wavered.

As they were eating, Jesus took bread, and blessed it, and gave it to his disciples and said: "Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." Jesus' cup was the laying down of a mortal concept of body. "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." (26: 17-29) Jesus knew with scientific certainty that he would live through the crucifixion and see his disciples again.

Mrs. Eddy writes in *Science and Health* about the true spiritual meaning behind this last supper: "The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine." (32: 20-21) "The Passover, which Jesus ate with his disciples in the month Nisan on the night before his crucifixion, was a mournful occasion, a sad supper taken at the close of day, in the twilight of a glorious career with shadows fast falling around; and this supper closed forever Jesus' ritualism or concessions to matter. His followers, sorrowful and silent, anticipating the hour of their Master's betrayal, partook of the heavenly manna which of old had fed in the wilderness the persecuted followers of Truth. Their bread indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error...They had borne this bread from house to house, breaking (explaining) it to others, and now it comforted themselves." (33: 3-12) "The cup shows forth his bitter experience,---the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree." (32: 11-14)

"For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks and said, 'Drink ye all of it.'" (33: 13-17)

"When the human element in him struggled with the divine, our great Teacher said: 'Not my will, but Thine be done!'---that is, Let not the flesh, but the Spirit be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart." (33: 18-26)

"Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body 'holy, acceptable unto God,' that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?

"If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross [subjugate the material senses to the point where you can heal yourself and others through spiritual understanding], heal the sick, cast out evils, and preach Christ, or Truth, to the poor,---the receptive thought,---they will bring in the millennium." (33: 27-17 n.p.)

After "they had sung an hymn, they went out into the mount of Olives." Jesus then began to apprise them of the coming night's events. He quoted Zechariah to them as the fulfillment of his prophecy: "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Zech. 13: 7) "But after I am risen again, I will go before you into Galilee." Jesus knew the Science that upheld his real being and thus was able to make this promise to them. Peter,

however, instead of talking about that marvelous statement of Jesus, was still materially oriented and immediately contradicted Jesus about being offended. He told Jesus that others might be offended, but he never could be. Jesus told him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." Again, Peter contradicted him: "Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." They then went to a place called Gethsemane, and Jesus took Peter, James, and John with him to a place apart where he wanted to pray. The spiritual definition of Gethsemane is given in the Glossary: "Patient woe; the human yielding to the divine: love meeting no response, but still remaining love." (586)

Matthew tells us that Jesus began to be exceedingly sorrowful and heavy, "even unto death" and asked his disciples to stay there and "watch" with him. They had earlier been given two parables on the importance of watching, and should have been especially alert at that crucial time. "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Mrs. Eddy gives her spiritual interpretation of this great heaviness: "Born of a woman, Jesus advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure. This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as "the way." (S&H 30: 5-13)

Jesus, feeling the need for spiritual support, then went to his disciples whom he'd asked to "watch" with him. He found them asleep! In his sorrow he asked them, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (36-41) A second time, Jesus left them to pray: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The "cup" was far beyond the threat of death hanging over him. It was the misunderstanding of all that he had come to reveal about the Truth of God and man. It was the agony of seeing this Truth, which he loved above all else and worked so hard to give to poor suffering humanity, traduced and defiled. He was as a mother who has given and given and given to an ungrateful, degenerate child and sees no return on the love and sacrifice. Yet the mother yearns for her child to see the error of its ways and keeps giving love and instruction. Jesus came to deliver us from living in the perils of an illusion that keeps us from finding that heaven is all around us, just like a mother who wants her child to know the changeless ever presence of her love.

He went again to his disciples and again found them asleep. Then, for the third time, he went away to pray. When he went to his disciples a third time, still finding them asleep, he told them, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." His disciples, in spite of Jesus' great need, had failed him who was their Messiah, their Savior. We read in *Science and Health*: "During his night of gloom and glory in the garden, Jesus realized the utter error of a belief in any possible material intelligence. The pangs of neglect and the staves of bigoted ignorance smote him sorely. His students slept...Could they not watch with him who, waiting and

struggling in voiceless agony, held uncomplaining guard over a world? There was no response to that human yearning, and so Jesus turned forever away from earth to heaven, from sense to Soul [spiritual sense or understanding].

"Remembering the sweat of agony which fell in holy benediction on the grass of Gethsemane, shall the humblest or mightiest disciple murmur when he drinks from the same cup, and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer? Truth and Love bestow few palms until the consummation of a life-work." (S&H 48: 10-16)

As Jesus spoke, Matthew tells us, Judas came to him, "and with him a great multitude with swords and staves, from the chief priests and elders of the people." Judas had told them that the one he kissed would be Jesus and to hold him fast. He then "came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come?" Then they laid hands on him to take him. As they did this, one of the disciples (St. John alone says it was Peter) drew out his sword and cut off the high priest's ear. St. Luke alone tells us that Jesus healed him. Jesus told his disciple: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets be fulfilled. Then all the disciples forsook him, and fled." *Science and Health* says: "Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defense. 'He opened not his mouth.' The great demonstrator of Truth and Love was silent before envy and hate. Peter would have smitten the enemies of his Master, but Jesus forbade him, thus rebuking resentment and animal courage." (48: 17-23)

Jesus was led away "to Caiaphas the high priest, where the scribes and elders were assembled. We are told that Peter followed them from afar to the high priest's palace and sat with the servants to see how things would end. We learn from Matthew that all the council sought false witness against Jesus and finally found one who said: "This fellow said, I am able to destroy the temple of God, and to build it in three days. [Jesus meant that if they were able to destroy his body, the temple or reflection of God, he would be able to rebuild his body in three days, which is what he did.] And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (57-64) The "Son of man" will always become the "Son of God," the Christ, as he gains the correct view of himself as the reflection of God. His body is the reflection of his Mind, God, good, so he always exists as the divine image of the one universal Mind, his only Mind.

For this statement about himself, the high priest rent his clothes and accused Jesus of speaking blasphemy. Dummelow's says the synoptists all agree that Jesus was condemned

for claiming more than human powers and attributes. (714) When asked by the high priest "What think ye?" they answered that he was guilty of death. Then they began to spit on him and smite him with their hands. Mrs. Eddy writes: "The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the debauchee, the hypocrite, called Jesus a glutton and wine-bibber. They said: 'He casteth out devils through Beelzebub,' and is the 'friend of publicans and sinners.' The latter accusation was true, but not in their meaning. Jesus was no ascetic. He did not fast as did the Baptist's disciples; yet there never lived a man so far removed from appetites and passions as the Nazarene. He rebuked sinners pointedly and unflinchingly, because he was their friend; hence the cup he drank."

"The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world's religious sense. Mortals believed in God as humanly mighty, rather than as divine, infinite Love. "The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which flow from such discomfort. Science shows the cause of the shock so often produced by the truth,---namely, that this shock arises from the great distance between the individual and the Truth." (S&H 52: 29-21 n.p.)

Matthew then turns to Peter's denial of being a disciple of Jesus. While sitting outside of the palace, a woman told him she recognized him as being with Jesus, but Peter denied her accusation saying, "I know not what thou sayest." Then, when he went out onto the porch, another maid saw him and said, "This fellow was also with Jesus of Nazareth." Again he denied that he knew "the man." A third time, when some who stood by came to him and said he must surely be one of them for his speech betrayed him, Peter swore and cursed that he knew not the man. Immediately he heard a cock crow and remembered Jesus' words to him. He went out and wept bitterly. (69-75)

"If that Godlike and glorified man were physically on earth to-day, would not some, who now profess to love him, reject him? Would they deny him even the rights of humanity, if he entertained any other sense of being and religion than theirs? The advancing century, from a deadened sense of the invisible God, to-day subjects to unchristian comment and usage the idea of Christian healing enjoined by Jesus; but this does not affect the invincible facts. "Perhaps the early Christian era did Jesus no more injustice than the later centuries have bestowed upon the healing Christ and spiritual idea of being. Now that the gospel of healing is again preached by the wayside, does not the pulpit sometimes scorn it? But that curative mission, which presents the Savior in a clearer light than mere words can possibly do, cannot be left out of Christianity, although it is again ruled out of the synagogue." (S&H 54: 29-14 n.p.)

Chapter 27

In the morning the chief priests and elders took counsel to put Jesus to death. They then bound him and delivered him to Pontius Pilate. Pilate resided in Caesarea but went to Jerusalem at Passover to keep order. The Sanhedrin could not lawfully execute Jesus

without the consent of Pilate. He, however, was not likely to regard a strictly religious charge, so it was changed to one of treason. (See Dumm., 715)

At this juncture, Matthew relates Judas' fate. When he saw Jesus had been condemned, he repented and took the pieces of silver back to the chief priests and elders. He said, "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us?...And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." In Acts, Judas is said to have been killed by falling into a potter's field. In Matthew, the priests bought the field with the thirty pieces of silver to bury strangers in. In Acts, Judas bought the field for his own purposes. The differing accounts may be explained by conjecturing that the apostles did not investigate at the time so hateful a subject as the fate of the traitor, and when the Gospels were finally written the exact circumstances could no longer be ascertained. (Ibid., 715) The prophet Zechariah foretold the detail about the thirty pieces of silver and the potter's field. (Zech., 11: 12, 13) It is ascribed to Jeremiah (Jeremy) by Matthew, so it is thought that perhaps it was because Jeremiah stood first in the book of the prophets or perhaps it was a lapse of memory on Matthew's part. (Ibid., 715)

As Jesus stood before Pilate, he asked him if he was the king of the Jews. Jesus said, "Thou sayest," which means "I am." He was immediately accused by the chief priests and elders but answered nothing. (St. Luke gives us the exact charges against Jesus---stirring up rebellion against Caesar, refusing to pay tribute to Caesar, and professing to be Christ or king.) Pilate, in surprise, asked Jesus if he heard how many things they witnessed against him. Again, Jesus stood silently. Pilate marveled that he chose not to defend himself. (St. Mark's account is practically the same as Matthew's. St. Luke gives the account of Pilate sending Jesus to Herod who was in Jerusalem at that time. Herod had wanted to see him for quite a while in hopes he would see a miracle done by him. When he questioned him, Jesus answered not a word, so Herod had his soldiers put on him a "gorgeous robe," mocked him, and then sent him back to Pilate. St. John gives a very much more detailed account of the whole crucifixion which I relate in his Book.)

At the time of the Passover, Pilate could release to the people a prisoner of their choice. There was a "notable prisoner, called Barabbas, (accused of "sedition and murder" as written by Luke 23: 19) that they could choose to release, or Jesus. Pilate asked them, "...Barabbas or Jesus which is called Christ? For he knew that for envy they had delivered him." As he sat on his judgment seat waiting for their decision, Matthew alone tells us about this incident: "...his wife sent unto him, saying, have nothing to do with that just man: for I have suffered many things this day in a dream because of him." Pilate's wife was expressing true motherhood which is always accompanied by spiritual sense. (Tradition has it that she was inclined toward Judaism and afterwards became a Christian. In the Greek Church she is canonized. Dumm., 716) Barabbas was a symbol for material sense which is still today generally chosen over the Christ, Truth.

The chief priests and elders persuaded the people to ask for freedom for Barabbas and to "destroy Jesus." When Pilate asked them "what shall I do then with Jesus which is called Christ?" they all said to crucify him. When Pilate saw that he could not prevail, he washed his hands before the people, "saying, I am innocent of the blood of this just person:

see ye to it. Then answered all the people, and said, His blood be on us, and on our children." (The washing of Pilate's hands and this cry of the people is found only in Matthew.)

Pilate sent Jesus to the soldiers who scourged him then put a scarlet robe on him and a crown of thorns upon his head "and mocked him saying, Hail, king of the Jews." Afterwards, they put his own robe on him and led him away to be crucified. "Jesus foresaw the reception Christian Science would have before it was understood, but this foreknowledge hindered him not. He fulfilled his God-mission, and then sat down at the right hand of his Father [rested in the full apprehension and peace of his selfhood as the perfect, eternal, reflected activity of his divine Principle, Life, Truth, and Love]...The truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practice. It was enough for them to believe in a national Deity; but that belief, from that time to ours, has never made a disciple who could cast out evils and heal the sick..." (S&H 41: 22-32) "The 'man of sorrows' was in no peril from salary or popularity. Though entitled to the homage of the world and endorsed pre-eminently by the approval of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who sadly followed him to the foot of the cross." (S&H 42: 9-14)

"As they came out of the city, [for crucifixions were not allowed to be done in the city], they found a man of Cyrene [in Libya], Simon by name: him they compelled to bear his cross." (The Cyrenians had a synagogue in Jerusalem. Simon afterwards became a Christian. See Mark 15: 21 and Romans 16: 13) St. John relates that Jesus had carried his own cross until they came out of the city. There is a tradition that Jesus fainted under the cross and Simon was compelled to carry it. When they came to Golgotha, "a place of a skull," pious women gave him vinegar (wine) to drink mingled with gall (myrrh) but when he tasted the myrrh he would not drink. (Myrrh was used in embalming and also as a medicine. Pious women of Jerusalem would give the ones crucified wine and bitter myrrh to stupefy them. Jesus would do nothing meant to impair one's mind, for he knew his Mind was God.

Then, after nailing his hands and feet to the cross, Luke tells us that Jesus said: "Father, forgive them; for they know not what they do," exemplifying the motherhood of God, Love. He realized they were acting under animal magnetism, not their right, real Mind. Then, they "... parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." This is found in Psalms 22: 1, 16-18, which begins with Jesus' words from the cross, "My God, my God, why hast thou forsaken me? " It also says "they pierced my hands and my feet. ...they look and stare upon me. They part my garments among them, and cast lots upon my vesture." (Jesus' robe was made of one whole piece of cloth, woven from the neck down without a seam. It was very rare and valuable; thus the casting of lots for it.)

Mrs. Eddy writes regarding this: "The vesture of Life is truth. According to the Bible, the facts of being are commonly misconstrued, for it is written: 'They parted my raiment among them, and for my vesture they did cast lots.' The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or superstition

[symbolized by "casting lots"] appropriates no part of the divine vesture [Truth], while inspiration restores every part of the Christly garment of righteousness." (S&H 242: 21-29) In *Retrospection and Introspection* she writes: "Whatever diverges from the one divine Mind, or God, ---or divides Mind into minds, Spirit into spirits, Soul into souls, Being into beings, is a misstatement of the unerring divine Principle of Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin...

"All consciousness is Mind; and Mind is God. Hence there is but one Mind; and that one is the infinite good, supplying all Mind by the reflection, not the subdivision, of God. Whatever else claims to be mind, or consciousness, is untrue. The sun sends forth light, but not suns; so God reflects Himself, or mind, but does not subdivide Mind, or good, into minds, good and evil." (56: 18-24)

A sign was set up on the cross over Jesus' head: "This is Jesus The King Of The Jews." (Luke and John include the fact that it was written in Greek, Latin, and Hebrew.) They that passed by, including the chief priests, scribes, and elders, reviled and taunted him: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross...He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now..." Of course, Jesus was about to do just what he had said. His temple was his body which he would raise within three days.

The Gospels tell us that two thieves were crucified along with Jesus, one on either side. Luke includes the conversation between one of the thieves and Jesus. He writes that one of the thieves railed on Jesus. The other one rebuked him for doing it: "Dost not thou fear God, seeing thou art in the same condemnation? And indeed we justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, Today thou shalt be with me in paradise." (23: 39-43) The Christ lifts up human morality when it comes in true faith and repentance. The thief acknowledged Jesus to be the Messiah, according to his words, "into thy kingdom," and this was quite an act of faith. The Jews had seen him raising others from the dead and they did not believe! Where Christ is, there is Life.

At this time, the sixth hour (noon), Jesus had been on the cross for about three hours. The Gospels relate that darkness came "over all the land unto the ninth hour." Then Jesus cried with a loud voice: [translated] "My God, my God, why hast thou forsaken me?" Mrs. Eddy writes about this moment. She says: "Jesus bore our sins in his body. He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power." (S&H 53: 25-31)

"The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work,... (S&H 50: 5-7) "The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the

purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love...It was the possible loss of something more important than human life which moved him,---the possible misapprehension of the sublimest influence of his career. This dread added the drop of gall to his cup.

"Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished.

"His consummate example was for the salvation of us all, but only through doing the works which he did and taught others to do. His purpose in healing was not alone to restore health, but to demonstrate his divine Principle. He was inspired by God, by Truth, and Love, in all that he said and did..."The 'man of sorrows' best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good." (S&H 50: 26-31, 1-24 n.p.; 52: 19-21)

"...the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world's religious sense. Mortals believe in God as humanly mighty, rather than as divine, infinite Love." (Ibid., 53: 9-15)

"Jesus, when he had cried again with a loud voice, yielded up the ghost." He yielded up the "ghost" of matter as having any reality or power---anywhere. He knew that God, his Mind, Soul, Principle, and Life, was forever intact, and that he was the perfect expressing of it. He modeled for us the "Christ," the living, ever-active wisdom, the substance of purity and spiritual understanding of body, the spiritual power, love, health, and holiness of the real man, the real image and likeness of God. In his few short years on this earth, he had worked out the "problem of being" for himself, and for our example, overcoming every lie of mortal belief that the "serpent," mortal mind, could throw at him, and he remained sinless. What he had done, as no human had been able to do since the disobedience of "Adam and Eve," reverberated with great power throughout the mental atmosphere of mankind.

"The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave." (S&H 49: 15-25)

Matthew tells us "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;..." (All weather and geographical happenings are mental in nature; we shall learn this.) The whole farce of materiality was exposed to the core. The veil in the Jewish synagogue or temple was really two veils, sixty feet long and twenty feet wide, and as thick as the palm of the hand. They both were rent. The veils were meant to divide the Holy of Holies from the common ground, where the common people were allowed to stand, but Jesus' acknowledgement of God and man being One, opened it to the feet of all. We are all holy!

The temple symbolized "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the Shrine of Love;..." (S&H 595) The material belief of sinful humanity being cut off from God, the Holy One, was shredded. The Science of God and man is eternally whole. The individual body of each of us is, in reality, the "temple" of God--the individualized idea of "Life, substance, and intelligence." Jesus knew that this was his only body and was why he could raise it from the mortal belief of death. There is no death in the Science of the universe.

The Holy of Holies symbolized heaven, "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." (S&H 587) The rest of the temple symbolized earth, "A sphere; a type of eternity and immortality, which are likewise without beginning or end. To material sense, earth is matter; to spiritual sense, it is a compound idea." (Ibid., 585) Jesus' work and sacrifice for us meant that we could begin to understand that our earth is "a compound idea" in the Mind that is God, instead of being matter, subject to the chance, uncertainties, and actions of its inhabitants, sinful man. As mankind begins to cultivate his spiritual understanding of this grand fact, the earth will be found to have an abundance of all that is needed for man's existence, without having to work for it by the sweat of his brow. The atmosphere will be seen as forever benign. Geological tumult will cease. The earth really is the reflection of heaven, harmony.

As a result of this blessed man's whole life sacrifice, the earth, its inhabitants and its environment would begin to heal and finally recover from the illusion of life, power, and intelligence in matter. The Son of man had shown us that he was in actuality the Son of God, and at the same time, he had shown us in all of his healings and works that this wonderful Truth belongs to each of us. We have to understand, as Jesus did, that man and the universe cannot have been created by matter. Our Father-Mother is God, Mind, the one and only Creator or infinite Source of all that exists. Could any knowledge be more wonderful? It is the only knowledge that will heal the divisions among mankind.

Matthew writes that when the centurion and those with him "saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." They realized they had witnessed a momentous happening which pointed directly to the fact that Jesus was God's Son. Dummelow's says "To this day Golgotha is a proof of it [an earthquake], where the rocks were rent on account of Christ." (attributed to St. Cyril of Jerusalem, 315-386 A.D. Dumm., 718) Is the earth going to have to manifest another "quake" in order to wake up contemporary man?

We are also told that after the quake, the graves of the saints were opened and they were seen by many in the holy city after the resurrection. (Matt. 27: 51-53) Today, because of the coming of the Truth concerning life and death as seen in divine Science, we know that neither "saints" nor anyone else "sleep" in graves. No one who has passed on is ever aware of being down in a grave. Those that "die" realize they have not died but are simply going on as before. Consciousness does not die, for it was never reliant on matter to begin with. Matthew was relating the age's belief concerning death in those times, and, by many today. When the "veil" or belief of life dependent on matter was rent, it is possible that some of the most spiritually-minded followers of Jesus were able to see those who had passed on, for in reality, they are "here" among us anyway. There is no death, not even for a moment. Life, or God, just simply *is*. Jesus showed his disciples that very fact when he took them up on a mount and appeared to them with Moses and Elijah. Moses and Elijah were recognized by the disciples. We have so many wrong ideas about death and heaven and hell and ghosts and demons, etc. The imagery in the Bible is symbolism, not reality. Because of the coming of the Comforter we are now able to understand that imagery and see it as pointing to *ideas* which explain the illusions and their counter facts concerning matter and Mind, or Consciousness and its reflection, the universe.

Many women beheld the crucifixion from afar off, for Matthew says they had "followed Jesus from Galilee, ministering unto him." Among them was Mary Magdalene, and Mary the mother of James ("James the little" according to Mark) and Joses, and the mother of Zebedee's children, James and John (Mark says her name is Salome). John says that "there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Mark tells us that Mary Magdalene is the very one whom Jesus had cast out seven devils, describing the "harlot" woman who had anointed Jesus' feet and whom he had forgiven.

When the evening came, a rich man who was a disciple of Jesus, Joseph of Arimathea, went to Pilate and begged the body of Jesus. Luke says he was a member of the Sanhedrin who had not consented to the death of Jesus and became a follower of Christ, and John says he was assisted by Nicodemus, also a Pharisee and a member of the Sanhedrin who became a follower of Christ, probably the Pharisee who came to speak to Jesus by night as written of by John in his Gospel, John 3: 1. They then wrapped the body in clean linen and "laid it in his [Joseph's]own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed." This burial in the tomb of a wealthy, influential man was a literal fulfilment of Isaiah 53: 9. 'And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit found in his mouth.' (Chapter 53 is filled with prophecies about Jesus) All the way through the two chapters we've denominated as "The Word as Love," we have seen the Christ idea, manifested by Jesus, mothered and tenderly cared for, every detail specifically tended to, through Jesus' own holy, spiritual work, or through others who were attune to the one Mind that is Love.

The next day the chief priests and Pharisees sent to Pilate and told him about Jesus' promise that after three days he would rise again. They asked, therefore, for guards to be

stationed at the sepulchre so that Jesus' disciples could not steal his body and claim that he had risen. They were granted their request, sealed the stone, and set a watch. Their "watch" was materially-based and thus, sure to fail. Who was spiritually watching? The women, of course!

Chapter 28

This last chapter of Matthew, defining for us the full nature of the Word of God in its Science, reveals the "seventh day" state of consciousness, that purified, holy understanding that the Christ, the true reflection of God as manifested by Christ Jesus, cannot die but lives and moves and has being in God, in eternal Life, Truth, and Love. This was Jesus' understanding that enabled him to arise out of the fleshly belief of body and show forth his real, spiritual, resurrected body to his disciples. It was the same body but without imperfect material accompaniments. It was his natural *scientific* body, consisting of Spirit, not matter. It was recognizable as Jesus, but he could move it about as easily as thinking, for he had complete mental control over it.

How did Jesus recover from death by crucifixion and then appear to his disciples? It is usually explained by saying that because Jesus was God, he could perform miracles that a mere human could not. But we have been learning that the infinite cannot be in the finite. We have been learning that there cannot be unexplained miracles in true science. "Man" never dies, because man's Source of being, Mind or Principle, never dies. Never for one moment did Jesus lose the full consciousness of his true selfhood. Mrs. Eddy explains as no one ever has before, the activity of Jesus inside the sepulchre:

"The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate. He met and mastered on the basis of Christian Science, the power of mind over matter, all the claims of medicine, surgery, and hygiene.

"He took no drugs to allay inflammation. He did not depend upon food or pure air to resuscitate wasted energies. He did not require the skill of a surgeon to heal the torn palms and bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding sheet, and that he might employ his feet as before.

"Could it be called supernatural for the God of nature to sustain Jesus in his proof of man's truly derived power? It was a method of surgery beyond material art, but it was not a supernatural act. On the contrary, it was a divinely natural act, whereby divinity brought to humanity the understanding of the Christ-healing and revealed a method infinitely above that of human invention.

"His disciples believed him to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. There were rock-ribbed walls in the way, and a great stone must be rolled from the cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory.

"Our master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death...Three days after his bodily burial he talked with his disciples. The persecutors had failed to hide immortal Truth and Love in a sepulchre." (S&H 44: 5-15)

"Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him, but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs." (S&H 43: 21-31)

Matthew gives us his version of the resurrection event which starts with the end of the Sabbath as it began to dawn toward the first day of the week (Sunday in the Christian church). Jesus' complete victory over death and the grave was the Truth of man's immortality which dawned in human consciousness as a result of Jesus' glorious demonstration. Matthew begins with the visit of women to the sepulchre. Mark, Luke, and John also begin their coverage of the resurrection with the visit by women. Womanhood, Love, is the seventh-day consciousness. It is the highest sense of God's nature. It is the fulfilment of Jeremiah's prophecy: "...for the Lord hath created a new thing in the earth, a woman shall compass [enclose on all sides; surround] a man." (31: 22)

Mary Magdalene and the other Mary went to see the sepulchre at the first light of dawn, "And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." And they departed quickly with fear and great joy to bring the disciples word. Matthew says that as they ran Jesus met them, saying "All hail," and "Be not afraid," and they held him by his feet and worshipped him. He then told them: "go tell my brethren that they go into Galilee, and there shall they see me." (1-10)

Galilee means "circle." (It was originally a circle of twenty towns which Solomon gave to Hiram, king of Tyre, as payment for his work in conveying lumber to Jerusalem. It was one of three provinces of Palestine, the other two being Judea and Samaria. It was the richest and most beautiful section of Palestine and the scene of the greater part of Jesus' life. It was called "Galilee of the Gentiles" in both the Old and New Testaments and is where the first three Gospels mainly take place. John dwells more on the happenings in Judea. (Peloubet's Bible Dictionary, 207) As its name means circle, it is symbolic of eternity, no beginning and no end. Jesus certainly understood the nature of Life, all life, as eternal. The

Christ or ideal man is eternal. It is the man God knows as His own reflection. Science is changeless in the eternal expression of its being.

Matthew tells us that some of the watch went to the chief priests and told them all that had taken place concerning the earthquake, the angel, and the stone being rolled away. They assembled the elders and took counsel and gave the soldiers a large amount of money to say that his disciples came by night and stole Jesus' body away while they slept. "So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." (11-15)

The disciples went into Galilee where Jesus had appointed them, to a certain mountain. There they worshipped him, and Jesus told them: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father (Life), and of the Son (Truth), and of the Holy Ghost (Love, divine Science): Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28: 18-20) "Jesus' last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine love to the glorification of the man and of the true idea of God, which Jesus' persecutors had mocked and tried to slay. The final demonstration of the truth which Jesus taught, and for which he was crucified, opened a new era for the world. Those who slew him to stay his influence perpetuated and extended it." (S&H 43: 11-15)

The mountain symbolizes divine revelation. Jesus' appearance to his disciples was the revealing to them of the great fact that man's life is the expression of divine Life, Truth, and Love. The spiritual recognition of this great fact gives us power to exercise our total freedom from materiality, and to experience complete harmony in every facet of our life. When he baptized them, it was the purification of their understanding of themselves as the manifestation of the nature of "Father," "Son," and "Holy Ghost," divine Science. The "seventh day" experience is the day of rest. It is a sense of fulfillment, completeness, wholeness, peace. This comes to us as we gradually,(or suddenly !), apprehend our Mind and body as one---not at some future time, but right now. The entire body is freed from the perils of matter-based beliefs, its functions governed by the universal Principle of harmonious action, its beauty, agelessness, and wisdom forever intact, dependent only upon the ever-present, omniscient Mind that embraces every one of its ideas, from the infinitesimal to the infinite within its perfect Science.

"The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science,---evidence so important to mortals. The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness. Because of the wondrous glory which God had bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This demonstrates that in Christian Science the true man is governed by God---by good, not evil--- and is therefore not a mortal but an immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test

his still uncomprehended saying, 'He that believeth on me, the works that I do shall he do also.' They must understand more fully his Life-principle by casting out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure." (S&H 42: 15-2 n.p.)

The disciples had seen evidence of the Science which they could rely on to demonstrate their teachings and healings. Those lessons would be their inspiration as the Christ understanding which would be with them always, even until the end of the [material sense] of the world. In Jesus' ascension, the earthly belief in matter had been eliminated from his consciousness. Nothing else had disappeared."The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping stone out of mortality into immortality and bliss. The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was 'the way.' To him, therefore, death was not the threshold over which he must pass into living glory.

" 'Now,' cried the apostle, 'is the accepted time; behold, now is the day of salvation,' meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously." (S&H 39: 10-27)

Jesus' disciples were now ready to go and teach all nations, to fulfill what the Hebrew prophets had foretold, the disseminating of the Messiah's message to the Gentiles all over the world. They caught a more enlightened sense of their own Christ-likeness, fulfilling their own purpose to spread the saving message of Jesus' gospel with teaching and healing. They knew that the Christ, the divine nature they expressed, as exemplified by Jesus, would be ever with them.

Chapter 2 The Book of Mark Chapters 1-16

Matthew was intent upon convincing the Jews of the fulfillment of their Messianic hope in the coming of Christ Jesus. He quoted all of the prophecies from the Old Testament which pointed to Jesus and the way that he fulfilled them. He began by tracing Jesus' genealogy from Abraham through the patriarchal period. He recounted the Virgin Mary's acceptance and conception of Jesus through the overshadowing by the Holy Ghost of her pure spiritual sense. His long, detailed message was centered around the Word of God in its application to Christ's coming. His Book opens the New Testament by satisfying the question of *what* the New Testament is all about and its necessity for the enlightenment of the Jews.

Mark now looks at the wonderful message from a different perspective. He is more interested in answering the question about *who* exactly was the man who claimed to be the Messiah. He wrote mainly for the Romans, recounting Jesus' many healings and other actions, for the Romans were interested in the actual demonstrations of Jesus.

He was most likely a Levite, being a cousin of St. Barnabas who was a Levite. (You may remember that the Levites were from the tribe of Levi and represented the holiness of the people at the tabernacle from earliest times of the exodus and became ministers and teachers to the Hebrews. They formed the majority of the Sanhedrin but appear seldom in the history of the New Testament.) His name was actually Marcus, a common Roman name, but was known as Mark in Gentile and Christian circles. The Acts (12: 12) indicates that his mother, named Mary, lived in Jerusalem not long after the crucifixion and was a woman of wealth. Peter probably lodged with her, and her house became a church and an important Christian center.

Mark was a convert of St. Peter's, not a follower of Jesus while Jesus was alive. He was a steady companion of Peter as he preached to the Romans in Rome, acting as his interpreter since Peter spoke only Aramaic and needed an interpreter when preaching there. His relationship to Peter is confirmed by Peter in his Epistle, I Peter 5: 13, where he says, "The church that is at Babylon [i.e. Rome], elected together with you, saluteth you; and so does Marcus my son." Their relationship was obviously very close.

His was the earliest Gospel to have been written, about 60 A.D. Because he was writing primarily for the Romans, it contains careful explanations of Jewish customs, localities, and especially Aramaic words. It doesn't contain any direct mention of the Jewish "Law," and hardly a single quotation from the Old Testament except when giving reports of Jesus' teachings. In fact, the Book has very little in the way of theological tendencies. It contains very few of Jesus' discourses and records only four of his parables: the Sower, the Seed growing secretly, the Mustard Seed, and the Wicked Husbandmen. Of Jesus' prophecies, he records only the one about the fall of Jerusalem. It presents events from the baptism to the resurrection, dealing almost exclusively with their objective facts, but it covers the healings of Jesus with great fullness and depth of detail. It covers only one parable, one healing, and one story peculiar to Mark only.

Because Mark is endeavoring to answer who Jesus was so that he could convince the Romans that Jesus was the Christ, he writes from the perspective of the identity of the Christ. Now, because we are living in the seventh thousand year period, we have the inestimable blessing of being able to see the whole picture of the Old and New Testaments in their scientific order, the Science brought to mankind by the Comforter. It unlocks the key to the seven days of creation which begins the Bible, God's revelatory Word.

We can now interpret the Bible from beginning to end through the seven synonyms for God which each "day" progressively symbolizes. The Word order is probably becoming familiar to you by now: Mind, Spirit, Soul, Principle, Life, Truth, Love. It tells us what God is in His primal order of unfoldment to mankind. It is found on p. 465 of S&H. On p. 115, we are given the order of communion between God and men through the translating, mediatorial Christ: Principle, Life, Truth, Love, Soul, Spirit, Mind. In the Glossary, Mrs. Eddy defines "Christ" as: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." (583) God is often referred to as divine Principle by Mrs. Eddy when she wants to bring out His over-all nature as omnipotent, omniscient, omnipresent Being, one with His reflection, man and the universe. This sense of God is found in S&H on p. 465: 16-6 n.p. It is in answer to the question, "Is there more than one God or Principle?" She continues the answer: "Hence God combines all-power or potency, all-science or true knowledge, all-presence."

Principle gives the fullest sense of God, for it brings out the absolute allness of the power, intelligence, presence, and science behind the universe. This allness is difficult for us to comprehend, divorced as it is from any sense of finity. Thus, God has a Christ to mediate between what we can and cannot understand, to translate God's nature to the human condition. This Christ comes to each of us individually, meeting our need right where we are. It is connected with God's nature as Love, the Mother, who tends to every detail as it unfolds itself to us, enabling us to overcome the erroneous knowledge we accumulate, from the time we are born, into the beliefs of matter. For this reason, Jesus was referred to as the Christ, the bringer of the Truth to the world. As we culture this new understanding of God as the true science behind all that is, we step by step drop our old sense of science as including matter as its basis and begin to reap the marvelous benefits of realizing ourselves as Spirit, not matter, forever free of imprisoning material beliefs.

Chapter 1

Mark starts right out from Principle. He gives no account whatsoever of Jesus' conception, birth, or genealogy. He is compelled to stress Jesus Christ's absolute divine origin. Understanding that Jesus Christ came to show us the Truth about our real selfhood as the reflection of God, Principle, his message begins by showing us that we actually do not come to life through a fleshly birth. He lets us know that Mother is God. Mary is not mentioned. In fact, the terms that define "Mother" in the Glossary of S&H are the same ones that begin the Christ order: " God; divine and eternal Principle; Life, Truth, and Love." (S&H 592: 16-17) Mark's Gospel thus opens with the short phrase: "The beginning of the gospel of Jesus Christ, the Son of God;..." The "Son of God" is the Christ ideal which

dwells forever in the Mind that is God. To Mark, Jesus' identity is, like Melchisedec, "...without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God..." (Heb. 7: 3) This is true today of every human on earth. It may sound blasphemous, but we will come to understand that matter has never created so much as a single atom, much less a fetus that grows into a human being. Jesus' entire earthly mission began as a result of the Science which upholds and multiplies the objects of creation in their right place and purpose. He was born as a result of Mary's revelation that God is the *only* Creator.

Mark gives an account very similar to Matthew's, beginning Jesus' ministry in Capernaum with Jesus' baptism by John the Baptist, but it is much abbreviated. He does write that Jesus came "straightway" up out of the water and saw "the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well-pleased." This had to be included, for the Son of God needed to be recognized in order to be the promised Messiah, the Christ. He had to be seen as baptized by the Holy Ghost from heaven. The dominant theme is that the Christ is one with God. This is Jesus' message regarding the Christ as represented by each one of us. Knowing this great Truth was what enabled him to see right through the lie of sinful man and to heal every problem presented to him. The oneness of God and man is a provable scientific fact, the "Holy Ghost," which abides in "heaven," the consciousness of harmony.

Mark describes Jesus' sojourn in the wilderness in two verses: "And immediately [after his baptism] the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." (Mark alone mentions the "wild beasts.") The "wilderness" is where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (S&H 97: 17-19) "Satan" is believed by some to be a real entity, as if God, the All-in-all, makes room for an opposite power. Satan is simply a symbol for all that seems to oppose the sevenfold nature of God. Notice Mark doesn't say forty days *and forty nights*. We do not have to have the dark "night" experiences. In fact, Mark barely gives any attention to Jesus' temptations. The Christ cannot be tempted to stray from his reflection of God since reflection means oneness with God.

Jesus needed to be alone (all-one with God, his divine Principle) to deal with "the wild beasts," the lies of mortal mind based on the beliefs of matter having intelligence, power, and identity. It is a sense of being at the mercy of that which is ungoverned, arbitrary, pitiless, sly, evil, fleshly. He overcame these false suggestions by reasoning from his divine Principle, knowing he was the Son, or reflection, of God, Principle, and could be nothing but that which comes from God. His "forty days" in the "wilderness" slayed the whole gamut of "beasts, "false material beliefs, and "left nothing that could sin, suffer, be punished, or destroyed." (S&H 340: 28-29) The "beasts" became "angels" entertained unawares! Mark begins his Gospel of the Christ, presenting us with the grand truth that man is not part beast and part angel, but is the very nature of the Son of God.

Christian Scientists learn to do this mental reasoning, annihilating from thought the "wild beasts" that throng the human beliefs of us all. We reason with what we know about

the sevenfold nature of God until "angels" minister to us with messages of joy, peace, rest, individualized answers to problems, healing, and a precious sense of the dear Father's love lifting us up to witness the heaven of His presence here, now.

After Jesus' successful wilderness experience, he began to gather students who would witness to his Messiahship and then learn to demonstrate his works. Matthew has given us a clear description of the way in which he called Simon, Andrew his brother, and James and John his brother. Mark tells us they "straightway forsook their nets, and followed him." He is emphasizing the immediacy of the Christ's work, carried out by Mind which knows neither time nor space. They went into the synagogue, and Mark tells us Jesus taught them as one that had authority and not as the scribes---his oneness with the authority and power of God is stressed. (Dummelow's tells us that Jesus was probably allowed to teach as a prophet, not a rabbi, for those who taught "with authority" had to have received rabbinical ordination. (Dumm., 725)

The first healing Mark shares with us (found also in Luke 4) is a healing of a "man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." The singular man cried out in the plural. This is again the sense of "twoness" we seem to carry about ourselves. It was coming to the surface in this man to be healed. Jesus rebuked the sense of twoness ("beast" and "angel") by saying: "Hold thy peace, and come out of him." The Christ dynamic is always at work, spiritualizing our sense of being. Sometimes it is a very gentle regeneration, but with this man, it was a violent cleansing process. The "unclean spirit" tore him and he "cried with a loud voice, and he came out of him."

The dirt doesn't belong to the shirt! Nothing antagonistic to our real divine nature has any place in the fabric of our being. Many witnessed this definitive healing for they were in the synagogue, and the people "were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." Jesus' fame throughout the region begins. His "new doctrine," the power of the Christ, is recognized. Mark writes "immediately his fame spread abroad throughout all the region round about Galilee."

The rest of Chapter 1 contains two specific healings. The first was the healing of Simon's (Peter's) wife's mother of a fever. The other was the healing of a leper. (These are covered in the other Gospel Books, but with a different emphasis. Matthew emphasizes the Word; Mark emphasizes the immediacy of the Christ as being that which lifts us up out of a sense of strife & struggle.)

This Truth is also Love, and its healing power was highlighted when a leper came to him, "beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and *touched* him, and saith unto him, I will; be thou clean." Can you imagine this scene, that dear *touch*, so gentle, so full of love. It was probably the first human touch he had experienced in a long time, since lepers were not allowed to be touched. It is the demonstration of God's love that mankind is hungry for, not just the letter, but the spirit. "And as soon as he had spoken,

immediately the leprosy departed from him, and he was cleansed.” (40-42) Can you imagine the joy? Jesus said, “He that believeth on me, the works that I do shall he do also; ...” (John 14: 12) When we yearn to learn that all is Mind, including Life, Truth, and Love, we will do those works!

Chapter 2

The Christ man (the man who knows he is the Son of God, the ideal man, as Jesus expressed and modeled for us) lives the Life which is God. We read in the Bible and Mrs. Eddy's writings that God is life; but many times Mrs. Eddy puts it the other way around: "Life is God." That "God is Life" is the Word, or teaching and learning about, sense of God. That "Life is God" is the living, Christ sense of God. God, good, must be lived if man is the reflection of God. "For with Thee is the fountain of life;" (Ps. 36: 9) the Source of which man is the flow. Fact and function are one, and the Christ activity which Jesus modeled for us expresses that one ever-active vitality, freedom, and joy of living in the now of ceaseless good. "Reflect this Life, and with it cometh the full power of being." (Pulpit 4: 24)

In this "Life" section, Mark very strongly brings out the indivisibility of Principle from its idea, of Life from the living of Life. In Matthew, in the Beatitudes, the text corresponding to this point was the salt and the savour, salt and its saltiness which cannot be separated.

Individuality is the tremendous, dynamic tone of the Christ. Jesus taught us that our living can never become "not living." Every single individual expression of Life is eternal, God in manifestation. The one Life is forever individualizing Itself through infinite individualizations. "Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death..." (S&H 555: 27-30) Could Jesus restore his life? No. His body? No. Not even his own individuality. He restored "the individualized manifestation of existence." Don't nearly all individuals think of themselves as individual expressions of matter? There being no matter, all that is left to originate and sustain creation is the Principle of the universe. Therefore everything is planned, a calculus of ideas expressed in order, classified systematic operation, exact and scientific, timeless, eternal, fundamental, intelligent, logical, that governs and controls all that is, that is a living, self-actualizing, self-adjusting, self-harmonizing, self-restoring power in eternal union with Its own reality. There are no internal contradictions in Principle. Principle is Life, Truth, and Love. This is a most wonderful fact, and we, including the universe, are absolutely governed by it.

Mark opens his second chapter with the healing of a palsied man who was lowered down through the roof of a crowded house to be healed. (This is also found in Matthew and Luke.) Mark is the only one who mentions that the man was borne "by four." Positively, "the four" represents the four processes through which we learn to reckon man in Science, reasoning from the Word, Christ, Christianity, and Science---seeing him through the facts of his divine Source as the expressing of them. In their negative, inverted sense however, they represent human birth, growth, maturity, and decay---the false material reasoning. For instance, Mrs. Eddy writes: "[The] embryonic and materialistic human belief called mortal

man...fills itself with thoughts of pain and pleasure, of life and death, and arranges itself into five so-called senses, which presently measure mind by the size of a brain and the bulk of a body, called man. Human birth, growth, maturity, and decay are as grass springing from the soil with beautiful green blades, afterwards to wither and return to its native nothingness. This mortal seeming is temporal ["limited by time; transitory; temporary." Webster]; it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found to be the real man." (S&H 190: 8-20)

Seeing the palsied man's faith, Jesus said, "Son, thy sins be forgiven thee." This is the only instance in all the Gospels where Jesus healed using the word "Son." The term "Son" can only be used in relation to a Father. Jesus discerned man as the Son of divinity, linking him sinlessly with his Maker. This man is the Christ man. Thus establishing his true origin, he restored his unfallen status. Father-son is one unbroken unity, one continuous relationship which the serpent could never break up. "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, to take away the sins of the world.

The science (so-called) of physics would have one believe that both matter and mind are subject to disease, and that, too, in spite of the individual's protest and contrary to the law of divine Mind. This human view infringes man's free moral agency; and it is evidently erroneous to the author, and will be to all others at some future day, ...The doctrine that man's harmony is governed by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter,---even the doctrine of the superiority of matter over Mind,---is fading out." (S&H 150: 4-30)

But the scribes that were present wondered "Who can forgive sins but God only?" Jesus read their thoughts and asked them: "Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, and took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." The Christ as Life exalts and sets free; its opposite condemns and holds down. The living Christ goes to the roots of sin and makes it clear that man never sinned and cannot sin, because the continuity and flow of being is uninterrupted. Sin could only be real if it had a real starting point. There is one divine starting point or Source and it is sinless. The false reasoning is four-fold: first, a supposition; second, a false belief; third, suffering; fourth, death. It's supposed that there is origin or thinking other than divine Mind. "Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal." (Misc. 104: 14-23)

The rest of Chapter 2 deals with Jesus' calling of Matthew to "follow" him and Jesus' meal at Matthew's home with the publicans and sinners. Mark includes the same lessons as Matthew on fasting, the bridegroom, the folly of mixing old teachings with the new, and the plucking of corn on the Sabbath. Since these are essentially like Matthew's records, I will now go on to Chapter 3.

Chapter 3

This chapter begins with Jesus' healing of the man in the synagogue with the withered hand. This was covered by Matthew from the standpoint of the Word, but here it is approached from the Christ viewpoint. The Pharisees, scribes, and others watched to see if he would heal on the Sabbath day that they might accuse him. It was unlawful to do any work on the Sabbath, healing included. Mark tells us that Jesus asked those gathered around him if it was lawful to do good on the Sabbath days, "but they held their peace." He is the only Gospel writer who describes Jesus' attitude towards their reticence: "he looked round about on them with anger, being grieved for the hardness of their hearts,..." Jesus then addressed the man: "Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."

Jesus, reasoning from his knowledge of the Truth of man, knew that the man's true individuality was the perfect reflection of God. "Man's individuality is not a mortal mind or sinner; or else he has lost his true individuality as a perfect child of God. Man's Father is not a mortal mind and a sinner; or else the immortal and unerring Mind, God, is not his Father; but God *is* man's origin and loving Father, hence that saying of Jesus, 'Call no man your father upon the earth: for one is your Father, which is in heaven.'" (Un., 53: 21-28, emphasis in original) We come forth from the infinite, divine One. Jesus showed us what we should be seeing---not someone "out there," but the perfect reflection of the one Mind, as we also are. Turning aside from a material sense of man, we enable the real man to be seen. It is, though, what we have first seen as the manifestation of our real Mind. As the physicists have found, there is one Subject and one object. The "object" can do nothing but what the Subject does. Mind is the Subject; man, including the universe, is the object. Jesus was the example of the living Christ, the "object," or "Son," reflecting the Subject---Principle.

The Christ, or Truth about man, was individualized, freed, and exalted. Right where mortal mind saw a withered hand, Jesus' Christ sense, or the sense of the Truth of wholeness, saw a perfect hand. He exchanged the error for the Truth as easily as a mathematician exchanges $2 \times 2 = 6$ for $2 \times 2 = 4$. He broke the bondage of the senses. The ritualism and dogma of the synagogue withers the "hand," that which enables one to take hold of the Truth and demonstrate it. The beliefs of matter can never work with the facts of Spirit. Jesus made the Pharisees face up to the issues of their "rules," one being that no work at all could be done on the Sabbath---not even healing! His stupendous purpose was to prove the supremacy of Spirit. Spirit moves its manifestations of substance *without hindrance from matter*. The man "stretched forth" his hand, in spite of the material belief that he couldn't. This "work" *is* the work of the Sabbath---the only work that is truly holy. "Remember the Sabbath Day to keep it holy." Demonstrating the divine ordinance of Perfect God/perfect man is the very meaning of the Sabbath---the "seventh day" which is the day of rest, rest in the perfection of being. Freedom *from* a false heritage means a freedom *to* express the divine, to *be* the Son of man, to bring forth fruits, to individualize incorporeality. God gains nothing by making us wait to experience this freedom only when we "get to heaven." "Now is the accepted time. Behold, now is the day of salvation!" (II

Cor. 6: 2) Heaven is freedom from materiality and the dominion of spiritual knowing. "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love." (S&H 28: 6-8)

After this demonstration, the Pharisees and the Herodians took counsel against Jesus and made plans to destroy him. They would lose their influence with the people if Jesus were allowed to continue his mighty works and teachings which negated their own fruitless offerings. Just imagine how unspeakably wonderful it could have been if they had believed in and supported his mission! God's kingdom would have come upon earth and another thousand or more years would have been saved in the suffering of mankind!

Jesus had to withdraw with his disciples to the sea of Galilee for the people thronged him wherever he went. Mark gives us a much fuller picture of the great multitudes which accompanied him everywhere. In verse 9 he tells us Jesus had to sit in a ship and teach them as they stood or sat on the land. They touched him in belief that it would heal them of their plagues. Unclean spirits fell down before him, crying, "Thou art the Son of God [the Messiah]." They came from Galilee, Judea, Jerusalem, Idumea, Tyre, and Sidon, a huge, extensive area including Gentile country. Mark mentions that even when they were abiding in a home, there was no letup in the clamoring at the door; they could barely "so much as eat bread." When friends heard it, they tried to rescue Jesus from what they thought was an exhausting pressure on him. But the work Jesus was doing was Life itself to him. He knew that he was the very expression of inexhaustible Life, perpetually restoring and resurrecting itself. He did not see himself as a material mortal personality, subject to becoming tired, worn out, etc. His consciousness was way above that lowly false sense of man. "God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work." (S&H 519: 25-2 n.p.) It was for that reason that he could know the same thing for those who begged for healing and thus heal them.

Thousands upon thousands yearned for the Christ touch. And they do today. Who is meeting that yearning? Mrs. Eddy refers to "the unlaboured motion of the divine energy." (S&H 445: 20) This was the energy that Jesus relied upon for stamina and success in healing. He also withdrew himself for inward communion with Principle, for a continual refreshment of the peace, inspiration, and sense of power that comes with deep, basic, affirmations of Love's allness. Jesus was a Christian *Scientist*.

Verse 13 tells us that Jesus went up into a mountain and called his twelve disciples to him and ordained them to go forth and preach and "to have power to heal sicknesses, and to cast out devils." It is astonishing that they were able to be sent out with so very little training, yet witnessing Jesus' demonstrations were the best training they could have received. No matter what was presented to Jesus for healing, it was healed instantly. The disciples saw time after time the nothingness of material beliefs. They had sublime "reality training" that enforced their absolute conviction of the power of God over the erroneous material senses.

The fact that there were twelve disciples has a special symbolic meaning. They were sent to show through demonstration the power of the divine Principle that governs man. Principle is Life, Truth, and Love as Mrs. Eddy often uses these three synonyms together when discussing Principle. Life, Truth, and Love, the three eternal verities must be demonstrated for they are the very essence of the Christ man, the true idea of man. God's ideal is seen in reflection. "All the varied expressions of God reflect health, holiness, immortality, infinite Life, Truth, and Love...The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect." (S&H 518: 21-23; 27-29) Divine Life, Truth, and Love must be demonstrated as the Word, as the Christ, as Christianity, and as Science. Thus, the three verities multiplied by the four means by which we work out our salvation is twelve!

If it seems that it will take years to reach their level, we can daily fill our thought with the allness of the immortal picture coming directly to us from Mind, the only Consciousness we have. We can rightfully claim our place in that Mind as Its Son (or Daughter if you'd rather!) and love what we are learning about our true nature as the actual activity of the one Father-Mother God. God is our only relative on earth and in heaven. We have inherited the purity, goodness, and wisdom of Life, Truth, and Love. This absolute fact of our existence is the Principle upon which we take our stand. It enables us to realize the absolute nothingness of the mortal picture presenting itself. It has no power, presence, reality, history, mind, cause, effect, principle, or action. It has no form, outline, or color. It *appears* to be out there, to be "real," but that is illusion only. Any physicist will tell you that. Then we can replace the error with the allness of the immortal picture coming to us directly from Mind, the only power and presence, cause and effect, principle and action in the universe. Our Father-Mother God is responsible for all that is, effortlessly reflecting its timeless being *as us and the universe*.

"As you work, the ages win; for the majesty of Christian Science teaches the majesty of man." (My. 188: 25-26) St. Paul gives us a good description of man as the transparency for the Christ, Truth: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we...be no more children, tossed to and fro,..But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:13-15)

Chapter 4

Mark sets the scene for us, writing that Jesus was by the sea side, sitting in a ship just offshore, teaching to a great multitude sitting on the land. He taught them with parables, using symbols they could relate to from daily life. Remember, Christ is "the divine message from God to men speaking to the human consciousness." (S&H 332: 10) Jesus taught this way because it required some mental exercise. The surface meaning does not yield the true import of the underlying message. It must be translated by the listener from the literal to the figurative. It also shows that translating from matter does not give the true import. Man reasons through his problems from the figurative or symbolic standpoint. It is the way we learn nearly everything. Jesus "plunged beneath the material surface of things, and found

the spiritual cause." (S&H 313) Jesus' teaching in this way helped the people to do the same. Idea replaces illusion.

Mark records all but one of the parables given by Matthew and Luke and gives one that is not recorded by any of the other Gospel writers. The theme for all is the same, the unfolding of "the word," the seed of Truth. Beginning with verse 26, Mark writes: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Because Principle is the impetus behind the science of spiritual growth, it comes about in an orderly manner. The blade symbolizes Life, the ear symbolizes Truth, and the full corn in the ear, the completion of its growth, symbolizes Love. The seed grows of its own accord, not because of our power to make it grow, other than to prepare the soil. The Truth is implanted in men's hearts as a result of the *law of reflection*. Because it is there naturally, it will sometime bear fruit. It cannot be forced and may take a long time by human accounting, first the blade, or understanding that Life is God, then the ear, the understanding that Life as God, good, is the only true idea of Life, then the full corn in the ear, the apprehension that Life is Love, thus all ideas of Life are complete and fulfilled as expressions of Love. But mankind will finally come to accept the divinity that is his by divine right. We "reap the harvest," become aware of Love's kingdom, or dominion, either through sufficient suffering or through Science. It may not come in this lifetime, but Truth cannot be denied its full reflection. There is truly nothing "out there" to keep man from recognizing his own self-completeness and demonstrating it. When the false beliefs are annihilated, the Son of man finds himself to be the Son of God.

The last event Mark tells us about in this chapter is Jesus' stilling of the storm while at sea, also told by others. However, Mark makes Jesus' command to the elements a double one. The wind and the sea represent the two elements of the carnal nature which we call the male and the female. The boisterous wind (the "male") represents that willful or aggressive sense of things which disturbs the calm and peace of the other half. The sea (the "female") represents a passive sensitivity which, when disturbed, is no longer master of itself but becomes tempestuous. Only Mark gives this event as two, (rebuked the wind and then said to the sea, "Peace be still") because it is fundamental in the Christ understanding that God and man are not two, that man's nature is not animal nature and Christ nature, not a split personality of *a* male or *a* female, but that each one of God's ideas is composed of both male and female *qualities*. The compound idea man is thus whole, never wanting or separate from, the full nature of God. (See John Morgan's *The Gospel of Mark*, pp. 115-116, A Verbatim Report of John L. Morgan's Felixstowe Summer School, 1955)

Jesus questioned their great fear. After all they had experienced with him and their own healing demonstrations they were unable to overcome the hypnotic illusion of a storm. Many Christian Scientists have given wonderful testimonies of storms that have been "stilled." The day will come when we all will learn how to still storms just as Jesus did.

The weather does seem to be evidencing greater extremes across the globe. Keep in mind that the weather is a picture in mortal mind shadowing forth the tempestuous mental atmosphere building up in human thought the world over: governments where people long held down are beginning to claim their human rights; religious beliefs are clashing; economic reforms are coming head to head with differing theories; more and more sicknesses are being called diseases. Mrs. Eddy writes: "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man." (S&H 99: 23-29) She also says: "To the burdened and weary, Jesus saith: 'Come unto me.' O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away, and underneath is a deep-settled calm." (Mess. '02, 19: 15-20)

Chapter 5

After Jesus had stilled the storm with the command, "Peace be still," he and his disciples arrived at the other side of the sea. Mark then gives a much fuller account than the other writers of the demoniac man. A naked man with "an unclean spirit" came to them out of the tombs where he had been living. Jesus would still a whole gamut of "tempests," devils, which seemed to occupy this man's mind! "He had been often bound by fetters, and chains had been plucked asunder by him...neither could any man tame him." When he saw Jesus he ran to him and worshipped him. Then he cried with a loud voice, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." But Jesus said to him, "Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many." The poor man had accepted the false personalities that seemed to be a part of himself and asked Jesus not to send them away out of the country. Instead, he asked Jesus to send the devils into the swine that were feeding on the hillside. Jesus did so, and they entered into the swine and the whole herd ran violently down a cliff into the sea and were drowned. Those who were tending the swine fled in fear and told everyone in the countryside and the city what had been done. They all then came out to see Jesus and what had happened. There they found the man who "had the legion," "sitting, and clothed, and in his right mind:..." He had been naked and deranged, but now he was completely changed and was found to be calm and balanced and complete. The people were so astounded by the change and the way in which it had occurred that it was frightening to them. They asked Jesus and his followers to depart out of their coasts. When they returned to their ship, the now sane man asked if he might be with Jesus. But Jesus lovingly told him: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Jesus, knowing the isolated existence he had lived, knew that it was best for him to get back into the community of mankind, develop his new sense of being wanted and worthwhile. This he did, and told men everywhere about his healing and "all men did marvel."

There are many teaching symbols in this story. The demoniac symbolizes mortal man who seems to be a combination of personalities, sometimes loving, intelligent, industrious, and other times the exact opposite. He lives in the tombs, separated from normal life, typing the madness of man's belief that he can be separated from the only Life, God. The whole belief from womb to tomb is demonic! Sometimes the swinish element of human nature, unless controlled by the Christ nature, rushes right on down to its own destruction, swallowed up in its own native nothingness. Mortal man is a gross material concept, debased far worse than any animal. His "foam and fury of illegitimate living and of fearful and doleful dying" *is* a demoniac! (S&H 203: 27-28)

Jesus healed, in part, by relegating the beliefs of the carnal mind to their native nothingness. Error as human will cannot bind error. Only Science can bring into subjection the primitive animal elements. The exercise of the human mind with such theories as "positive thinking" is a kingdom divided against itself, mortal mind trying to control itself with another belief of mortal mind. The belief is that there are two sides to all people, the "angel" and the "beast." Real improvement and healing will only come as we dismiss the "two sides" theory and embrace the Mind of Christ as the only real Mind we have. Accepting this and putting forth effort to understand it is all that will ever be a final answer and bring us peace. Even the devils claimed to recognize Jesus, but simple recognition cannot substitute for understanding what Jesus did and how he did it.

The next event in Mark's carefully put together chronology of Jesus' life deals with the other half of the mortal male/female sense of things. It involves two females, one in the youth of life, and one in the latter years of life. After Jesus returned by ship to the other side, one of the rulers of the synagogue, Jairus, came to Jesus, and falling at his feet, beseeched him to come with him to his home where his little daughter lay at the point of death. In the crowd was a woman who suffered from an issue of blood twelve years. (There's that twelve again! It is amazing how often it is included in these healings of Jesus! Since these have been fully covered by Matthew, we will not repeat it. However I will point out this wonderful Truth which is pointed out in the healing of the young maiden: The word Jesus used in addressing her, means "maiden, or young woman." In Truth there is no immature child advancing toward maturity, but each seemingly mortal human child is already and always at the point of ageless maturity. Reflection ages no more than its Mind, the divine Principle, Life, Truth, and Love. (In Christian Science families, this wonderful Truth has helped parents heal behavior issues with their children.) Mrs. Eddy writes: "The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness." (S&H 31: 10-13)

Chapter 6

Jesus and his disciples then went into his own country, into Nazareth, where he began to teach in their synagogue. This event was covered in Matthew, but when Mark wrote about it, he said, "Is not this the carpenter, the son of Mary...And they were offended in him. Matthew, in recording this event, said that they asked, " Is this not the carpenter's

son? Mark, however, is disregarding the fatherhood of Joseph entirely, emphasizing the virgin birth, as his theme in writing his Book was meant to do, for Jesus was the long-awaited Messiah, the Christ.

Jesus said of their unbelief, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief." The personal sense of Jesus was so acute that his countrymen saw only a mortal man they believed had been born and raised there. They had no basic conviction in the power of the God they worshipped. Jesus required impersonal faith in God. If those who were to be healed believed it was a personality trying to heal them, the faith would be negligible. Jesus could, of course, have healed them, but not at the expense of having them believe it was just a personal favor because they were his countrymen, or because he had special miraculous powers. Jesus' work was universal and completely impersonal. He had come to prove the allness of God and nothingness of matter. He very wisely did some teaching and then left.

Mark's coverage of sending the disciples out to preach and heal, the beheading of John the Baptist, and the feeding of the five thousand are almost exactly like Matthew's accounts. Mark adds that Jesus gathered all of the disciples together after they came back from their preaching and healing mission and had them rest for a while, "...for there were many coming and going, and they had no leisure so much as to eat. [This is probably a reminiscence from Peter.] And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, [instead of being peeved that they were not going to get their peace and rest] was moved with compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things." Mark alone added the words about them being as sheep without a shepherd. True to his Christ theme, he was alluding to Isaiah's prophecy about the coming Messiah: "He shall feed his flock like a shepherd..." (Is. 40: 11)

Jesus entire life was motivated by Love. It was the complete sacrifice of a material sense of himself and the total affirmation of the divine stature of man in Christ. The multiplication of the bread and fish was scientifically done according to the fact that *reflection does not expend the substance it reflects*. Hence, twelve full baskets of fragments were gathered up. Moreover, the substance itself being infinite, the symbol which reflects this substance (the loaves and fishes) is not limited either. One day, mankind will understand this Science and know how to do this too. Man was not made to till the ground.

Chapter 7

Mark's healing of a deaf man by Jesus not recorded by the other Gospel writers begins at verse 32. A man deaf and with an impediment in his speech was brought to Jesus. Jesus put his fingers into his ears, and spat and touched his tongue, indicating that ears can't hear and that the material tongue isn't the instrument of speech (scorn was shown by spitting

in his time). Both symbols showed that there is nothing in the mortal mind that is intelligent or worthwhile; therefore man cannot hear nor speak through matter. The five senses are entirely spiritual. The material conception of them is utterly false. However, when Truth operates, the human is bound to obey. "The people were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak." The Christ does the same thing today, for the Truth is ever-present throughout all ages. However, so-called physical healing is not the summit of attainment in Christian Science. Mrs. Eddy wrote: "Healing physical sickness [or other physical problems] is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness." (Rud. 2: 23-25)

The next event is reported only by Mark. A blind man is brought to Jesus to be healed. "And he took the blind man by the hand, and led him out of town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly." The three stages of this healing show us how to see. First, the man had to understand that eyes were not material, but mental, and then to see that vision is not mental but spiritual.

Mrs. Eddy explains: "Jesus *beheld* in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Savior *saw* God's own likeness, and this *correct view* of man healed the sick." (S&H 476: 32-4 n.p.) This short verse shows the three correct stages of vision: First, Jesus *beheld* in Science---kept in view the Truth about the spiritual nature of man and his wholeness; second, in this perfect man the Savior *saw* God's own likeness---understood man as the perfect reflection of God; this *correct view* healed the situation---reversed the unscientific error and so the correct view was seen by the man and all witnessing the healing. What we recognize within can then be recognized without. Beholding the inward vision first, we can then know that it must be reflected outwardly.

Chapter 8

Mark records the feeding of the four thousand which we covered in Matthew. They are fed by the Truth Jesus gives them, and then, as a consequence, their human need is also beautifully met. "Very interesting here is the Greek word for these hampers or baskets. When after the feeding of the five thousand, they took up twelve baskets, the word "basket" there means "little knapsack;" but in the feeding here of the four thousand, the word used here means "a big wicker hamper, large enough to hold a man." The significance is obvious. At first, the people's consciousness was raised to see exalted manhood sufficient for their daily needs. With further teaching, they arrived at a higher consciousness of divine manhood. They got a man-sized hamper, a "measure of the stature of the fullness of Christ." (Eph. 4: 13) Mrs. Eddy writes: "Conscious worth satisfies the hungry heart, and nothing else can." (Mess. '02 17: 24) Conscious worth! Isn't that the deeply satisfying recognition that man is God's own perfect idea, seen in all its implications?" (See Morgan, *The Gospel of Mark*, Ibid., 149) As we learn to identify the Christ within ourselves, our

Mind, we begin to identify the Christ as what appears as "out there," thus proving the Truth that Mind and man, Principle and idea, are one.

In verse 27, Jesus is now interested in how the people he is teaching and healing are identifying him. He asks them: "Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, one of the prophets." Mrs. Eddy comments on this: "Yearning to be understood, the Master repeated, 'but whom say ye that I am?' This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given and his renewal of the question, it is plain that Jesus completely eschewed the narrow opinion implied in their citation of the common report about him." (S&H 137: 8-15) When Jesus asked, "But whom say ye that I am?...Peter answereth and saith unto him, Thou art the Christ." Mrs. Eddy writes about his answer: "...That is: The Messiah is what thou hast declared,---Christ, the spirit of God, of Truth, Life, and Love, which heals mentally." (S&H 137: 19-21)

Peter had witnessed many instantaneous healings brought about by Jesus and, when sent out into the countryside by Jesus to heal, had been successful himself in healing, even to the point where he and the other disciples could tell Jesus that "even the devils were subject" unto them. He knew beyond a shadow of a doubt that the Christ was the healer, not mortal man or magic or any prophet working through them. He knew the long-awaited Messiah had come and that healing was the result. He had personally witnessed what Mrs. Eddy wrote in *Science and Health*, p. 230: "If sickness is real, it belongs to immortality; if true, it is a part of Truth...But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of the Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which comes through God, the divine Principle, Love, as demonstrated by Jesus." She also says this to us today: "Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one of these powers,---the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence." (S&H 142: 4-10) Peter recognized this absolute evidence. Nothing but this healing proof will turn the tide in the minds of men and make Christianity the most desired system of healing in the world. Theologians, let us get on with it!

At this point, Jesus began to tell his disciples about the things that he, as the Son of Man, must suffer---that he would be rejected by the priests, elders, and scribes, and would be killed. But then, he told them that he would rise again from the dead. Peter, however, wanted to hold onto the human concept of Jesus and rebuked this scenario Jesus had presented to them. He wanted both the Son of Man and the Son of God. Mrs. Eddy warns us: "I warn students against falling into the error of anti-Christ. The consciousness of corporeality, and whatever is connected therewith, must be outgrown...Man's individual life is infinitely above a bodily form of existence, and the human concept antagonizes the divine." (Mis. 309: 18-24) Jesus loved Peter, his courage and conviction, and knew he would become a valiant disciple for him in the years to come. He could not let his love of

the human concept antagonize the divine concept which he would have to understand more clearly in order to carry out his mission after Jesus' ascension. Jesus knew that he would have to lay down the Son of Man for the Son of God. He looked at Peter and severely rebuked him in return: "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." "Satan" is not an entity, but the lying erroneous suggestion that man is both good and evil, spirit and matter. We each are called upon to lay aside the most cherished concepts of our self as the son of man in order to fulfill our real selfhood as the Son of God, the divine ideal of God. We must lay aside everything that is not of the nature of Truth.

Jesus then gathered the people to him and told them; "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mrs. Eddy gives us a sense of Jesus' words: "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness. There is no other way under heaven whereby we can be saved, and man be clothed with might, majesty, and immortality." (Mis. 185: 7-14) "If the Christian Scientist recognizes the mingled sternness and gentleness which permeates justice and Love, he will not scorn the timely reproof, but will so absorb it that this warning will be within him a spring, welling up into unceasing spiritual rise and progress." (Ret. 80: 15-23)

How many Christians are willingly and gladly taking up their cross today? Most of us are so comfortably ensconced in matter that we cannot even see a cross to take up! Discomfort in matter and making efforts to unclasp its hold on us is the cross. It is uncomfortable to get out of our comfort zone, examine objectively what exactly we believe about God, Jesus, salvation, sin, and our present spiritual condition, this self-examination is the easy part. "If Truth is overcoming error in your daily walk and conversation, you can finally say, 'I have fought a good fight...I have kept the faith,' because you are a better man. This is having our at-one-ment with Truth and Love...If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will gain a little each day in the right direction, till at last he finishes his course with joy." (S&H 21: 1-5; 9-14)

Chapter 9

In the first verse, Jesus told his disciples that some who were standing right there before them would not taste of death till they had "seen the kingdom of God come with power." "Taste" means experience; they would not experience death "till they had seen the kingdom of God come;" "come" here means, *already* come. Jesus is showing them how death is resolved: Those who could not know death were those who knew that the kingdom of heaven was already present. When we see that the kingdom of God is forever present and

fulfilled, this is the Life which is God and not the life which is mortality. If we have lived our life in earnest, accepting the Christ as our own true selfhood, we may seem to pass on to material sight, but we will not experience or be conscious of fear or pain or any separation from harmonious life whatsoever. Life will just be continuous. At some point we will not even seem to die; we will just continue to live! After the disciple John was cast onto the tiny Isle of Patmos alone as a prisoner, he had his revelation about the Christ's second coming and wrote about it in his Book of Revelation. There is no record of his death anywhere. It is assumed that after his amazing and wonderful revelation, he was transfigured and never knew death.

Jesus' above comment to his disciples was followed after six days by his own transfiguration before Peter, James, and John. This was fully covered by Matthew. I need only to add that Moses, representing the Old Testament, the past, the moral law, was side by side with Elias, representing the prophets, the New Testament's higher spiritual law, the present at that point, starting with Jesus, and the future, after Jesus' ascension. Love fulfills the law and the prophets. The law of Love is the fulfilling of the Ten Commandments as well as the fulfilling of Christ Jesus' new commandment, "Thou shalt love thy neighbor as thyself." If this one law is obeyed, all of the Ten Commandments are necessarily obeyed along with it. "Christ Jesus discerned man in Science, as being the operation of Science. He spoke of man not as the offspring of Adam, a departure from God, or His lost likeness, but as God's child. Spiritual love makes man conscious that God is his Father, and the consciousness of God as Love [Mother] gives man untold power. Then God becomes to him the All-presence---quenching sin; The All-power---giving life, health, holiness; All-science---all law and gospel." (Mess. for '02, 8: 26-4 n.p.)

The transfiguration also shows that Moses, Elias, and Jesus are not three isolated entities, but they all co-exist in ever-presence. Love reflects its own ideal as the reflection of divinity, out of time, out of space, out of person. Each of us is included in that reflection. Mrs. Eddy says: "God is All-in-all, and the light of ever-present Love illumines the universe." (S&H 503: 13-14)

After Jesus and his three disciples came down from the mount, they asked Jesus why the scribes said that Elias must first come. Jesus told them he must come first to restore all things. "Elias" in the Glossary means "prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality." (p.585) The three men can be compared symbolically to the Scientific Translation on pp. 115-116 in S&H. Elias corresponds to the first Scientific Translation, which outlines the divine conception of man as the idea of God, an image in Mind; that is what comes first [the forever spiritual fact]. Then comes the Scientific Translation of Mortal Mind. Moses steps forth with his rod. The unreal physical sense (Depravity) must, he says to us, be vastly improved so that you can leave the physical for the moral, where your evil beliefs disappear; and then those higher moral qualities can be translated into Reality, the Spiritual. This is the Promised Land, and finally we are back where we began, with Elias in the First Translation [Scientific Translation of Immortal

Mind---God: Divine synonyms; Man: Divine image; Idea: Divine reflection" (See John Morgan, *The Gospel of Mark*,)

We're going to skip to Chapter 11 since Mark's versions of the contents of chapters 9 and 10 are nearly identical to Matthew's versions.

Chapter 11

The first ten verses deal with Jesus' entry into Jerusalem on a colt. Mark is the only Gospel writer who mentions that the people went before Jesus saying, "Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." He is the only one to point this out since he is writing from the perspective of the Christ who was prophesied to come from the line of David. The people expected Jesus to set up an earthly kingdom like David's.

When the disciples and Jesus arrived in Jerusalem, he went into the temple and began to cast out the moneychangers and those who sold doves. "He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves." Mark is the only writer who mentions Jesus quoting Isaiah 56: 7, for he is backing up, once again, his Gospel of the coming of Jesus Christ with quotes from the prophets. These words of Jesus prove that he was contemplating the call of the Gentiles.

Chapter 12

Mark and Luke give the story about the widow's mite. Let us look at Mark's version, verses 42-44: While Jesus was still in the temple, he "beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

This is the pinnacle as All-in-all. Mrs. Eddy writes: "...whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing. His earthly all! Are we widowed from material beliefs, material substance, material persons, material life? The "two mites" we throw in can be seen as the love for God and the love for man. Mark shows that the two coins make a unit, One and All, or All and nothing. Mrs. Eddy writes: "Seek Truth, and pursue it. It should cost you something: you are willing to pay for error and receive nothing in return; but if you pay the price of Truth, you shall receive *all*." (Mis. 342: 24-27 emphasis in original) The "price" of Truth is our "two mites" of understanding and demonstration.

Chapter 13

This entire chapter is about the signs of Christ's second coming. All of its points were covered in Matthew, so we will not go into depth with it here. We know that the "second coming" has occurred as the Comforter, and there is no "Lo, here," or "Lo, there."

"The recognition of Spirit and of infinity comes not suddenly here or hereafter... Existence continues to be a belief of corporeal sense until the Science of being is reached." (S&H 76: 32-1; 5-6) The Christ, Truth, must be translated to every plane of thought. "The question, 'What is Truth,' convulses the world. Many are ready to meet this inquiry with the assurance which comes of understanding; but more are blinded by their old illusions, and try to 'give it pause.' 'If the blind lead the blind, both shall fall into the ditch.' The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws." (S&H 223: 14-24 emphasis in original) "The period required for this dream of material life, embracing its so-called pleasures and pains, to vanish from consciousness, 'knoweth no man...neither the Son, but the Father.' This period will be of longer or shorter duration according to the tenacity of error." (S&H 13-18)

In actuality, the Christ is everywhere. It is present always for it is as universal as God and His reflection. Each of us, in our own individual experience, our own thinking, will see the Son of man translated into the Son of God, *being lived as us as we always have been*. Science is sweeping away the veil which has covered the Truth about God, man, and creation. All of the physical scientists know that there is not one material thing in the whole universe; all is Mind and Mind's manifestation.

All that we call matter has no substance, no stability, no continuity, no beginning, no eternity. A material sense of heaven and earth will pass away. Life, Truth, and Love will never pass away. Whatever we gain in our understanding of them will just grow and grow throughout eternity. Hell and damnation are no part of God's universe for they are no part of God. The hell one makes will be of one's own making, and getting out of it through suffering and turning from sin is the only form of salvation. "Error brings its own self-destruction both here and hereafter, for mortal mind creates its own physical conditions. Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached. Then, and not until then, will it be demonstrated that 'the second death hath no power.'" (S&H 77: 6-12)

As we learn to love God, divine good, with all our heart, all our soul, all our mind, and our neighbor as our self, materiality will lose its importance, its substance, its enticements, and finally disappear out of our life. We will find our self to be the Son of God. "When being is understood, Life will be recognized as neither material nor finite, but as infinite,---as God, universal good; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter and was therefore never raised from matter. When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will man seem to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter.

"Suffering, sinning, dying beliefs are unreal. When divine Science is universally understood, they will have no power over man, for man is immortal and lives by divine authority.

"The sinless joy,---the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,---constitutes the only veritable, indestructible man, whose being is spiritual. This state of existence is scientific and intact,---a perfection discernible only by those who have the final understanding of Christ in divine Science. Death can never hasten this state of existence, for death must be overcome, not submitted to, before immortality appears." (S&H 76: 22-32)

Chapter 14

Mark records the anointing of Jesus by Mary of Bethany, the "Last Supper," the betrayal by Judas, the arrest, and part of Jesus' trial. The feast of the Passover is near, and Jesus goes to Bethany, to the house of Simon the leper, as described by Matthew. There, Mary of Bethany anointed his head with precious oil. This is woman identifying the Christ. Jesus rightly interpreted it spiritually as her sense of resurrection. Jesus said of her anointing, : "She hath done what she could: she is come a forehand to anoint my body to the burying." Jesus is already talking about burying even though the Gospel is not yet at that point. He has already laid off or buried a mortal body concept. His thought about himself was as the Christ, untouched by the worldly belief of mortality. He knew that he lived and moved and had his being in Love. Because God is Soul, individualized identity, seen as body (in countless forms), our identity is God-authorized, God-formed, God-sustained, God-beloved, God-blessed. Each manifested identity is priceless, beyond human valuation. Jesus divine identity was " '...hid with Christ in God,'---with truth in divine Love, where human sense hath not seen man." (S&H 325: 17-19) (Col. 3: 3)

Mark gives this account of how the disciples obeyed Jesus' inspired directions for finding a place to hold their Passover : They were to go into Jerusalem where they would see a man carrying a pitcher of water (woman's work), follow him, and he would lead them to the house where the goodman lived who was ready to prepare their room for the Passover. This illustrates how spiritual Jesus was, his Mind being God, Love, he was able to effortlessly apprehend and provide for their Passover. It illustrated true womanhood which loves to bear aloft an open and receptive sense of ever-present divine thought. It is always prepared to meet every human need. Man is no longer thought of as a personal doer swayed by animal passions, but as a conceiver and a bearer of uplifted spiritual qualities. This enables us to pass over from self to divine identity which just loves. (See Morgan, *The Gospel of Mark*, p.214-215)

Judas leaves the Passover, after dipping his bread in the same wine as Jesus, and goes to the Pharisees to betray him. Psalm 41: 9 says,"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Evil always claims to present itself as one's own mind. It is the belief of a dualistic nature, sometimes angel, sometimes beast. It is Soul, man's true spiritual identity, that rules out this self-contradictory, self-destructive sin and establishes his sense of a divine nature in which he has nothing in common with sin at all. The Christ dissolves this dualistic human nature. Within is the Son of God, not the son of perdition. (Ibid., 216)

Mark tells us that after Jesus had given thanks and drank of the wine, he passed it to his disciples saying, "This is my blood of the new testament, which is shed for many." The blood which was "shed for many," the bitter sense of sorrowful effort and the laying down of the mortal concept, was being translated by Jesus into the new wine of inspired being (the new covenant---life on a Scientific basis). "Wine" in the Glossary is defined positively as: "Inspiration; understanding." However, this new inspiration doesn't come easily. Mrs. Eddy writes: "Mortals must drink sufficiently of the cup of their Lord and Master to unself mortality and to destroy its erroneous claims." (My. , 161: 16-18) "If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor,--- the receptive thought,---they will bring in the millennium." (S&H 34: 10-17)

"Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,---casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers." (S&H 35: 19-29)

"We shall leave the ceremonial law when we gain the truer sense of following Christ in spirit, and we shall no longer venture to materialize the spiritual and infinite meaning and efficacy of Truth and Love, and the sacrifice that Jesus made for us, by commemorating his death with a material rite. Jesus said: 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.' They drink the cup of Christ and are baptized in the purification of persecution who discern his true merit,---the unseen glory of suffering for others. Physical torture affords but a slight illustration of the pangs which come to one upon whom the world of sense falls with its leaden weight in the endeavor to crush out of a career its divine destiny.

"...The real atonement---so infinitely beyond the heathen conception that God requires human blood to propitiate His justice and bring His mercy---needs to be understood. The real blood or Life of Spirit is not yet discerned. Love, bruised and bleeding, yet mounting to the throne of glory in purity and peace, over the steps of uplifted humanity,--- this is the deep significance of the blood of Christ. Nameless woe, everlasting victories, are the blood, the vital currents of Christ Jesus' life, purchasing the freedom of mortals from sin and death...

"It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live. He suffered to show mortals the awful price paid by sin, and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God. He suffered because of the shocking human idolatry that presupposes Life, substance, Soul, and intelligence in matter,-- - which is the antipode of God, and yet governs mankind. The glorious truth of being---

namely, that God is the only Mind, Life, substance, Soul---needs no reconciliation with God, for it is one with Him now and forever." (*No and Yes*, 34: 4-35: 23)

Jesus could have changed his course at any moment, but his mission was the positive demonstration and development of the Christ idea in human consciousness. Jesus loved the Jewish people; he was one of them, but, like Isaiah and Jeremiah, he saw the rottenness of the temple worship, with its pagan sacrifices, barter, prostitution, sun-worship, etc. His victory over death began a new dispensation which uncovered the corruption and drew Jews away from it into a view of God as Love, as requiring an inward devoutness rather than outward show. His disciples were so changed and so charged up that they spread the Truth far and wide, with healing signs to back up their words. But his demonstration over death and the grave was not only for them, but for the whole of mankind. He showed us that the laying down of the mortal sense of life is possible, and necessary, if we want to experience heaven, harmony, dominion over sin, sickness, disease, and death. If the belief of death isn't real, then the lesser beliefs of sickness and disease can't be real either.

No one is required to suffer as Jesus did to begin to lay down a material belief of things, but the mental subjection to it must be overcome. "Jesus experienced few of the pleasures of the physical senses, but his sufferings were the fruits of other people's sins, not his own. The eternal Christ, his spiritual selfhood, never suffered. He unveiled the Christ, the spiritual idea of divine Love. To those buried in the belief of sin and self, living only for pleasure or the gratification of the senses, he said in substance: Having eyes ye see not, and having ears ye hear not; lest ye should understand and be converted, and I might heal you. He taught that the material senses shut out Truth and its healing power." (S&H 38: 21-32)

There is nothing true about any of us except that we are, like Jesus, in and of the Christ. There is one Christ, one Truth about God and creation. It is the fact that God is a divine Principle, the governing power behind the universe including man. This Principle is known by its reflection, which bears testimony to its all-power, all-presence, all-knowing, all-action. That reflection is man, Principle's manifestation everywhere. It is eternal and infinite, and therefore contains nothing destructible or capable of destruction. It is entirely good, perfect. Jesus went through the crucifixion and then resurrected his body in order to prove this to us. "Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers will endure until Christianity's last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need 'Christ, and him crucified.' We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

"The educated belief that Soul is in body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss. The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was 'the way.' To him, therefore, death was not the threshold over which he must pass into living glory.

"Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin." (S&H 39: 1-17;8-12)

Mark tells us that at the arrest of Jesus in the garden, Judas came with a great multitude with swords and staves from the chief priests, scribes, and elders. Judas revealed the identity of Jesus to them by a kiss, using a symbol for affection, the final act of betrayal. Although Mark doesn't reveal who it was, one of Jesus' disciples drew his sword and cut off the ear of one of the servants of the high priest. We know from John's Gospel that it was Peter who did it, and that Jesus healed it. Simon means "hearing;" he wasn't spiritually alert at that point, listening for God's voice. Perhaps if he had *watched* as Jesus asked him and the others to do, he wouldn't have reacted with such a rash action! Jesus loved his enemies! Don't you wonder what that servant thought when Jesus healed his ear? You cannot help but believe that it had a profound effect upon him! It's a shame that Peter was not so willing to defend Jesus when, instead, later, during Jesus' trial, he denied that he even knew him!

Mrs. Eddy wrote of "zealots, who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears...Mind is supreme: Love is the master of hate; Truth, the victor over a lie. Hath not Science voiced this lesson to you,---that evil is powerless, that a lie is never true? It is your province to wrestle with error, to handle the serpent and bruise [crush] its head; but you cannot, as a Christian Scientist, resort to stones and clubs,--- yea, to matter,---to kill the serpent of a material mind." (Mis. 335: 21-24 and 1-7 n.p.) Peter wasn't the only one who didn't stand with Jesus. In fact, Mark said that "all forsook him and fled." After all that Jesus had taught and done for them and their countrymen! Not one of his students stood with him!

Mark reveals something that the other writers don't. He tells of a young man who followed after Jesus as they led him away, but when some men laid hold on him, he fled away, leaving behind his linen cloth. Tradition has it that it was Mark himself. His mother lived in Jerusalem. (Dummelow, p. 731)

We learn from Mark that during the trial he was asked: "Art thou the Christ, the Son of the Blessed?" Jesus at this point identified himself as the Christ: "and Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." He was claiming for himself his true identity, as we all will do when we come into his understanding. "...the right hand of power" means definite subjective spiritual power, which we all also have. The phrase "clouds of heaven" doesn't mean there are clouds in heaven that will surround a bodily Jesus as he comes down through them to the earth. It is symbolism for the obscurity of the mortal human thought that the revelation of Jesus' mission meets on account of human ignorance. When mankind begins to understand and appreciate Jesus' mission in its true worth, as revealing the scientific, dynamic, demonstrable power of man's one Consciousness which we all share, we will experience the ramifications of that huge paradigm leap.

We learn from Mark that when Jesus revealed his identity as the Christ who sits "on the right hand of power, that the high priest rent [tore] his clothes." According to Levitical

law the high priest may not rend his clothes, whatever the provocation. This is the same underlying idea of the rending of the veil of the temple which was rent from top to bottom when Jesus gave up the ghost on the cross. The veil of the temple was a barrier between God and man. Jesus dynamic truth cut away the barrier not only for himself, but for all of us. "The word "see," in verse 62, 'ye shall see the Son of man,' in the Greek means "ye shall truly comprehend;" that is, you will really see (comprehend), physically and mentally and metaphorically as well, that this Christ comes as the very Son of man. That bridge between the divine and the human eliminates the gap, dissolves the mystery, tears the garment of the high priest and shows up the nakedness of material theology which would hold that man and God are two." (Morgan, *The Gospel of Mark*, 223)

We discussed Peter's denials of being a follower of Jesus in Matthew. There are two points I want to bring out here. Mark tells us it was "a maid of the high priest" who first challenged him, as he warmed his hands with some servants, telling him he was with Jesus. This was womanhood, the tone of fidelity, recognizing infidelity. Again, soon after, another "maid" also began to tell the others that Peter was "one of them." Then the rest standing around said it surely was true that he was one of them for he was a Galilean in his speech. All three times Peter vehemently denied it. After a cock crowed a second time, Peter remembered Jesus' words to him and went out and wept.

"Jesus' fidelity to Love's purpose compared with the infidelity and the uselessness of human friendship and affection at this point is a wonderful contrast. So we get this beautiful sense of Jesus' fidelity to his divine identity and to Love's purpose thrown up by the opposite side of the story, through Peter's inability to remain faithful. Mrs. Eddy lists infidelity as the seventh of those errors which militate against the divine: 'Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being and fatal to its demonstration...'" (S&H 129: 16-19) "Peter's three denials serve to show that our sense of loyalty to the Christ, Truth, has to be translated through three degrees; first we have to lift or translate our sense of loyalty to Christ from a sense of physical or animal courage and devotion to a man up into the moral and the mental, which is moral courage, and the ability to abide by our convictions. Then it has to be translated yet again from mental or moral courage into all-absorbing spiritual love, when it won't let us down in times of stress, nor can we then forsake our highest spiritual idealism. What Peter went through was the wholesome chastisement of Love." (Morgan, *The Gospel of Mark*, 224-225)

Chapter 15

Mark's story of Jesus' trial under Pilate, is very similar to Matthew's. We know how Pilate tried to save Jesus through human justice and courage, but it was not the plan for Jesus, as the Savior of the world. Human law would have reigned supreme instead of divine Principle, and Jesus was chiefly concerned with demonstrating the dynamics of Truth. It was not the Romans that were condemning Jesus, but the Jewish religious hierarchy, thus showing that it is not moral law that punishes man, but false views of God. Jesus turned away from human intelligence, argument, influence, and justice, for he knew that the divine Mind alone is sovereign and when appealed to for justice, for it is the only true law-maker

and rules everything with Love. "The real jurisdiction of the world is in Mind..." (S&H 379: 6)

When Pilate asked the people who should be released in the place of Jesus, they cried, "Barabbas!" The religious hierarchy had whipped the people into hysteria, a type of animal magnetism or hypnosis. The people were satisfied with that verdict! Barabbas was a murderer, Mark tells us. Jesus had never murdered anyone, but contrariwise had healed people from the belief of death and death-producing diseases. The carnal mind *is* a murderer; Murder and death is the depravity of mortal mind. Mankind will continue to accept death by murder as a criminal act or as a result of a disease or accident until he awakens from the illusion of life formed by and residing in matter. The very belief of intelligent matter makes one mortal and will be seen as self-murder. Jesus was about to prove the absolute nothingness of that terrible belief. His bodily proof of the nothingness of death will someday, when understood, enable mankind to do away with the choice of "Barabbas," mortal mind, for Christ, the divine Mind in operation. As the centuries unfold in this seventh thousand year period, we will become more and more spiritualized in our outlook and demonstrations of love for God and one another, and the false murderous, mortal choice will fade away into its native nothingness.

Jesus was able to go through the mockery by the soldiers as they plaited a crown of thorns for his head and put on him a purple robe, then hailed him as "King of the Jews," for he truly was the God-crowned, truly was clothed with divine majesty. He expressed the meekness which is the greatest source of strength we can have. It is often coupled in the text with might. It is the strength we receive when the "I" goes to the Father. Jesus identity was not in his body. He was untouched, untroubled, undismayed, undisturbed by all that seemed to be happening. He refused the wine mixed with myrrh because he had already drunk the new wine of the new testament, inspiration which knows only the true Science of its being.

Jesus did nothing humanly to alter the course of events, but let it unfold so that the power of Spirit should be proved supreme. Personal triumph or personal failure were not permitted to count with him; only the self-operative nature of good would triumph. All proof and potency belong to God, and man cannot be deprived of the fruits of his honest work if he has been faithful to Principle.

The sign on the cross that said: "King of the Jews," meant to be a mockery, was the truth, in that all Jewish hope and inspiration was fulfilled in his demonstration. He was their Messiah. "The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered 'Jesus the anointed,' Jesus the God-crowned or the divinely royal man..." (S&H 313: 1-5)

"And at the ninth hour, Jesus cried with a loud voice [interpreted] "My God, my God, why hast thou forsaken me?" Fulfilling the human sense of things, Jesus quoted from Psalm 22. Of course, Omnipresence never forsakes its own beloved. "Jesus bore our infirmities; he knew the error of mortal belief, and 'with his stripes [the rejection of error] we are healed. 'Despised and rejected of men,' returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and the cross awaited the great Teacher. Yet he swerved not, well

knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness." (S&H 14-23)

Every Gospel keeps referencing the "veil." It had been the privilege of the high priests only to go through the veil of the temple into the "holy of holies," the "presence of God." Man was held as separate from God through the mistiness of mortal thought--- mortal theology, philosophy, physiology, and every branch of so-called knowledge that reasons from matter and the physical senses. It is seeing through the veil darkly, but when the Christ rends the veil, we see God face to face. With his sacrifice of life and his subsequent proof of its immortality, it was proved that man is eternally in the presence of God as God's reflection. God and man is one. Jesus dissolved the false supposition that there is a veil or a mental or spiritual barrier between man and the holiness of God. "...ye shall be holy, for I am holy." (Lev. 11: 44)

Let us talk about the Christ. Mrs. Eddy explains it in *Science and Health*: "Christ is the spiritual idea of sonship;" (331: 30-31) "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual,---yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death." (332: 9-15) "Jesus demonstrated Christ; he proved that Christ is the divine idea of God---the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth." (332: 19-22) "He expressed the highest type of divinity, which a fleshly form could express in that age. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in his image." (332: 29-2 n.p.)

"The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader...Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment." (333: 3-13) "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,---the reflection of God,---has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God." (333: 16-27) "By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief." (333: 32-9 n.p.)

"The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes." (334: 10-20)

"This was 'the Lamb slain from the foundation of the world,' slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind. The Revelator represents the Son of man as saying (Revelation 1: 17,18): 'I am the first and the last: I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore,--- [Science has explained me].' This is the mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified." (334: 21-30) When Jesus gave up the ghost of materiality and the veil was rent from top to bottom, the way was open for all mankind to enter the "holy of holies," the oneness of God and man, forever intact as Life, Truth, and Love in expression. This effect was seen immediately by the centurion who was next to Jesus at the time, for he exclaimed that "Truly this man was the Son of God!" He must have caught a glimpse of Jesus' reflection of the "divinely royal man." The veil of materiality can never again mask man's divinity .

In the immediate time following Jesus' supposed death, divine Love was seen ministering to every human need. This is symbolized by Joseph of Arimathea and the women who had been looking on from afar off. Mark says they were women who had ministered unto Jesus when he was in Galilee, "and many other women which came up with him unto Jerusalem, the faithfulness of womanhood. Joseph was "an honorable counsellor, which also waited for the kingdom of God. He went to Pilate to plead for Jesus' body to be put in his own never-used sepulchre. Pilate was astonished that Jesus was already dead and called a centurion to confirm it. Jesus didn't have to go through a long period of agony, but remained in that situation for the minimum of time and then just took himself out of the picture. Although Jesus was not in the body they called Jesus, Love was caring for the immediate human needs. Jesus never knew the first part of the definition for "Burial: "Corporeality and physical sense put out of sight and hearing;" He experienced the second part of the definition: "Submergence in Spirit; immortality brought to light." (S&H 582)

"Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility...Every pang of repentance and suffering, every effort for reform, ever good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pay and repent, sin and be sorry, he has little part in the atonement,---in the *at-one-ment* with God,---for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom." (S&H 18: 1-9 and 19: 17-24)

"Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus." (S&H 25: 22-32)

Joseph took the body of Jesus, wrapped him in fine linen and laid him in the sepulchre which was hewn out of a rock, and rolled a stone over the door of the sepulchre. "Mary Magdalene and Mary the mother of Jesus beheld where he was laid." They were watching what happened to Jesus after he was taken down from the cross so that they could later go in to anoint his body with sweet-smelling ointment which was custom in those days.

Chapter 16

Because the next day was the Sabbath, the women could not anoint Jesus' body, but when the Sabbath was past, very early in the morning, Mary Magdalene and Mary, the mother of James, and Salome went to the sepulchre to anoint the body. As they went to the sepulchre, they wondered how they would roll away the huge stone from over the entrance, but when they arrived, they found it already rolled away. We know from Matthew that an earthquake had forced the heavy stone from the opening. Of course, this was not a chance happening. Mind is manifested through its Christ as having all power. Jesus embodied that power and so was able to remove all material barriers, "without hands," just as he had done so many times in his healing work. To divine Mind, the only Mind of man, there are never any obstructions to freedom and harmony. As they entered the sepulchre, they saw a young man in a long white garment sitting on the right side. Why did Mark point out that he was young? There are no "old" men in actuality, for there is no age! The Christ man is, in fact, at the point of maturity, neither advancing towards it nor declining from it. Why note that he was sitting on the right side in a long white garment? These descriptions have symbolic meaning. The robe of distinction typed man being clothed with the purity of Spirit, true manhood. The Christ is always on "the right side," the correct side of spiritual reasoning, where power and demonstration are manifested.

The women were frightened, but the man said to them: "'Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you.'" There is Galilee, that wonderful symbol of the circle of life, one harmonious round of eternal being. We must seek to do away with a finite corporeal sense of man and gain a generic conception which finds man to be ageless, neither male nor female, but generic, having all the qualities of both. There are no tombs in the risen sense of life. "The infinite will not be buried in the finite; the true thought escapes from the inward to the outward, and this is the only right activity, that whereby we reach our higher nature." (My. 159: 14-18) Thought should seek to escape

from its corporeal sense of man, of intelligence, health, and happiness in matter, to the incorporeal, which will be found to always have all the qualities of God.

The women, trembling with amazement, went out quickly and said nothing to anyone "for they were afraid." Mark writes that "when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." The risen idea of the Christ appears to that thought which is so cleansed of material belief that the divine can interpret itself freely. Mary Magdalene represents what we call true humanhood, the human and divine coincidence, the divine manifestation infinitely individualized. "And she went and told them that had been with him as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, believed not." When the Christ, Truth, comes to you second-hand, it is hard to apprehend it. It must be known from first-hand experience to be totally believed. Seeing and experiencing Truth demonstrated as healing can never be taken from you because you *know* it. That's why individual healing is so important.

Even when Jesus appeared to two of the disciples in another form as they walked, and they reported it to the eleven, they were not believed. "Afterward, he appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." The two men to whom he'd appeared were not of the eleven! Yet, they believed and tried to convince the others, the "residue" or "remnant." Why would they not believe? He had told them he would meet them in Galilee. Those he did meet were of mentally active thought. Those who were hiding out together from possible arrest had a fearful, inactive thought, refusing to go forward to meet the new idea, Jesus, resurrected. They deserved an upbraiding!

Nevertheless, Jesus knew the disciples expressed the Mind of Christ and could not have that inspiration return void. Thus, he gave them a tall order, one that would begin with them, but would not be fulfilled in their day. Fruition would be ongoing down through the ages, destined for full demonstration in the seventh period. "Go ye into all the world, and preach the gospel to every creature." Mind will at last accept the divine infinite calculus. "The numerals of infinity, called 'seven days,' can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of life, in which all sense of error forever disappears and thought accepts the divine infinite calculus." (S&H 520: 10-15)

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We can believe and be purified by Spirit, or we can continue to sin, condemn ourselves, shut ourselves out of our salvation and prolong our suffering. "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." These signs are for *them*, all mankind, in all times and all places. We all will learn to heal in the divine name, or nature. God's nature will be universally learned as the "new tongue," (*the Word*). "Devils" or fundamental errors of belief will be cast out, (*the Christ*); They shall not be hurt by serpents or drinking any deadly thing; (*Christianity* takes out the sting of malice and opposition);

laying hands on the sick, they shall recover; (*Scientific statements proven in demonstration*) (See Morgan, *Ibid.*, 248-249) "Infinite perfection is unfolded as man attains the stature of man in Christ Jesus by means of the Science which Jesus taught and practised." (My. 103: 12-15) "Spiritual sense is a conscious, constant capacity to understand God [Science]. It shows the superiority of faith by works over faith in words. Its ideas are expressed only in 'new tongues;' and these are interpreted by the translation of the spiritual original into the language which human thought can comprehend." (S&H 209: 31-4 n.p.)

Mark tells us of Jesus' ascension: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." The Christ, embodied as Jesus, came forth from the Father, came into the world, then left the world and returned to the Father. (See John 16: 28) This is the way Love and its reflection is explained. The ideal man or reflection of God, the "Father" or Source of all creation, is individualized, carries out his special purpose on "earth" (the reflection of heaven) and is always returning, or reflecting, the Father, God, as all that God is. "Man" is always the whole of God in operation.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." Love is the fulfilling of the law, and "signs following" prove the truth of the "new tongue." The disciples had witnessed Jesus' ascension, but they could not lose their Savior, their Master. The Christ he represented would always be with them, for they had the same Mind, the same Love, as Jesus had. "Love alone can impart the limitless idea of infinite Mind." (S&H 510: 18) Mrs. Eddy writes the perfect ending for this study of Mark: "It is the purpose of divine Love to resurrect the understanding, the kingdom of God, the reign of harmony already within us. Through the word that is spoken unto you, are you made free. Abide in His word, and it shall abide in you; and the healing Christ will again be made manifest in the flesh--- understood and glorified." (Mis. 154: 16-22)

Chapter 3 The Book of Luke Chapters 1-24

Matthew has the accent on the Word of God; Mark's accent is on the Christ; now Luke is accenting Christianity. Christ is the "head," and Christianity is the "body." Luke has a broad outlook on the world without a glimmer of nationalism. People are just people; Jesus is the Redeemer of them all. The Gentiles share in God's redemption equally with the Jews. At the beginning of his Gospel, the angels proclaim good will to all men. The other Gospel writers speak of the mission of "the Twelve," but Luke speaks of the mission of the Seventy, representing all the nations of the world.

Because the scope of this Gospel is universal, it is slanted toward the individual. Salvation comes to each one individually, never collectively. A study of the parables given by Jesus in each Gospel shows many parables of the kingdom in the others, but Luke's parables recorded from Jesus emphasize the individual. The Christ is the friend of sinners. The state comes under Luke's condemnation for its exaltation over the individual man more than any other Gospel. (See John Doorly's Talks at the Oxford Summer School, Vol. II, Luke, p. 8)

Luke was a Gentile, a physician, and is also the author of the Book of Acts of the Apostles. He wrote, he says in the beginning of his Gospel, for an individual, a certain "Theophilus," a man of high position living at Rome, in order to give him the facts of eyewitnesses from "the beginning." (Dumm., 735) However, others think Luke just coined the name since the name comes from the Greek, "Theos" meaning God, and "philos" meaning "loving." It would stand for the individual who loves God. His Gospel was written later than either Matthew's or Mark's. Luke was not a disciple of Jesus while Jesus was on earth. His inspiration came from Paul, the great Christian who taught to everyone and saved Christianity from becoming a Jewish sect. Dummelow's tells us that he was one of the earliest members of the Church of Antioch, which apparently had from the beginning baptized Gentiles as well as Jews. (See Acts 11: 20, where the true reading is 'Greeks'.) (p. 734) From the book "A Guide to the Gospels," John Doorly writes that it could be understood of his Gospel that it is 'the most literary of the Gospels,' and 'the most beautiful book in the world...' " (Doorly, Talks..., Vol. 2, p. 8, quotes *A Guide to the Gospels*, by Dr. W.G. Scroggie) Paul taught that Christians must prove what they know. One can only *know* something that he has proven for himself. Christians are supposed to show *proof* of their words.

Luke brings in the sense of the Holy Ghost all the way through. "Holy Ghost" is defined in the Glossary as: "Divine Science; the development of eternal Life, Truth, and Love." (S&H 588) Webster's definition of "development" partly reads: "to unfold gradually; to form or expose by a process of growth; to make more available or usable." All of these could define Christianity. "Principle says: 'All ideas are mine, because I am Mind; all ideas are identified as my ideas, because I am Soul; and all ideas are reflected in one infinite reflection of Life, Truth, and Love, because I am Spirit.'" The idea of "one Father [Life] with His universal family [Truth], held in the gospel of Love" is divinely imparted to human consciousness for the purpose of restoring mankind to the Father-Mother

God." (S&H 577: 1-4) Luke writes from the standpoints of Life and Love; Truth as "universal family" is included in both. (It is noteworthy that more than half of his Gospel is peculiar to himself alone.)

Chapter 1

When we enter a study of Christianity in the Gospels, we find that to obey Jesus' command to "Go ye into all the world [every manner of thought], and preach the gospel [the Truth in its Science] to every creature," we are faced with including the demonstrations or proofs of that Gospel word, which he enumerated in his last commands before he ascended. His disciples knew the primary importance of that proof, for we are told that they had "the signs following." We are told that Christian healing, including the raising of the dead, continued on for about three hundred years after Jesus' ascension. When hierarchical government became the head of Christianity as a "state" religion, man-made laws and regulations served the state and not the individual, and the purity and freedom of individuality ceased, along with its healing capabilities.

When we learn that we are involved in a *Science*, in *the Science*, that has been present from everlasting to everlasting, as the one and only supreme ruling intelligence of the universe, the one infinite Mind and its ideas, or infinite reflection, and that this one Mind or Principle has no knowledge of evil, which is self-destroying, we must get very serious about proving it. We can go to church, preach or listen to a sermon, serve on committees that help the poor, etc., sing in the choir, visit those in need, etc., but until we touch the works *metaphysically* (think and speak in "new tongues" that do not take matter as a reality or a power into consideration), as Jesus and his disciples did not, we, in the end, will not be furthering *Christ's* Christianity, *salvation* from sin, sickness, disease, and death. Our precious world will still limp along in the hopeless and helpless beliefs that give power to evil in every department of life. Mrs. Eddy writes: "Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being [existence] which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love." (S&H 26: 28-32)

Mark made no reference at all to Jesus' birth; Luke records it in detail, each event coinciding with the four tones from Word to Science: the announcement of the coming of the birth of John the Baptist (the Word); the announcement of the coming of Jesus (the Christ); the birth of John (Christianity); the virgin birth of Jesus (Science). The Word prepares the way for the Christ, and Christianity prepares the way for Science. Dummelow's says that "The birth narratives must be assigned to a special source, which has been thought from the nature of the information, to have been the Virgin mother herself. It is quite possible that she was still living when St. Luke was in Palestine.) (735)

The two births are almost simultaneous, and their exquisitely detailed descriptions are very beautiful. Zacharias, a priest, and his wife, Elisabeth, are barren and "well stricken in years." "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." One day, as Zacharias was burning incense in the temple, as was his duty, "there appeared unto him an angel of the Lord standing on the right

side of the altar of incense." (The right side of the candlestick symbol is the side of Life, Truth, and Love.) The angel told him that his prayer had been heard and that Elisabeth would bear him a son and they were to call him John. "And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost ["divine Science; the development of Life, Truth, and Love."] even from his mother's womb." (Glossary, 88) "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias ["Christian Science," Glossary, 585] to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1: 5-17)

Zacharias asked the angel: "Whereby shall I know this? For I am an old man, and my wife well-stricken in years." The angel answered him: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And behold, thou shalt be dumb, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." There was no acceptance, for he was looking at matter and was unable to conceive of such an idea. The virgin sense of womanhood, symbolized by Mary and Elisabeth, accepted and conceived the idea. "Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love." (S&H 567: 1-3)

The angel Gabriel is a symbol of the womanhood or motherhood of God. Luke informs us that "in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women...Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. " The virgin thought is the pure, selfless, cherishing of God, good. It involves pure motives; it is highly spiritual. "Jesus" means "Jehovah is salvation." Jehovah, God, in its highest meaning, is Science, the Savior of the world. "David" as we've learned, illustrated the oneness, or union, of manhood (Judah) and womanhood (Israel) since he was the ruler who united them. The "house of Jacob" is explained in *Science and Health* by the Glossary meaning of Jacob: "...the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love." (589)

Mary asked the angel Gabriel: "How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." Mary accepted the angel message which came to her. It was

a pure conception of God as both Mother and Father of man. "And the angel departed from her."

And Mary arose in those days and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth." When Mary saluted her, Elisabeth told her that the babe leaped in her womb and she was "filled with the Holy Ghost." The human leaps for joy at the presence of its own divinity. "And [Elisabeth] spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." At this pronouncement from Elisabeth, Mary begins her beautiful outpouring of praise and exaltation, called since then, The "Magnificat."

"And Mary said, *My soul doth magnify the Lord,...*" Mrs. Eddy writes about this phrase: "Mary's exclamation, 'My soul doth magnify the Lord,' is rendered in Science, 'My spiritual sense doth magnify the Lord;' ...It was evidently an illuminated sense through which she discovered the spiritual origin of man...Soul is the divine Mind,---for Soul cannot be formed or brought forth by human thought,---and must proceed from God; hence it must be sinless, and destitute of self-created or derived capacity to sin." (Mis. 75: 21-23; 25-27; 30-3 n.p.)

"*And my spirit hath rejoiced in God my Savior.*" S&H, 209: 31-32 tells us: "Spiritual sense is a conscious, constant capacity to understand God." S&H 258: 31-32 says: "Through spiritual sense you can discern the heart of divinity." Mary's spiritual sense enabled her to discern that there is only one Father, the divine Life of all.

"*For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.*" Mary was laying down the false belief of being just an ordinary mortal and was identifying herself with God, so that she became blessed by being the mother of Jesus. *Science and Health*: "Jesus was the offspring of Mary's self-conscious communion with God," and "the Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit." (29: 20-4 n.p.) She saw that there is only one creative force, one Origin or Source of all creation, one infinite, divine Cause, and thus was able to bring forth Jesus.

"*For he that is mighty hath done to me great things; and holy is his name.*" Pope writes: "All are but parts of one stupendous whole, whose body nature is, and God the Soul." "Identity is the reflection... in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter." (S&H 477: 19-24) The true sense of body is that it is an embodiment of spiritual ideas. There is only one body, one infinite body, a body of harmoniously moving ideas under the government of divine Principle. It is always functioning under the laws of Principle, not matter. It is a false belief that there are millions of different souls inhabiting separate bodies. The one Being cannot be separated into multiple isolated entities. Mary caught a glimpse of this fact, and she realized that the child she was carrying was an individual reflection of God, God being the Father of all. Thus, the child was as holy as his Father. Jesus had

learned humility as Mary had and was able to say, "I can of mine own self do nothing." (John 5: 30)

"And his mercy is on them that fear him from generation to generation."

Mary expresses her sense of God as a gracious constancy, permanence, and life-giving Source to man. Cruden writes of the fear of God: "The filial fear of God is a holy affection, or gracious habit wrought in the soul by God, whereby it is inclined and enabled to obey all God's commandments, even the most difficult, and to hate and avoid evil." Life is always maintaining and sustaining its reflection, man and the universe. We "fear" God by acknowledging no other power or source but the divine, by constantly identifying our self with the Source of all good. Mrs. Eddy says: "There is neither growth, maturity, nor decay in Soul. These changes are the mutations of material sense, the varying clouds of mortal belief, which hide the truth of being." (S&H 310: 31-2 n.p.)

"He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away."

We "scatter the proud" by disputing the testimony of the material senses. Our strength is in accepting this truth: "The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his God-given dominion over the material senses." (S&H 228: 11-13) We learn: "Rise in the strength of Spirit [purity] to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." (S&H 393: 12-15) One must be hungry for the bread of Truth, or he will feel a hollow hunger until he does.

"He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." "Israel" means "ruling with God."---one with God. It also symbolizes the womanhood of God. That is our fundamental status as God's reflection, our expression of both the manhood and womanhood qualities of God--the truth of our spiritual identity. Abraham represents "fidelity; faith in the divine Life and in the eternal Principle of being...the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding." (Glossary, 579) Spiritual sense and understanding bring to mankind his real identity as "the being of Being." (See Brook, "God's Nature as Soul," The Foundational Book Co., from which much of this "Magnificat" material was taken.)

On the eighth day after Elisabeth brought forth her son, she and Zacharias took him to be circumcised. Her neighbors and relatives came to rejoice with them and called the boy Zacharias after his father, but Elisabeth said he was to be named John. They were surprised and asked his father about it. Zacharias, still struck dumb by the angel, signaled for a writing table and wrote "His name is John" upon it. Then his mouth was opened and everyone marveled as Zacharias spoke and praised God. He "was filled with the Holy Ghost, and prophesied, saying, "...Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David...And thou, child, shalt be called the prophet of the highest: for thou shalt go

before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high [inspiration and exaltation of life] hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." The phrase "knowledge of salvation" is rendered 'Science and Health' in Wycliffe's translation of the Bible. ('02, 16: 4)

From the time we are born into this world, we sit in darkness and in the shadow of death. Today we know the purpose of the Christian Science textbook, *Science and Health With Key To The Scriptures*, is to prepare the way for its revelation of universal Science which will replace sectarian religion. It will supersede the darkness of ignorance with the light of Truth about our universe which will destroy the illusion of the shadow of death.

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." He was where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (S&H 597: 17-19)

Chapter 2

The idea of Life, Truth, and Love is true manhood (the generic term for man---could just as well be womanhood). Each of us expresses the qualities of Fatherhood (Life), Son (this is the generic term for the offspring or reflection of God, and could just as well be Daughter), and Love (Motherhood).

Augustus, the first Roman emperor, sent out a decree that all his subjects were to be taxed. This probably meant an enrollment or numbering of the inhabitants---a census. The Jews were to be enrolled in their place of origin according to their family or tribe. Joseph went from Nazareth to Bethlehem, the city of David, for he was of the house and lineage of David. He took with him his wife, Mary, who was "great with child," and it was while they were there that Mary's "days were accomplished that she should be delivered. And she brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn."

Jesus' lowly birth was a foretaste of his future manner of life, for he "had not a place to lay his head" and was "despised and rejected of men." His birth was first announced to shepherds who were "keeping watch over their flocks by night." (You will remember that David had been a shepherd of Bethlehem.) Dummelow's tells us that the shepherds of Bethlehem watched over sheep that were destined for the Temple sacrifices and were accorded a higher social position than ordinary shepherds. There was a Jewish tradition that the birth of the Messiah would be proclaimed from the 'Migdol Eder,' the 'tower of the flock,' which lay near Bethlehem on the road to Jerusalem." (p.742)

The shepherd is always watching, keeping out the harmful, leading beside still waters, looking for green pastures, caring for their sheep as a mother cares for her child. It is a wonderful metaphor for the Christ. Jesus came as the "good shepherd." Matthew wrote about the wisemen who came from afar to visit the Christ child, but Luke wrote of the shepherds whose watching included keeping a mental watch for the Messiah. They were rewarded that blessed night, when Christ was born, by an angel that came to them as the

glory of the Lord shone round about them. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people [a wonderful sense of Christianity]. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

(This title of Savior is rare in the Gospels, found only here and once in St. John.) They were told where they could find the babe lying in a manger. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This glorious peace is destined to come, in absolute fact, to the world in this seventh thousand year period. The shepherds then went into Bethlehem and found the babe with Mary and Joseph and spread the news far and wide. The thought that is waiting and watching and expecting to see its salvation from material falsity finds it, and its joy in the finding (or demonstration) is usually spread far and wide by word or action. It is just exactly how Jesus was found when he was starting his healing ministry, by proof that demonstrated the truth of his teaching.

After Mary's days of purification were fulfilled according to Jewish law, Jesus was brought to the temple to be presented to the Lord. There was a man in Jerusalem, Simeon, just and devout, who was waiting for the consolation of Israel (the Messiah). The Holy Ghost came upon him and revealed to him that he would not see death until he had seen "the Lord's Christ." "And he came by the Spirit into the temple: and when the parents had brought in the child Jesus, to do for him after the custom of the law, Then [Simeon] took he him up in his arms, and blessed God..."

Simeon, because of his devout watching, became conscious of the development of Life, Truth, and Love. Because of his expectant listening, he was led into the temple by the Spirit, the purity of Mind, just at the right time to see the Messiah. His pure sense recognized the Christ immediately, and he took him up in his arms and blessed him. Then he uttered these beautiful words: "Lord, now lettest thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all the people; A light to lighten the Gentiles, and the glory of thy people Israel." The word "Salvation" is defined in the Glossary: "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed." (93) It expressly includes the Gentiles in God's kingdom, even mentioning them first before the Israelites. "And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea a sword shall pierce through thy own soul also,) that the thoughts of many hearts shall be revealed." (Luke 2: 25-35)

Dummelow's interprets: "This child will divide Israel into opposite camps. Some will reject his claims. To such he will be 'a stone of stumbling and a rock of offence,' (Isaiah 8: 14), i.e. the occasion of their spiritual ruin. Others will accept his claims. Such He will raise through their faith to a higher spiritual life, which may be rightly called a resurrection (rising again) from death to life. The prophecy to Mary about the sword was

fulfilled when she saw her son rejected, condemned, insulted, scourged, and crucified. (p. 742-743)

Luke also includes in his Book the occasion of Anna, an aged prophetess, who came unto them and gave thanks also for the appearing of the Messiah and then "spake of him to all them that looked for redemption in Jerusalem." (Luke 36-38)

An event from Jesus' boyhood is recorded only by Luke. After the temple visit, Luke tells us that Mary and Joseph returned to their city Nazareth. He does not tell of St. Matthew's allusions to the visit of the Magi or Joseph's flight into Egypt with his family. He does, however, tell of one event not told by the other writers: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast." (Twelve is a Biblical symbol for demonstration or fulfillment. Life, Truth, and Love is demonstrated as the Word, the Christ, Christianity, and Science.) As his parents were returning, they realized Jesus was not with them. Upon their return to Jerusalem, they discovered him in the temple, sitting with the doctors, "hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." When asked by his parents why he had not left with them, he answered: "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Jesus knew but one Father, one family---Life, Truth, and Love. When they returned home, we are told that he was subject unto them, but Mary kept all his sayings in her heart. "And Jesus increased in wisdom and stature, and in favour with God and man." Jesus had to show them that his identity and individuality was not tied to his earthly parents. It would be so freeing for our children today if we would know the same thing for them. No one is, in fact, tied to a long ribbon of genes which governs facets of our well-being, our health, our intelligence, our disposition, our longevity. Each of us is an individual expression of the seven-fold nature of God, our Father-Mother. There have been many, many healings over the years of so-called inherited diseases and other disorders of children and grown-up children through the knowing of this great Truth. Matter is not a creator.

Chapter 3

This chapter deals with John the Baptist and the genealogy of Jesus. John began to preach and to baptize for the remission of sins. He preached that he was fulfilling Isaiah's prophecy of being "the voice of one crying in the wilderness, Prepare ye the way of the Lord, making his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God...Bring forth fruits worthy of repentance,...the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." (Is. 6)

Luke alone tells of those who came to him with questions: "what shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also Publicans to be baptized,

and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." John here is showing the need of understanding that salvation is individual. Spirit separates the wheat from the chaff through individual effort. The people wondered if he was the Christ. John answered: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

Jesus baptized not with water, but with divine Science, and it is certainly a case of yea, yea and nay, nay. There is no gray area. We are either doing what is right and good or we are not, just as John explained in his answers to their questions about salvation. Either we are wholly material or we are not material at all. There is no such thing as part spiritual and part material. We are ideas in the Mind that is God. God is Spirit; therefore all the ideas that come from Spirit, or, I should say, exist in Spirit, must of necessity be spiritual. That which is Science is absolute. The belief in matter and its power will be, and is being, burned with fire unquenchable until the last vestige of such an heretical belief is destroyed. The Christ, Truth, burns it up---totally disintegrates it.

Luke gives a very brief record of John's baptism of Jesus: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." This message from divine Mind came to Jesus' thought, and possibly to John's, but was not a loud voice that everyone around could hear. God is not a human-like person up in the sky in heaven with a voice that booms out. "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.'" (S&H 559) "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,..." Luke traces Jesus' genealogy right back to Adam as the Son of God. "What appears to the senses as the Adamic race is in truth the Son of God. Luke's great family tree contains exactly seventy-four generations. Today, in Science, the seven and the four teach the restoration of man to God by revealing man's original divinity. Luke's need, in Christianity, is to show that the sole reality of the mortal Adam is Christ, the Son of God." (Brown, From Genesis..., 292)

Chapter 4

Luke tells us about Jesus' forty days in the wilderness which occurred immediately after his baptism. He then writes about Jesus going to Nazareth, his own town, and standing up in the synagogue to read from the Book of Isaiah about the coming of the Messiah, signifying that he was that Messiah. (Dummelow's says that when living in Nazareth Jesus would have been accustomed to read the lesson as an ordinary member of the congregation. Even boys under age were allowed to do this. The reading was very short, about two verses, since a sermon was to follow.)

He read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue, were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your eyes. And all bare him witness, and wondered at the gracious words which proceedeth out of his mouth. And they said, Is this not Joseph's son?" All of this was recorded by Matthew, but he did not mention the violent treatment Jesus received at their hands afterwards. They were filled with personal sense and traced everything back to persons. Jesus traced everything back to God, divine Principle. To him, all was Science.

He probably read their doubtful thoughts, for he began to remind them of the Scripture stories about the prophets in the old days who could not heal their own people for their unbelief; only one widow woman and one Gentile were receptive to them and were healed. They were outraged that Jesus had compared himself to the prophets and then rebuked them for their lack of faith in him. They "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way." He was able to disappear to their material sense and escape.

When we are able to listen to a Christ-message and cease to think in terms of our own personal parochialisms---"I belong to a certain family, town, state, nationality, religion, party, business, age group, race, gender, income group, etc.," and are ready to look out upon everything with a universal sense of humanity, with a sense of love for God's reflection, our true sense of manhood will enable us to heal ourselves and others. Mrs. Eddy gives us this definition of "Man:" "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." (S&H 591: 5-7) When the mortal sense of personality fades out, you begin to say: "I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing." (My. 165: 20-22).

After this experience, Jesus went to Capernaum, a city in Galilee, and taught in their synagogues. "And they were astonished at his doctrine: for his word was with power." The people here were much more receptive than those in his own hometown, and he began to heal many. Luke includes an event here that is not recorded by the other Gospels: As Jesus was preaching to the multitudes that had gathered on the shore of Lake Gennesaret, he saw two little ships nearby along the shore and asked if he might preach from one of them. One was Simon's ship, and when he was welcomed in, he asked Simon if he would thrust out a little from the land; he then was able to teach the people out of the ship. When he was finished preaching, he asked Simon to launch out into the deep and let down their nets. Simon told him that they had not caught anything all night but obeyed because it was the Master's request. When they did so, they had so many fish the net broke, and they asked the other ship to come and help them. When they came, they filled both ships with so many fish that the boats began to sink. "When Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me; for I am a sinful man, O Lord.'" The others also, John and James, the

sons of Zebedee, which were partners with Simon, also were astonished at the abundance of the catch. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."

We can see this as Jesus knew it metaphysically---that universal humanity is already enveloped in the divine Science of man, in the net which is without seam or rent, the net of *reality*. Are we willing to forsake all our egotism, our pride, our closely held beliefs that we know are wrong but are so comfortable and much easier to hold to? Jesus word was with power because he knew and held to the only real power in the universe, the Principle which governs every *mental* molecule. "Infinite Mind creates and governs all from the *mental* molecule to infinity." (S&H 507: 24-25) This Science will finally "catch men" for good.

Chapter 6

The beatitudes are given in this chapter. They are, of course, blessings on the individual. The section is much shorter than Matthew's. Luke's recording of the beatitudes omits those that relate the Gospel to the law because Luke's version was intended for the Gentiles. Luke records four "woes" that are not in Matthew, 24-26. They simply mean that if one is all caught up in a material sense of things, such as riches, egotistical endeavors, etc., that one will have great difficulty in giving it up for the spiritual until suffering forces a change in priorities and thus a change of heart.

Chapter 7

This chapter discusses a healing and an incident of forgiveness peculiar to Luke which we will discuss. Both of them focus on womanhood. The rest of the chapter is very similar to Matthew and Mark and so will not be included. The healing occurred in the city of Nain, and Jesus' disciples and many people were with him. As he neared the gate of the city, a dead man was being carried out, and his mother, a widow, was with him, as well as a crowd of people.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people." (11-17) This was a wonderful story of Jesus' effortless use of the Truth to raise the dead. "The whole story of the Bible is of man rising to Christ, the ideal. And remember that the truth about every man is Christ, God's ideal. Every man is the son of God. The Son of God is Christ, or Truth, and as Paul wrote, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' And so Christ is the truth about everybody and everything in God's universe. The compound idea, man, includes the universe." Jesus embodied this Christ in his everyday life. (Doorly, Talks at the Oxford Summer School, 1949, Luke John) In Christianity, the Christ, Truth, always embraces true womanhood.

The second event recorded is also about a woman . Matthew and Mark tell of a woman who anointed Jesus' head with ointment while he was dining with "Simon, the leper," but the event doesn't sound like this one in Luke which is a much longer story. It tells us of a different anointing while Jesus was dining with a certain Pharisee, also named Simon, at his home. A woman, who was known to be a "sinner in the city," came to Jesus and "stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." When the Pharisee saw it, he wondered if Jesus truly was a prophet since he seemed not to know "what manner of woman this is that touched him...[that the woman was a harlot, a "sinner" in the city]." But Jesus, knowing the Pharisee's thought, said: "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them love him most?" Simon answered: "I suppose that he, to whom he forgave most. And he said unto him, thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace." (Luke 7: 36-50) "To the ritualistic priest and hypocritical Pharisee Jesus said, 'The publicans and the harlots go into the kingdom of God before you.'" (S&H 20: 6-8) (Matt. 21-31)

"The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world's religious sense. Mortals believed in God as humanly mighty, rather than as divine, infinite Love." (S&H 53: 8-15) Obviously the woman was overcome with penitence for her past life and was showing her gratitude to Jesus for saving her from it. This was a lovely sense of womanhood ministering to the Christ,--- laying down the mortal at the feet of the pure and loving Christ Jesus.

I would like to say here that there is no evidence from the Scriptures that specifically connects Mary Magdalene with the "sinner" in this narrative for the woman is not named at all. It is believed that Mary was called the Magdalene because she was from the city of Magdala. The Christian churches have somehow given Mary Magdalene the distinction in this particular narrative. Mrs. Eddy names her in *Science and Health* as the woman in the story (S&H 362-364), and was perhaps repeating what she had been taught, or, as *Science and Health* is a revelation, she may certainly have been the penitent "sinner" who then stayed with Jesus, ministering to him with the other women. We have no proof either way. Mary was the first at the tomb and saw Jesus right after he had risen. He told her to go and

tell the disciples that he had risen and would come to them, so she was considered a serious follower of Jesus. Also, an ancient "Gospel of Mary" manuscript has been found which seems to prove that she was a part of Jesus' inner circle of disciples, including the first "twelve" and was beloved by Jesus who put her in charge of the disciples as their teacher after Jesus ascended. (*The Gospel of Mary of Magdala, Jesus and the First Woman Apostle*, Karen King, Poleridge Press, 2003)

Mr. Doorly writes: "What does womanhood mean? It means the ability to accept Truth and then to conceive the idea. Manhood is that which can create and maintain and sustain; but the ability to accept, to let this Mind be in us 'which was also in Christ Jesus,' and that is the ultimate of reflection and of demonstration,---never comes to any of us until we touch true womanhood, with its lovely sense of universality, of the grace of God. Manhood is action, the creative sense, power, multiplication, and so forth, but when you gain the sense of womanhood, power becomes grace, all that is perfection and fulfilment, all that divine glory means. That sense of womanhood is never satisfied with the superficial; manhood which does not culminate in womanhood may talk about Science very well, but it won't fulfil it, won't demonstrate it completely; demonstration will in that case stop at statement, instead of going on to proof...when our manhood is fulfilled in womanhood in Christianity, we can no more help healing and redeeming mankind than the sun could help shining. It becomes just perfectly natural...

"In womanhood in Christianity the accuser is not there any longer. That is why Mrs. Eddy says, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit." (S&H 365: 15-17) That's how Jesus' healings were so immediate; he saw each individual through the eyes of Love. Now don't think that womanhood is anything that is weak. The strongest thing in the world is true womanhood and that's true even in human experience." (The Works of John W. Doorly, Talks at Oxford Summer School, Vol. II, Luke John, 52-53) Mrs. Eddy defines "Mother" in the Glossary of S&H: "God; divine and eternal Principle; Life, Truth, and Love." (S&H 592) As you can see, divine Motherhood includes Fatherhood (Life) and Sonship (Truth). The greatest, most powerful thing we will ever learn about God is that God is Love.

Chapter 8

Luke goes on after this lovely story of the forgiven woman to tell us that women attended to Jesus all along his journeying. "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils [indicates the greatness of her sins, diseases or infirmities, not necessarily of the severity of her wickedness], and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, ministered unto him of their substance." (8: 1-3) Dummelow's says they were women of wealth and position. (p. 749) This narrative is found in Luke only. The rest of the narratives in this chapter have been covered in Matthew and/or Mark, so we will go on to the next chapter.

Chapter 9

The following, not found in the other Gospels, is a long one, from 9: 51-19: 28. It is called the "Perean Ministry." The Perean area was a coastal area of Judea beyond Jordan. (Dumm., 750) When the Northern Kingdom of Israel was taken away into captivity by the Assyrians, the Assyrians introduced colonists, called Samaritans, into the Northern Kingdom. There was deep dislike between them and the Jews. This serves as background information for the following narrative: "And it came to pass, when the time was come that he [Jesus] should be received up [to his enemies], he steadfastly set his face to go to Jerusalem." Jesus faced his crucifixion without flinching. "And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village." (51-56)

According to Dummelow's (750), the "Samaritans expected a Messiah, but the fact that Jesus was going to Jerusalem rather than to their own holy mountain Gerizim, was a sufficient proof to them that Jesus was not he. Jesus was abiding by the new covenant of forgiveness and forbearance, for we must come to learn that we all reflect the same Principle, the same universal Science, the one "I or Us."

Luke recounts an incident that happened as Jesus and his disciples were heading for Jerusalem: A man came up to Jesus and said, "Lord, I will follow thee whithersoever thou goest. (Little did he know Jesus was going to be crucified!) Jesus told him: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. (They had just been turned away by the Samaritans.) We are not told whether or not that state of affairs dissuaded the man. Jesus wanted him to know that being a follower of the Christ meant sacrificing the desire for comfort in and reliance on matter.

When Jesus said to another, "Follow me," the man said "Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (562) A student of the Truth does not waver between loyalty to God and loyalty to mortal ties, but disentangles himself from them in order to give himself wholeheartedly to spiritual endeavors. Jesus called the mortals who were on the way to a burial, "the dead." "Matter is neither self-existent nor a product of Spirit. An image of mortal thought, reflected on the retina, is all that the eye beholds. Matter cannot see, feel, hear, taste, nor smell. It is not self-cognizant,---cannot feel itself, see itself, nor understand itself. Take away so-called

mortal mind, which constitutes matter's supposed selfhood, and matter can take no cognizance of matter.

Does that which we call dead ever see, hear, feel, or use any of the physical senses?" (S&H 479: 8-17) "Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling...Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord." (S&H 481: 22)

Chapter 10

Luke is the only one who records the sending forth of seventy disciples. He "sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves." They were to rely completely on God for their every need--to take no purse, no scrip, no shoes. They were to say "Peace be to this house into whatever house they entered, and to eat whatever was put before them. They were to heal the sick and tell them, "The kingdom of God is come nigh unto you." They were to shake the dust off their feet of any place where they were not accepted and to tell them that they would suffer as the city of Sodom had suffered in the old days. He said that despising the disciples' message was the same as despising Jesus and the God that had sent him. (1-16)

The standpoint is Love, the universal reflection of the Christ. It is womanhood including fatherhood, "two and two." It includes man, the son, as reflection. Seventy stands for the restoration of man to his original unfallen estate. It reverses, symbolically, the myth of fallen man. However, if one chooses to ignore or turn against the scientifically proven Truth, only suffering will cause him to turn to the Science which is all that can save him.

This symbolic "unfallen state" is manifested by the seventy returning "with joy, saying, Lord, even the devils are subject unto us through thy name. (We must remember that there were many Gentiles in Perea, so this was a universal mission.) And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Jesus certainly must have rejoiced greatly over the success of the seventy in their understanding of his teaching well enough to cast out devils. He rejoiced that "Satan," animal magnetism, belief in the illusion that matter has a body, substance, intelligence, and action, was seen as *nothing*. He himself knew that matter had no cause, no effect, no being, no reality, no continuity, no law, and no system, but that his students could, in some measure, grasp that great fact must have been tremendously heartening. There truly is nothing to ever fear again when man understandingly removes his sense of body and mind

out from under the illusion of the reality of matter. Therefore, Jesus tells them: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Rejoice that you are the eternal reflection of God, the forever nature of God in individual expression. In other words, having power over evil is not miraculous, not a sometime thing, but normal, natural, the outcome of the Science of the universe in operation.

Jesus told his disciples "Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Those who today can see even a little of divine Science, can look at the divine order of the Scriptures from the very beginning, on through the demonstrations of Jesus, then the disciples and apostles, and then universally beyond the Scriptures, to the fact that the universe, including man, is an infinite reflection, scientifically ordered and sustained, of an infinite Consciousness which is entirely good. To see this in its Science is a blessing beyond compare.

The next narrative is a parable told only by Luke. A lawyer stood up and tempting Jesus, said: "Master, what shall I do to inherit eternal life?" Jesus asked him what was written in the law. He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said he had answered right and if he did those things he would live. But the lawyer, willing to justify himself, asked Jesus, "Who is my neighbor?" Jesus answered with a parable:

"A certain man went down to Jerusalem from Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was a neighbor unto him that fell among the thieves? And he said, He that sheweth mercy on him. Then said Jesus unto him, Go, and do thou likewise." (25-37) Notice he used a Samaritan in his parable, as his disciples had recently wanted to call down fire upon them!

Jesus, telling this parable, gave the lawyer a lesson in the practice of the two great commandments. You can talk about them, but if you are not *practicing* them, you do not *know* them. We can only love God supremely by loving our neighbor as we love our self. The infinite God has one infinite reflection. Everything in the universe *is* that one reflection. We can love our self only as we love that of which we are the reflection. As we love our neighbor, the reflection of God, good, we at the same time love God, the Source of that

reflection. We can all make the same claim that Jesus did: "I and my Father are one." (John 10: 30) Knowing this and practicing it is the way we inherit eternal life.

I found this explanation interesting, taken from the perspective of the Jewish lawyer. "The 'lawyer' intended to justify himself by showing that, even upon a liberal interpretation of the word 'neighbour,' he had done his duty. He expected Christ to say that a 'neighbour' was a friend or at least an Israelite. The idea that a 'neighbour' might be a foreigner had never occurred to him. The rabbis said, 'He excepts all Gentiles when he saith His neighbour.' 'An Israelite killing a stranger-inhabitant doth not die for it by the Sanhedrin, because it is said, If any one lifts up himself against his neighbour, we are not to contrive the death of the Gentiles, but if they are in any danger of death we are not bound to deliver them, e.g. if any of them fall into the sea you need not take him out, for such a one is not thy neighbour. In answer, Christ appealed to the man's conscience, not to his reason. If Christ had said 'a heathen is thy neighbour,' the man would have argued the point with learned subtlety. Instead of this Jesus told him a story in which a man treated a foreigner as a neighbour, and the lawyer was bound to confess that this was in accordance with the mind of God." (Dummelow's, p.751.)

The metaphysical message behind Jesus' parable can be this: The man who fell among thieves is man as a mortal. Mortal beliefs have stripped him of his pure, sinless, spiritual nature, leaving a wound that opens the mortal to sickness, disease, and death. The priest and the Levite represent false theology, which cannot save man because it doesn't know any more than the victim about the true Science of one all-good God, knowing no evil, and acting as Law, or divine Principle, to the universe which reflects it. The good Samaritan symbolizes the activity of the Christ, the Son of man, man made in God's image, and gives a wonderful sense of the manhood and the womanhood of God, the "two pence." The oil and wine which he pours into the wound is (from the Glossary, pp. 592 and 598) "...charity; gentleness; prayer; heavenly inspiration" as well as "...understanding." The inn is the one universal "church," the "structure of Truth and Love; whatever rests upon and proceeds from divine Principle...which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." (S&H 583) The universe is the expression of a divine Principle, governing and controlling everything from the "mental molecule to infinity" ("Fatherhood") with ineffable Love (Motherhood).

The next narrative in this chapter is also exclusive to Luke. "Now it came to pass, as they went, that they entered into a certain village [Bethany]; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word." (This was the home of Lazarus whom Jesus later raised from the dead.) Martha hurried about, getting dinner ready and then serving the crowd (Jesus' disciples were with him). Mary, on the other hand, sat at Jesus' feet, listening to his words. Martha, feeling burdened by all the work she had to do, complained to Jesus: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help

me. Jesus sympathized with all of her work, but told her that Mary had chosen to listen to his words, which was the "better part," for it could "not be taken away from her." (38-42)

Aren't we all a "Martha" a good bit of the time? We think of all we have to get done during the day or week and spend our time organizing, rushing around smartly, planning, being "busy," and more often than not, setting aside or ignoring the other part of ourselves, our "sister" (or "brother") that wants to be quiet, giving time to spiritual reflection. If we let "Martha" keep us from being "Mary," "Martha" will just possess us. Martha should not be allowed to impede our spiritual growth. In fact, being a better Mary will enable us to be a better Martha! It may not seem so, but the more time you give to spiritual things, the more all of the Martha cares will fall into place. Let the Mary of your being choose the "better part." Spend time each day sitting at the feet of Christ, listening to the Christ message your Mind is communicating to your listening ear. Your Mind, divine Love, knows you and gives you just what you need day by day.

Chapter 11

The first part of this chapter is a fitting follow-up to the end of the last chapter. It is about Jesus having his spiritual quiet time for communion with God, and when he was done, his disciples asked him to teach them how to pray. Then he gave them what has since been called "The Lord's Prayer." Mrs. Eddy calls it the prayer that "covers all human needs," the fulfillment of Love. (S&H 16: 11) It was covered in Matthew, with its spiritual interpretation. It is all about man's identification with God and of his unity with every other idea of God.

The very next parable is given by Luke only. It has a natural connection to what has just been given, the Lord's prayer and its consequences. Jesus gives his disciples this parable: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him?" The friend tells his neighbor that he and his family are all down for the night and cannot rise up to give him the bread. However, because he is his friend, he will rise up and give him as many as he needs." (5 -8)

Jesus has just given his disciples a prayer that "meets every human need," and Jesus brings home to them that if a churlish man will give a friend what he needs even if it is inconvenient for him, how much more can we depend upon God who loves us to meet our every need? "Lending" symbolizes reflection by which every idea comes from God and returns to God. "And Love is reflected in love." (S&H 17: 7)
The rest of the chapter has been covered in the past two Gospels.

Chapter 12

This chapter continues the idea of reflection. In verse 1, Jesus denounces Pharisaical hypocrisy: "Beware ye the leaven of the Pharisees, which is hypocrisy." They do not live what they preach. Everything based on dualism is hypocrisy. Reflection is oneness, and it is infinite. Nothing can hide it. When we understand that, the darkened sense of life that we have been beholding disappears. In verse 7 where Jesus says, "The very

hairs of your head are all numbered," he is hinting at the divine order of Spirit, where all ideas are diversified, classified, and individualized. Every aspect of being is ordered. Every single idea is held in divine reflection.

"Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. When you are "confessing" the Christ, Truth, before men, you are, at the same time, reflecting or being the "Son of man," the Christ man or ideal man, reflecting "the inspiration of goodness, purity, and immortality," or "angels," as defined by Mrs. Eddy in the Glossary of S&H, 581)

In verse 11-12, Luke again brings in the operation of reflection: "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say." The Glossary defines "Holy Ghost" as: "Divine Science; the development of eternal Life, Truth, and Love." (588) Because of the law of divine reflection, the Christ man reflects all that he needs at every moment, including the right "answer" necessary for the enlightenment of mortal man's ignorance. Divine Science *is* the answer to mortal ignorance.

Taking no thought for what ye shall say under all circumstances since you reflect divine infinite intelligence and wisdom, extends to the whole of human affairs. When one of the company asks Jesus to speak to his brother about dividing his inheritance with him, Jesus refused, asking, "Who made me a judge or a divider over you?" The only "divider" is Spirit, which separates God's reflection or idea from the mortal. He then gives a parable about dependence on worldly things. "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

Jesus tells of a certain rich man whose land brought forth exceedingly plentifully. It was so abundant that he did not have room enough to store all of his "fruits," so he decided to tear down the barns and build greater ones. He said to himself, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (13-21)

The next verses cover the same ground as Matthew's "Sermon on the Mount." They all have to do with the same idea that nothing needs to be added to spiritual reflection. The one reflection of the one God or divine Principle, is forever whole, needing nothing. Man is always the full representation of Mind. When we become conscious of what we actually are as reflection, we know what God knows about us, and that understanding is power and law to us. It is our treasure in spiritual things. If our heart is set on spiritual things, there will our treasure be. It is the basis of demonstration or reflection, while at the same time it is the obliteration of the mortal concept of sin, poverty, sickness, etc. Our very being as the *reflection* of God is the grace of God to us. It means health, wholeness, abundance, joy, wisdom, and completeness to us. It means we are *saved* by the grace of God.

In verse 32, Luke alone gives us this tender saying of Jesus: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The kingdom, or realm of

Mind, includes Spirit (spiritual substance which is forever pure and good), Soul (spiritual identity which includes no matter), Principle (spiritual power), Life (full living expression of all that God is), Truth (health and wholeness), and Love (fulfillment, completeness, perfect peace). It all is ours by the law of reflection. We must understand that we are part of a universe that operates according to the reflection of that which cannot be seen or known except by what it is visibly reflecting.

There is nothing present except qualities gathered into forms, outlines, and colors. The rich man thought all of his substance was his because of his own efforts. There is no eternal Principle in that thought, no reflection there. So the substance he believes is "out there" instead of being in his Mind where it is eternally safe, means it can be lost under a variety of circumstances. He was completely absorbed in the theory of materiality, which is illusion. We can't get out of absorption in materiality until "every spot and blemish on the disk of consciousness is removed," until we express pure reflection. This pure reflection is the only life, the living reflection of Life. (Ret. 94: 14-15) It is certainly fine to have human riches, as long as they are subordinate to our spiritual riches. Then we handle them with a sense of dominion over them, using them for good only, reflecting God's nature as wisdom, purity, spiritual sense and understanding, spiritual power, love, wholeness, and feeling complete because of our spirituality, not our riches. We are not defined by our station in life, by what we accumulate, by our ancestry, our education, or our intellect. Our reflection of God, good, is all that can define us.

The next verses 35-48 deal with watchfulness. Mrs. Eddy writes: "We should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers...If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out. We must begin with this so-called mind and empty it of sin and sickness, or sin and sickness will never cease." (234: 9-21)

In verses 51-53, Jesus tells his disciples that he has not come to bring peace upon the earth, but division. The Truth he brings will be as a divider between what is of God and what is not. The definition of "sword" in the Glossary is: "The idea of Truth; justice." Jesus' "teaching set households at variance, and brought to material beliefs not peace, but a sword." (S&H 19: 14-16) "The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul [spiritual sense], where the creations of God are good, 'rejoicing the heart.' Such is the sword of Science, with which Truth decapitates error, materiality giving place to man's higher individuality and destiny." (S&H 265: 31-5 n.p.)

In the last verses of chapter 12, Luke shows Jesus expressing his frustration with the Jewish authorities because they could not, even after all the demonstrations of Jesus' healings, discern that the Messiah had come to them. This was treated by Matthew in the context of the Beatitudes. Luke covers it in a completely different way, according to relationships from the standpoint of Christianity. Jesus had told them that he came that "ye might have life, and that ye might have it more abundantly," and proved it time and time again for all to see. Yet, loving the pleasures and false sense of power more than Truth,

Jesus' enemies allowed themselves to be imprisoned by their "adversary," mortal mind. "Jesus told them: "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite." Of course, Jesus is describing a mental confrontation with error.

“Adversary” in the Glossary is: "An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. Jesus said of the devil, 'He was a murderer from the beginning...he is a liar and the father of it...' (S&H 580-581) "Christian Science commands man to master the propensities, to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of Truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, until you have balanced your account with God. 'Whatsoever a man soweth, that shall he also reap.' The abiding consciousness of wrong-doing tends to destroy the ability to do right. If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom. You are conquered by the moral penalties you incur and the ills they bring. The pains of sinful sense are less harmful than its pleasures." (S&H 405: 5-18; 24-30)

Chapter 13

Luke's theme is still reflection which means demonstration in Christianity. He tells us of Jesus' parable of the fig tree, which is retold by Luke alone. A certain man had a fig tree planted in his vineyard. When he came to pick some fruit from it, he found none. He told the dresser of his vineyard, "...these three years I come seeking fruit...and find none: cut it down; why cumbereth it the ground? The dresser answered, "Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if it not, then after that ye shall cut it down." (6-9)

In metaphysics, the "three years" signify Life, Truth, and Love, which, in reflection, is Christianity. If there is no pure spiritual sense of Life, Truth, and Love, there is no demonstration. Christianity demands proof of words; if "the three" are being reflected, the mortal concept is being obliterated. If, after expressing Life, Truth, and Love, there is no proof of it presenting itself in demonstration, then it can be "cut down." It can be traced back to animal magnetism and left alone until interest in the Christ is ready for it.

The following parable is also Luke's alone. It is the only record of Christ's teaching and healing in a synagogue during the latter part of his ministry. A woman had "a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him (this was an unasked for cure), and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God." (11-13) Isn't it interesting that when Jesus healed someone, they glorified God and not Jesus? His healing was so

impersonal with no sense of his own personality involved at all, that God was given all the glory. All Christian healing should be that way.

Absorbed in mortality, there is no reflection. Luke uses this story to show us that Christianity, the womanhood sense in each of us and in the world, has had "a spirit of infirmity" and has not been able to "lift up herself." Jesus' simple touch and words of Truth renewed her sense of wholeness, womanhood including manhood, and she immediately straightened up. Isaiah said a similar thing, prophesying this very sense which comes with Christianity: "And in *that day* seven women shall take hold of one man." He was typing the wholeness of manhood when including womanhood, which will happen in the sixth to seventh thousand year period. (Is. 4: 1)

The people had witnessed a wonderful thing, yet "the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day." But Jesus then answered him: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." (14-17)

Chapter 14

Luke opens this chapter with the Sabbath question again, in a healing peculiar only to Luke. He tells us that Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day. Then came to him a man who had the dropsy. Jesus asked the lawyers and Pharisees: "Is it lawful to heal on the Sabbath day? They held their peace, so Jesus went ahead and healed the man. He then asked them: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? They could not answer him. Jesus practiced pure Christianity. False theology fought him at every step. Not a one could humbly admit that Jesus was right! Not only that, but "the rabbis allowed 'an ox or an ass, a son or a daughter, a man-servant or a maid-servant' to be drawn out of a well on the Sabbath.' Thus they allowed breaches on the Sabbath day that they denied to Christ." (Dummelow's, p. 756)

Much of this chapter is about humility versus pride. Apparently at the same meal with the lawyers and Pharisees, Jesus felt the need to drive home the point that humility is the true reflection of God. He told of those who are bidden to a wedding, "...sit not down in the highest room (i.e. the best seats or couches) lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (8-11) "Love is [forever] wedded to its own spiritual idea." (S&H 575: 3-6) Man

as the highest spiritual idea of God, is forever in "the highest room." It has nothing to do with our human circumstances. We do not have to push ourselves forward or exalt ourselves humanly. Each of us has a unique identity, a perfect individualization of God's qualities. Human pride is just mortal absorption; it cannot ever begin to bring the satisfaction and joy that the understanding of ourselves as expressions of Life, Truth, and Love can bring.

In verses 12-15, another parable is given by Jesus concerning a dinner prepared for the poor. It, too, is found only in Luke: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense is made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. "

When we do things for others, knowing well that they can offer us the same favors, how does that demonstrate selflessness? It is better to allow our thought to be raised to see all of our neighbors as worthy, for that is the resurrection thought, seeing "the beauty of holiness" operating everywhere as the reflection of the ever-abundant substance of Spirit. Our outlook in Christianity is universal. We should be helping to feed the poor literally, but also, at the same time, we should think out from God upon the universe, and under the dominion of Mind as Life, Truth, and Love, see true manhood operating as one infinite reflection. The universal ability to hold to this with understanding will eliminate poverty on the earth. The earth is the reflection of Mind, yours and mine, and when we know its power, we will use it for the good of the earth and its inhabitants.

Verses 33-38, not in any of the other Gospels, deal with counting the cost of following Christ. Many who followed him were inclined to believe that he was the Messiah, and that they would receive great temporal benefits from their discipleship. As a large multitude followed him, he turned to them and told them that instead of those expectations, they would be dealt persecution, even death. They must give up their whole families and even their own lives to follow him. If they were unwilling to bear that cross they could not be his disciple. He then gave them the parable of the rash builder and rash king: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Jesus meant that we all must reach a point where we have to make a choice between what we believe are the mortal man's necessities and circumstances or going forward by recognizing ourselves as God's ideas. As long as we count our mortal life dearer, we cannot reach our spiritual imperative, and we will continue to cut short our progress out of sin, sickness, disease, and death. There is no duality in reflection. The mortal man is not really our identity. It is only an illusion fooling us into believing it is until we are willing to learn the Truth in Science. Following the Christ is following the Truth. It is not easy to give up

everything you hold dear! "We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness. Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth, but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring you into all Truth." (S&H 13: 22-31)

Chapter 15

The idea which dominates this section of Luke's Gospel is humanity's restoration to the Source from which it came and from which it has seemingly been lost (Mind). Only through great humility can we rise to see that there is only one Ego or "I," which is not created by man but is *reflected* by man. We must part with our little personal ego which we consider an essential part of our identity, and we must acknowledge our unity with the one Ego or intelligent, divine Principle of all that is. Through deep study of God, good, in its Science, and the renunciation of a mortal identity, we will finally find the heaven, or the harmony, we thought we had lost.

In Christianity, the emphasis isn't on personality, but on the one "Person," our divine Mind and its full reflection. Love sees only its own reflection, only its own infinite expression which includes everything in the universe from the infinitesimal to the infinite. Pre-judging, criticizing, condemning, flattering, ignoring, making fun of, misunderstanding, mischaracterizing, hating, adulating, etc. is the belief in many minds, many personalities, with which we feel we must contend every day. Our false sense of "I" bumps into someone else's false sense of "I," and hurt feelings may result, or feelings of superiority, or repulsion, or pity, or empathy, or fear. Is this a Christian way to live? Only by striving to lift up the Christ in everybody, including ourselves, and refusing to see anything else, can we be true Christians. Our only relationship is really with God, for we are the humble reflection of God, and we love as God loves.

There are two parables in this chapter found only in Luke. The first one tells of a woman who had ten pieces of silver. "Ten" types the Ten Commandments. The smallest failure to conform to the standard of perfection is inadmissible. There's not a single commandment you can dispense with. If you make a mathematical calculation and you make only one mistake in it, the answer will be completely wrong. In the story, the woman loses one of the ten silver pieces. Jesus says, "Doth [she] not light a candle, and sweep the house, and seek diligently till she find it?" The "candle" she lit types spiritual reasoning out from God. Nothing can be lost in the light of divine Science. "And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost." Then Jesus gives the point of the lesson: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (8-10) There is certainly great joy when "goodness" and "purity" "counteract all evil, sensuality, and mortality." (Definition of "angels" in Science & Health Glossary, 581)

The second parable is much beloved by Christians everywhere. It is a story about a prodigal son. ("prodigal. given to reckless extravagance; wasteful expenditure." Webster)

A man had two sons. The youngest son came to him one day and asked for his share of his inheritance, so his father gave it to him. Not many days later the young man left for a far country and while there "wasted his substance with riotous living." There then arose a famine in the land, and, being in want, he worked for a citizen of the land feeding his swine. He was so hungry that the Bible tells us he would "have filled his belly with the husks that the swine did eat: and no man gave unto him." (The husks were the pods of the carob tree eaten only by the very poorest people.) At last, when he came to himself, he said, How many hired servants of my Father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father.

"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." The son told him he was not worthy anymore to be called his son for he had sinned against heaven and in his sight. "But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

When the father's oldest son came in from the field and inquired about the celebration, he was told about his younger brother coming home at last "safe and sound." However the oldest son was angry, and told his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." Then his father told him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." (11-32)

It is pretty easy to see the symbolism in this parable. Looking at it universally or individually, it is a prodigal mankind that has left his "Father's house," the heaven or harmony of divine Mind, for the "far country," the belief of substance, --- life, pleasure, health, and fortune, in matter. He wanted to have his Father's good under his own control to use according to his own will. This apostasy of heart was soon followed by an apostasy of life, into a world of sin, where God, good, is not. Casting off even a semblance of piety and respectability, he soon loses his health and fortune and finds himself in a famine where good is no longer attainable. His fellow pleasure-seeking friends prove false, and his animal indulgences fail to satisfy him. He sinks so low that he is enslaved to feed swine, the utter depths of the degradation of mortal mind, and finds his hunger for good unappeased. The "husks" of materiality cannot satisfy the longing for joy, peace, spiritual substance. Finally, his suffering forces him to return to his father's house in deep repentance, without expectations of full sonship any longer. He would be happy just to be a lowly servant.

However, his father sees him from "a great way off." His Father had always "seen" him as his Son, his reflection of good, "and had compassion, and ran, and fell on his neck,

and kissed him." This signifies the reconciliation of God and man brought about by the Christ. Divine Love includes Fatherhood, Motherhood, and Sonship. Our fundamental spiritual identity never leaves the harmony where our Mind, our divine Principle, dwells as our Father/Mother, the Source of all good. God never sees His reflection come and go. God and His idea, man, is one. This is illustrated by the father's next actions: He calls his servants to "bring forth the best robe, and put it on him ("The robes of Spirit are 'white and glistening' like the raiment of Christ---the Christ-man was being recognized); and put a ring on his hand, and shoes on his feet." (The ring signifies high rank and honor, and the shoes symbolize spiritual freedom, for the slaves went barefoot.)

Mrs. Eddy writes: "The present self-inflicted sufferings of mortals from sin, disease, and death should suffice so to awaken the sufferer from the mortal sense of sin and mind in matter as to cause him to return to the Father's house penitent and saved; yea, quickly to return to divine Love, the author and finisher of our faith, who so loves even the repentant prodigal---departed from his better self and struggling to return---as to meet the sad sinner on his way and to welcome him home." (Mess. for 1901, 17: 1-9) "Meekly we kneel at our Master's feet, for even a crumb that falleth from his table. We are hungry for Love, for the white-winged charity that heals and saves; we are tired of theoretic husks,---as tired as the prodigal son of the carobs which he shared with the swine,...Like him, we would find our Father's house again, the perfect and eternal Principle of man." (Mis. Writings, 369)

The elder son, who was in the field, represents old theology, self-righteous and personal. The younger son's identity couldn't be lost, and the father knew that it was true of his older son also, although the son didn't realize it. The only man we can afford to recognize, as the expression and operation of Mind, is the man Mrs. Eddy defines in S&H: "Man is spiritual and perfect;...Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas;...that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker...Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin." (475: 11, 13-15, 19-22, 28-31)

The father in the parable told his older son, "Son, thou art ever with me, and all that I have is thine." This is the one and only real Father of all beholding his Son as His reflection of all that He is.

God and man are inseparable for all eternity. Then the father in the parable told his older son: "... for this thy brother was dead, and is alive again; and was lost, and is found." He was dead in sin, in the belief that material things could make him happy. He was alive again through repentance, returning to the Father's house, his right Mind. Matter, in spite of world-wide belief, never had any life in it, nor intelligence, for it is not true. All that is chalked up to it is therefore *dead*. One day, each of us will reach a point where we say to our self, "Why am I bowing down to something that's lifeless, incapable of thought, power, causes, or consequences? In reality, all that is ever going on is Life, Truth, and Love reflecting itself as life, truth, and love."

Chapter 16

This chapter consists basically of just two parables. They both are found only in Luke. Coming directly from the parable of the prodigal son and his faithful brother, the first parable seems difficult in its details for commentators to explain, but it illustrates on a human basis the use of foresight and sagacity in the faithful and consistent work needed in demonstrating scientific Christianity. Man as the reflection of Soul permits no vague drifting. Soul symbolizes the "dry land" where we find ourselves mentally on a firm foundation of recognizing our identity as the *spiritual idea* of God, not a wandering mortal waif without an anchor. Jesus tells his disciples: "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward." The steward then began to decide what he could do to keep from losing his job. He was not trained in anything else and was too ashamed to beg. He then decided on a plan which would help him to continue being welcomed into the tenants' houses to collect the rent for the rich owner of the land. ("Tenants in the East pay their rent in goods, not money. The landlord provides them with seed, and they return him at harvest time a certain proportion of the yield. Dumm., 759)

He called all of the tenant debtors to him and one by one asked, "How much owest thou unto my lord?" And the first one said, "An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, an hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." In other words, Jesus didn't praise the morality of the steward in his transactions, but for his "far-sighted prudence" in taking care of his "salvation" from being fired, "For the children (sons) of this world (i.e. worldly people) are in their generation (i.e. in dealing with other worldly people) wiser (more prudent and far-sighted) than the children of light (the religious people making provision for their heavenly welfare.)

Jesus then gave this explanation for his parable: "...if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." One cannot serve Principle and personal sense. If we are not making the hard choices, then we are just drifting. Christianity is often seen as mysticism, emotionalism, or unscientific. Yet, Christianity is the most scientific thing in the world. It is the way out of illusion and into the factual science of the universe. Soul means that science is definite, changeless, consistent. Every true thing is made under those conditions---health, intelligence, movement, love of good, justice, happiness. Progress in spiritual science demands alertness, a mentality that is constantly "on the job," constantly mentally separating the true from the false. It takes an

understanding of God's nature and a love for it. If we love the good that is God, we can love the good that is truly our neighbor, whether next door or across the world. We must hold to the fact that there is only one Truth operating anywhere, and it is good. It is all-powerful and solves problems large and small, at home and in the "far country."

Mrs. Eddy addresses this parable: "The children of this world are in their generation wiser than the children of light; they watch the market, acquaint themselves with the etiquette of the exchange, and are ready for the next move. How much more should we be faithful over the few things of Spirit, that are able to make us wise unto salvation!...Thought must be made better, and human life more fruitful, for the divine energy to move it onward and upward." (Mis. 342: 28-1 and 7-9 n.p.)

The second parable is well-known and is about two men, Dives and Lazarus. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." We are reminded of the Syrophenician woman in Matthew 15: 27, who said to Jesus: "Truth, Lord: yet the dogs eat the crumbs which fall from their master's table." She was willing to identify and be identified as true manhood [the human and divine coincidence] under any circumstances. Lazarus, the beggar, types that same thought here. Spiritual sense impels us to gather the crumbs, anything spiritual that can help us, heal us, fill our tired, empty sense of life. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. 5:3)

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." When Lazarus died he was identified with Abraham whom Mrs. Eddy defined as "Faith in the divine Life." (Glossary, 579: 10) His faith perpetuated itself and he found himself in heaven, harmony. When Dives died, having no sense of spirituality whatsoever, but was ensconced in materiality, had no spiritual good to be perpetuated and found himself in "flames." Mrs. Eddy once said the flames represented lost opportunities and the hell of a bad conscience.

"And he [Dives] cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

This being a parable, it is full of symbolism. Dives and Lazarus are just symbols of states of thought in each one of us. Our natures seem to be dual, part of us loving materiality and the other part wanting more spirituality, even if it is the crumbs. The Lazarus thought is "poor in spirit," humble enough to come with a searching heart and ready to give up what is keeping him from acquiring spirituality. Dives wants the worldly things, thinking they satisfy him just fine without having to give up any of it. It is the mortal mentality which is enslaved by the five material senses (the five "brethren"). It has not paid any attention to "Moses and the prophets" thus far because matter is its "god," and it is not about to obey moral law (definition of Moses in the Glossary, p. 592) or the prophets (disappearance of material sense before the conscious facts of spiritual Truth. (Glossary, 593)

Finally, the worldly things with their pleasures are found to be illusions, and only suffering will bring us around to seeking for the higher things. That which is spiritual is all that can ultimately satisfy us and bring us peace. There is no meeting point between matter and Spirit. Between them is a "great gulf fixed." Matter-based "things" and thoughts are "animal magnetism:" that which never began, never had a cause or any history, no effect, no father, mother, or child, no substance, no being, no law, no continuity, no nature, no action, no intelligence, no thing, no place, no power, no part of the universe at any time. Yes, that is a great gulf indeed! How do we cross it? We must come to realize that without spirituality we are nothing. We must give up our materialistic longings, stop depending upon matter-based things, stop dwelling on our personal bodies as communicators of its health or pleasure, and begin to LOVE learning about God, our true nature and life. We must put our all into *practicing* what we are learning.

Mrs. Eddy gives us these helpful instructions in S&H: "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. 'Blessed are the pure in heart: for they shall see God.'" (323: 32-6 n.p.)

"In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood and that good is not understood until demonstrated." (323: 13-16)

"The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, 'Canst thou by searching find out God?' It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good. "Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science." (322: 26-9 n.p.)

"Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, in which we must

conquer sin, sickness, and death, either here or hereafter,---certainly before we can reach the goal of Spirit, or life in God." (324: 13-18)

Chapter 17

This chapter contains three messages for us that are not in any of the other Gospels. They deal with gratitude, Christ's second coming, and faith.

The first message is a healing and the importance of gratitude. As Jesus entered into a certain village, he was met by ten lepers who cried out, "Jesus, Master, have mercy on us." When he saw them, he told them to go and show themselves to the priests. It seems that their leprosy was delayed to test their faith, for "as they went, they were cleansed." Then, one of them, when he saw that he was cleansed, "turned back and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole." (12-19)

His gratitude to God for his physical healing meant that his spiritual sense was also lifted up to the point of bringing upon himself complete wholeness. The healing of a Samaritan and the stress laid on his greater faith is in keeping with Luke's emphasis in his Gospel on the Gentiles. Mrs. Eddy wrote: "The progress of Truth confirms its claims, and our Master confirmed his words by his works. His healing power evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten lepers whom Jesus healed, but one returned to give thanks, to acknowledge the divine Principle which had healed him." (17-23)

The second message Luke gives us is Jesus' words about the coming of the kingdom of God. The Pharisees came to Jesus and asked him when the kingdom of God should come. Dummelow's says of this questioning: "The question of the Pharisees was probably a mocking one--- 'When is this kingdom of God of which thou sayest so much, and of which thou claimest to be king, visibly to appear?' " (762) He answered them: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (20-21) God's kingdom cannot be observed by the senses and is not manifested by outward signs or political changes. It is within your hearts. Dummelow's again says: "...since Jesus would hardly say that the kingdom of God is within the hearts of the Pharisees, the better translation is, 'The kingdom of God is among you, but ye do not perceive it.' " (Ibid.) Why do Christians still believe that God's kingdom is "lo there," up in the clouds somewhere? It is not within corporeality or matter, the sky,--- but within our thinking (our hearts). The kingdom of God cannot be identified with the physical senses. It comes to our spiritual sense as we let go of material sense.

The third message also deals with the second coming of Christ. He likens the coming, first of all, to "the days of Noah [Noe]. The world was transfixed by the illusions of matter. Noah's spiritual understanding enabled him to rise above it. An ark of spiritual understanding will save man from the floods of corruption, and the permanent reality of himself and his world will be born of his understanding. Jesus then tells his disciples that the days of the Son of man will be like the "days of Lot [just like in Noah's day]; they did

eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Jesus is talking in symbols. When Divine Science was revealed to Mary Baker Eddy, the destruction of the entire mass of matter-based beliefs was the beginning of its being "consumed by fire."

"Material sense lifts its voice with the arrogance of reality and says: I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How sin succeeds, where the good purpose waits! The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire." (S&H 252: 18-30) "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples---imperatively, absolutely, finally---with divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character." (S&H 565: 13-22)

In the last few verses of this chapter, Jesus is speaking symbolically about "that day" when the Truth of God and man and the universe is revealed as a Science. Some will want to preserve their way of life according to matter beliefs. They will have a hard time leaving them because they think matter brings them satisfaction. They will want to cling to materiality, to a personal sense of their body (their "house"). They will be loath to waking up from the deep sleep of animal magnetism. The "two men sleeping, "two women grinding," "two men" in the field, "one shall be taken, and the other left." The duality of mortal man will be challenged in each one, and the mortality will finally be left behind as man's immortality will be lifted up above it. The last verse says: "And he [Jesus] said unto them, wheresoever the body is, thither will the eagles be gathered together." "The verse can be taken either positively or negatively, because 'body' can symbolize the spiritual idea or the material corporeality, and "eagle" can symbolize Science or preying mortal thought. It can illustrate either that wherever the spiritual idea is, there will be the sense of Science, or that wherever animal magnetism is, there will be the carrion seekers." A material sense of body is a "dead' sense for there cannot be any life in matter.

Chapter 18

This chapter flows right on from the above allegory. Persistently identifying our self with the divine fact of our true selfhood, with absolute consecration of thought, energy, and desire, we are bound to reap our reward, which is illustrated by this parable from Jesus of an unjust judge, found only in Luke.

"...he spake a parable unto them to this end, that man ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man [probably a heathen judge]: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary." (Give me justice against my adversary. We don't know the details, but very often in those days, when a woman's husband died, a rich neighbor or relative would steal her land. The offence of violently appropriating the property of widows and orphans is often alluded to in the Old Testament, and forbidden with threats of divine vengeance. Dumm., 763) "And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me [give me a "black eye" among the other judges. Dumm., 763]. " And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (2-8)

Prayer in Christianity is not begging God or bribing God or hoping God will hear you. That kind of God does not exist. God is Life, Truth, and Love, the Principle or power of law and being to *all that is*. Since it *is* all that is, it must be pure and good. Prayer must be spiritually persistent, as if one were an attorney for one's self in pleading one's innocence. The more persistently Scientific one is, the speedier will be the positive outcome. We do not pray for the principle of mathematics to solve an equation for us. We reason it through with the knowledge we already have until the light dawns and we see our way to a conclusive answer. The light always comes from within, never from "out there."

Arriving at justice in an unjust situation means knowing that there is only one Mind involved, only one Consciousness which we all share. It is always just because it is always Love. When we persistently identify our self with the divine fact of our oneness with *the* oneness of the infallible God, the divine Truth, the outcome is irresistible, and justice and goodness are made manifest. Justice is a fact of God, Principle. It is never at the mercy of chance. Justice can be seen for a situation, or a body, which seems to be unhealthy. The situation and the body exist in mind alone. Whether it is Mind, good, or mind, illusion of good and evil equal, makes all the difference in the world. One is changeless fact and one is changeable error, nothing. Man is ignorant of his true selfhood as being the true Christ-man, the human and divine coincidence, which Jesus came to manifest for us. Imagine after all he had gone through, and knowing what awaited him, Jesus having to doubt if, when the second Christ manifestation came to mankind, there would be faith on the earth! Do *you* have faith? There must be faith before understanding can come to you.

Only divine Science can raise up our hopeful faith to absolute understanding. Because Mrs. Eddy had an unshaken faith, a deep spiritual sense of God as only good, as Love, she was able to have unfolded to her waiting thought the Science which is reflected as the unchanging fact of the universe. Her clear, pure acceptance of God as being only good lifted her consciousness into the heaven of the Mind that is Love. She identified herself and everyone she met with that conscious Love. She healed every picture presented to her that was not in line with that Love, and as its consequence, was able to bring to mankind the

Science of the Mind that is Love. It is the second coming of the Christ into human thought. The whole world will, at some point, owe Jesus and Mary Baker Eddy endless homage for their life sacrifice for humanity's salvation from the illusion of mind in matter.

The next parable found in this chapter is also Luke's alone: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (9-14)

Mrs. Eddy writes about this in S&H: "To assume that there are no claims of evil and yet to indulge them, is a moral offense. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself. When needed tell the truth concerning the lie. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

"Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil or upon the good you know and *do* not. A dishonest position is far from Christianly scientific. 'He that covereth his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy.'" (445: 32-19 n.p., emphasis in original)

Chapter 19

Continuing with stories that are not in the other Gospels, this chapter begins with the much-loved story of Zacchaeus. Whereas the last several chapters have dealt with duality, this opening story is a true happening that must have warmed Jesus' heart. It illustrates the wonderful results of identifying one's self with the nature of God, the true self as the Christ-idea. It gives us such a joyous, expansive sense of man when he decides to shed his false identity as a mortal man and take on his immortal selfhood.

Zacchaeus was a publican, a rich tax collector, and was head of the office in Jericho. It is believed that one of the principal custom houses was at Jericho since it was on the road of a world-wide distribution of balm that grew in that oasis, and the road therefore had considerable traffic. (Dumm., 764) We are told that Jesus entered Jericho and was passing through when Zacchaeus sought to see him. Because of the press of people around Jesus, and he was "little of stature," "he ran before" and climbed up into a sycamore tree in order to see him better for he was to pass that way. It certainly wasn't very dignified for a well-to-do man to be running in a long gown and then climbing a tree, but this did not deter Zacchaeus. He was not to be denied the opportunity to see this famous holy man. There must have been something that drew him to the Christ. We are told that "when Jesus came to the place, he

looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house."

Does anyone doubt that Jesus could read Zacchaeus' receptive heart and knew he had changed his nature and thus would be overjoyed to have Jesus come to his house? "And he made haste, and came down, and received him joyfully." Of course, those looking on questioned and murmured that Jesus "was gone to be guest with a man that is a sinner." But Zacchaeus stood up and said to Jesus: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. [The law only required this from a detected thief.] And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham [in descent as well as character, for he had a Jewish name, but the Pharisees ranked publicans with the heathen]. For the Son of man is come to seek and to save that which was lost." The objects of sense had been translated into the ideas of Soul, which are permanent and changeless. He could no longer rob others or be robbed for he had caught a glimpse of the permanence, indestructibility and eternity of spiritual substance which had changed his life and made him a follower of the Christ.

Most of the rest of this chapter has been discussed in the past two Gospels, but one scene is not: Jesus had ridden a colt toward the entrance of Jerusalem and was at the descent of the Mount of Olives. (36-40) According to Dummelow's, p. 765, this was where "There was a magnificent view of Jerusalem and the Temple from this point, and at the sight of the capital of the new kingdom, [as expected by the multitudes], they broke into a shout of triumph." They spread their garments before him and praised God for all the mighty works they had seen, calling him "the King that cometh in the name of the Lord." The Pharisees went to Jesus from among the multitude and said to him: "Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." (Even human opinion would be forced to recognize and glorify God.) Jesus did not deny what the people were calling him. He had indeed come as "the King of kings," the long-awaited Messiah. (I Timothy 6: 14)

"And when he was come near, he beheld the city, and wept over it." Dummelow tells us: "The path mounts again; it climbs a rugged ascent; it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the Mosque El-Aksa rises like a ghost from the earth before the traveler standing on the ledge, so then must have risen the temple-tower; as now the vast enclosure of the Musselman sanctuary, so then must have spread the Temple-courts; as now the grey town on its broken hills, so then the magnificent city, with its background---long since vanished away---of gardens and suburbs on the W. plateau behind. Immediately below was the valley of the Kedron, here seen in its greatest depth as it joins the valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem seen from its E. side---its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again, and 'He, when he beheld the city, wept over it.' "

With what anguish he must have looked upon the beautiful city of His people! His words, his healings and works of unimagined power and love, rejected and hated by the rulers of the synagogue, his fulfillment of every prophecy proven, his yearning to show them the Messiah, their salvation which had come as promised. But their synagogue rulers were asleep, enjoying the cozy illusions of pleasure in matter, not watching and waiting for the Messiah. They did not listen to John the Baptist, but instead cut off his head. The people were as sheep without a shepherd. They would have to undergo severe trials in order to be purged of personal sense which is reliance on matter, their lives bearing witness to the inevitable destruction of all the material Jerusalem stood for. Jesus knew exactly what would happen to them in the not too distant future. He knew, because they had rejected him, that he would have to make the final sacrifice of himself for his people and for the world.

Yes, he wept, then told those around him: "If thou hadst known, even *thou*, at least in this *thy* day, the things which belong unto thy peace!" (If only they had recognized the Christ he had embodied and had wanted to know *how* he had done the healing work; if only they had loved his life-giving message and been changed by it; if only they could have felt the peace that would embrace them if they had embraced his Messianic message! Because they didn't, the Christ would come to those of another day.) "... now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee [all of the inhabitants], and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

The temple of mortality would be thrown down because they had gone against every commandment God had given them. To keep those commandments was their covenant. And they had killed God's prophets. And they had, finally, rejected the Messiah God had sent them, in spite of every sign of prophecy of the Messiah being proven to them. The conquering Romans did indeed dig a trench around the city and set a spiked palisade (fence) in the trench. When the Jews burned it down, they replaced it with a wall. (Dumm., 766) Eventually the Jews were led away into captivity. In reality, Jesus was foretelling the desolation of mortal belief, not only in their day, but in ours, for he told us his words would not pass away.

This pronouncement was followed by Jesus' showing the people in symbol a facet of the purging that would have to be done before they could be "saved" from destruction. "And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. (This was the second cleansing of the Temple as given in Matthew 21 and Mark 11. Belief of life in and of matter is "a den of thieves," for it robs us of all the good that could be ours if we understood our existence as the reflection of all good, God.) Humility, turning to God for direction, keeping the Commandments---these would have reversed the Jews' self-destructive path, and this would be a different world today. Sadly, "...the chief priests and the scribes and the chief of the people "sought to destroy him." If their pride and love of personality and materialism had not so overtaken their duty to be spiritual leaders of the people, they would have found a willing following, for we learn in the last two verses

that Jesus "taught daily in the temple...for all the people were very attentive to hear him." Jesus was making the heroic effort to educate as many as he could before his death.

Chapter 20

The events given in this chapter are also given in the last two Gospels: the authority of Jesus challenged; the wicked husbandmen; the tribute money; the Sadducees and the resurrection; the question of Christ being David's son; Jesus denounces the scribes; widow's houses devoured (covered only in Mark.)

Chapter 21

Luke gives more detail in Jesus' description of the fall of Jerusalem, as well as the second advent, than do Matthew and Mark. Jerusalem was destroyed just as Jesus foresaw; the Jews were "led away captive into all nations." Instead of covering that captivity "into all nations" here, I will address it in a later chapter along with the second advent of the Christ.

We learn in the last two verses that after teaching in the temple during the day, "he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him." If only the "shepherds" of the people had been waiting and watching for the Messiah, the people themselves, who were ready for his message, would have supported their leaders and acknowledged him as the long-awaited Messiah. They would not have lost their beautiful Jerusalem, and there would be "peace on earth" today, as the angels had sung at Jesus' birth.

Chapter 22

The chapter begins with the feast of the Passover drawing close and Judas going to the chief priests and scribes to let them know he was planning to betray Jesus into their hands. "They were glad and covenanted with him to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude."

When the day of the Passover came, the disciples asked Jesus where they should prepare it. He told them, "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water [also in Mark]; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with my disciples? And he shall shew you a large upper room furnished: there make ready."

Just as the colt (or ass) was ready for Jesus to ride into Jerusalem without the disciples arranging it, so the Passover room was also all arranged by divine Mind (Jesus' Mind) without any preparations on the disciples' part. Everything needed for our good activities is already present in Mind. We, the consciousness of Mind, do not need time or space to have exactly what we need at any moment. Every "object" we need is always right at hand. Someday, we will be able to arrange our daily activities in just this same way,

through Mind. The understanding that we can bring forth the things we need through Mind will obviate having to arrange material "things" or circumstances. We shall always have a "large upper room furnished" when we know it is in our mentality as idea, not matter.

"The sacrament, *as a rite*, is built up on this one statement in Luke: 'this do in remembrance of me.' Luke is the only Gospel writer to record the statement, and he was not actually at the last supper. Jesus didn't mean what the Church generally considers him to have meant by that statement; he was really telling his disciples, 'Go, and do thou likewise according to the symbols here represented.' Moreover, if everyone did demonstrate individually the truth and the love which Jesus lived during his life with us, humanity would be completely and entirely redeemed. The Passover supper's symbols were translated into ideas meant to be understood and lived, not just commemorated on certain occasions. We are meant to see that we must *pass over* the mere material thought of things to the spiritual idea behind the symbol. We achieve this translation in the measure that each one eats (understands) the Christ-body as being his own body, completely spiritual.

"In this passage Jesus is talking about the Son of man, (man as the idea of God), and so the bread is the bread of Life, and the wine is the wine of Love, [which symbolizes inspiration and understanding in the Glossary]. If, in Christianity, we use that bread and wine, that Life and Love, then we truly do something in remembrance of Jesus' symbolic teaching at that supper. But a mere dead ceremony is no more than a perpetuation of the old sense of the Jewish Passover. It is paganism to believe that, through a dead ceremony, material bread and wine [or grape juice!] become the spiritual body and blood of Christ. Any belief which attempts to make matter into Spirit is paganistic and is no part of Christianity. Christianity demonstrates Spirit as the only substance, and dissipates every material belief." (Doorly, Talks at the Oxford Summer School, 1949, Vol. II, Luke, John)

During the Passover, Luke tells of a happening that is not in any of the other Gospels. There was strife among the disciples as to who among them was greatest! Jesus put an end to that puffed up mortal sense of man! "...but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Every idea of God is equal to every other idea, for we all reflect God's seven-fold nature. That nature is fulfilled in Love which is not concerned with material personalities, but knows every "person" as an expression of God's idea of Life, Truth, and Love. The Christ, or ideal man, translates that Truth about man to each of us; then Christianity makes the complete idea of man permanent and fundamental through the actual activity of it. The activity of Love is to love. "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace." (S&H 265) When you love as Christ loved, your own sense of "self" does not come into play at all. We love each other as we love God, for loving "others" *is* loving God! Jesus' love was utterly selfless; he was always among them as "he that serveth." The only ego, or sense of "I" is, and should be recognized as, God, the one Mind of all. With all men having one Mind, would not this world be seen as the reflection of heaven?

In verses 29-32 and 35-38, Luke writes about three directives that Jesus gave his disciples before his arrest that are not found in the other Gospels: (verses 29-30) "And I appoint unto you a kingdom, as my Father hath appointed unto me...and sit on thrones judging the twelve tribes of Israel." "It is the appearing of divine law to human understanding; the spiritualization that comes from spiritual sense in contradistinction to the testimony of the so-called material senses. The phenomena of Spirit in Christian Science, and the divine correspondence of noumenon and phenomenon [cause and effect] understood, are here signified. This new-born sense subdues not only the false sense of generation, but the human will, and the unnatural enmity of mortal mind toward God. It quickly imparts a new apprehension of the true basis of being, and the spiritual foundation for the affections which enthrone the Son of man in the glory of his Father; and judges, through the stern mandate of Science, all human systems..." (Mis. 73: 22-10 n.p.) The "twelve" is a symbol for pure demonstration by all of humanity (as the Israelites are dispersed throughout the earth). The disciples were to be examples of the authority and power of reflection and demonstration.

(Verses 31-32) Luke tells Simon Peter: "...behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Jesus knew that Peter's impulsiveness could cause him to deny that he knew Jesus, but he also knew (prayed) that Peter had the strength to survive the "sifting" and thus be a far greater witness for the Christ than he was before. The "sifting" was, of course, his denial of knowing Jesus, not once, but three times, just as Jesus had predicted he would do. When he realized what he had done, he went out and wept bitterly. Jesus prayed especially for Peter because he was the leader of the Apostles and so much depended on him. This primacy was not personal, but derived from his recognition of the Christ which Jesus embodied. After his trying time and bitter remorse, he became the devoted apostle whom Jesus, before his ascension, asked to feed his "sheep." This Peter did with marvelous distinction.

(Verses 35-38) Jesus, much earlier in his ministry, had sent his disciples out to bear witness to the Christ through healing and teaching. They had taken nothing with them, neither shoes, purse, nor scrip, yet they lacked nothing and rejoiced in the healing they had demonstrated. This time, however, Jesus told them to take a purse (money), scrip (provision basket) and a sword (meaning all lawful means of self-defense.) They were going out on their own to teach and to heal. But Jesus knew they would face persecution, for they were now well-known by the religious rulers and would not have Jesus as the main focal point of the rulers' hatred. We all must, at some time, be on our own, dependent upon our divine Principle, not other people, for our health, our supply, our inspiration. We must learn how to wield the sword of Truth for ourselves and others. The mortal concept of ourselves needs to be laid down so that we can be a transparency for the Truth. Love will take us all the way, but we must give it that opportunity.

Luke provides in the last few verses, some extra information about Jesus' arrest in the garden of Gethsemane: When Jesus and his disciples arrived at the Mount of Olives which was in the garden, Jesus told them to pray that they "enter not into temptation." He

then withdrew himself about a stone's cast and kneeled down to pray, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him." Remember the Glossary definition of "angels:" "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." (581)

The spiritual messages coming to his waiting thought did strengthen him, for his prayer took him deep into the consciousness of Love, where he could feel the gracious but all-powerful protection, safety, encouragement, and ever-present tender embrace of his Father/Mother God. As the idea and activity of that divine Principle, he was able to withstand the coming events.

Luke gives us this incident which occurred as Jesus was being arrested by those sent by the high priest: "When they which were about him saw what would follow, they [the disciples] said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, "Suffer ye thus far. And he touched his ear, and healed him." There was always one thing before Jesus' thought, that he and every man were God's ideas. If he hadn't been willing to be universal and maintain the truth for all men, he couldn't have maintained it for himself.

Jesus was taken to the high priest's house, blindfolded and buffeted, ridiculed, and led into their council [the Sanhedrin] and questioned. When asked if he were the Christ, the Son of God, he said, "Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth." The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world's religious sense. Mortals believed in God as humanly mighty, rather than as divine infinite Love." (S&H 53: 8-15)
Unfortunately, much of the world still does!

Chapter 23

When the Sanhedrin inquisition ended, finding Jesus guilty of proclaiming himself to be the Son of God, they took him to Pilate. "And they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ the king." It was certainly a lie that Jesus had forbid the giving of tribute to Caesar! He said only to give to Caesar the things that were Caesar's and to God the things that were God's. Pilate asked him if he were the king of the Jews, and Jesus said, "Thou sayest it." This meant "Yes, I am." Pilate told the Synagogue rulers and the multitude with them that he found no fault in Jesus. Pilate was not fooled by the jealousy and hatred of the Temple rulers, but he did not take a stand for Principle, that which was right. The rulers and the people they had with them were then all the more fierce, and told Pilate that Jesus had stirred up the Jews from Galilee to Jerusalem. When Pilate heard that Jesus was a Galilean, he had him transferred to Herod, for Galilee was in his jurisdiction and he happened to be in Jerusalem at that time. Herod could not get Jesus to defend himself and so

sent him back to Pilate. He had found no fault in Jesus either. They could have prevented a tragedy, but it was not to be. Jesus "answered nothing," for he wanted animal magnetism to unloose itself on him so that he could prove the fundamental nature of the substance of idea, which in Truth, we all are. The substance of the universe was not different for him than for all of Mind's children.

Matthew and Mark give this trial sufficient coverage, so I will remark on the instance not documented by them. As Jesus was carrying his cross to be crucified, "there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" (verses 28-31) Dummelow's tells us that "These women are not the same as the Galilean sympathisers, but residents in Jerusalem. The warm feeling that all classes of women regarded Jesus is especially marked in this 'the Gospel of womanhood.' " (768) Jesus was explaining that "something was about to befall, for which they would weep with greater reason, the destruction of their beautiful city and the overthrow of their nation." His remarks to them meant, "If the Romans so cruelly treat me, whom they know to be innocent, how much more severely will they treat your children whom they will regard as rebellious and guilty? Or, If the inhabitants of Jerusalem are so guilty now in slaying me, to what further stages of wickedness will they afterwards advance?" (Dumm., p.768)

"And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know what they do..." Jesus, himself the expression of Life, Truth, and Love, was always ready to forgive when the repentance was genuine, for he saw man as the reflection of God, God's idea. He did not judge by personality, but by the Truth. Luke's is the only Gospel which records these words of Jesus from the cross. He followed his own teaching, to love and to forgive your enemies.

Luke gives another version of the two malefactors who were crucified with Jesus. One of them "railed on him, saying, If thou be Christ, save thyself and us." But the other one rebuked his saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise." "The malefactor acknowledged Jesus to be the Messiah, a stupendous act of faith under the circumstances. 'He was rejected by the Jews who saw him raising the dead. He was not rejected by the thief who saw him hanging with him on the Cross.' (St. Augustine). The thief apparently expected Christ to rise again and establish his kingdom." (Dumm., 768) Jesus knew that there is no death, and he knew that the repentant thief's life would go on in an improved condition.

In the sixth hour there was darkness over all the earth (the Revised Version says it was due to the sun's light failing) until the ninth hour, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Jesus' words at this point were recorded by Luke alone. Animal magnetism was rent to pieces by Principle. Supposedly, it had robbed God of His Son, and murdered him. But only the world's belief in mortal sonship is what suffers, is crucified, and dies. Jesus understood his unity with Life, Truth, and Love (divine Principle). His nature as the Christ had never been in danger of losing Life. He went through the whole process to show that even death in such hideous circumstances cannot take away our life, because our life is God, ever-present. The substance of the universe out of which everything is made literally cannot die. The other thief never died either. He found himself with the same body and the same problems to work out.

Jesus' body was put into the tomb, but he was not in that body. After his resurrection, which was immediate upon "giving up the ghost," he was in "paradise" until he was ready to go back into the tomb in order to bring back the body by which he could be recognized by his disciples. "Every function of the real man is governed by the divine Mind. The human mind has no power to kill or to cure, and it has no control over God's man. The divine Mind that made man maintains His own image and likeness. The human mind is opposed to God and must be put off, as St. Paul declares. All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal." (S&H 151: 17-30)

Chapter 24

We have wonderful records from Matthew and Mark of the women who went to the tomb early in the morning and seeing an angel who told them that Jesus was not there but had risen. Luke lays great emphasis on the women. They "followed after...", "beheld how his body was laid," and "came and found the stone rolled away from the sepulchre." He tells of two angels in shining garments who were in the sepulchre and told the women that Jesus had risen. When they told the disciples about it, they did not believe them. Luke and John tell of Peter who ran to the sepulchre and stooped down and saw the linen clothes laid by themselves, "and departed, wondering in himself at that which had come to pass."

Luke alone tells of Jesus' appearance to two of his disciples who were on a road to a village called Emmaus "which was from Jerusalem about three-score furlongs." ("Josephus speaks of an Emmaus 60 furlongs from Jerusalem, the habitation of a colony of Titus' soldiers." Dumm., p. 768) While they were talking together about all of the things that had taken place in Jerusalem, "Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. Jesus asked them what they were talking about and why they were sad. They thought he must have been a stranger in Jerusalem not to have known what had just taken place. Then they began to tell him of the things concerning Jesus, a great "prophet mighty in word and deed before God and all the people. They explained how the chief priests and rulers had him delivered to be condemned to death, and

that he was then crucified. Then they told him: "But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even as the women had said: but him they saw not."

Then Jesus said to them: "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

When they got to the village, they invited him to stay with them. That evening, as they ate dinner, he took bread and blessed it and broke it and gave to them. He explained and interpreted the Truth to them. "And their eyes were opened, and they knew him; and he vanished out of their sight." The resurrection body can be carried about by your Mind. It is in complete submission to it. It can even change your appearance, since the disciples did not have any recognition of Jesus as they spoke with him. All is Mind; all substance is Spirit. "Matter" does not and never has had any intelligence to move itself about! Jesus' body was an image of his Mind, incorporeal, though appearing to be corporeal to the disciples. But it had no weight nor mass---that it seemed to was an illusion!

The true body of man operates according to the Principle that has always existed, the Science we call "God." Even after Jesus' resurrection, he was *showing* his disciples what he could not explain to them. He knew exactly where they were at all times since he appeared to them several times according to Scripture, though human eyes did not *see* them in order to get there. "The spiritual path along which Jesus traveled is the way along which you and I must travel. Through an understanding of Life, Truth, and Love, we've got to rise to the point of reflection and identity, see ourselves as idea, and see that that idea is forever found in its Principle... In divine metaphysics the stone is always rolled away; there is no impediment to divine activity, because nothing is operating but Principle and its idea. In metaphysics there is only idea; there is no material body whatever." (Doorly, *Ibid.*, 119) Jesus wanted to show them that the operation of Principle is absolutely normal. The body is known by its form, outline, color, qualities of God, Spirit, substance.

After Jesus disappeared from their sight, "they said one to another, did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures? The undeniable proof from the Scriptures themselves concerning Jesus Christ enabled them to know for sure that Jesus was who he purported himself to be. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." Mrs. Eddy has this to say about this event: "In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick." (S&H 46: 5-12)

The two disciples told the gathering about Jesus appearing to them and how he was known to them in the breaking of the bread. The two disciples were then told that the Lord had appeared to Simon, and as they all were talking, Jesus himself appeared in their midst. Now, they could all see the proof that Jesus lived. Although he said, "Peace be unto you," the disciples were terrified and thought they were seeing a spirit. "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have...And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of broiled fish, and an honeycomb. And he took it and did eat before them. Jesus wanted to put them at ease by showing them that he was not a spirit because he had natural hunger and his body was the same one that had been crucified. This was his sense of motherhood, wanting to reassure them and quiet their fears. Then, in that same sense of motherhood, he opened to all of them the Scriptures, from Moses, and on through the Psalms and the prophets, concerning him as the fulfillment, proving that he was indeed the promised Messiah. "And he said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among *all nations*, beginning at Jerusalem."

Jesus' salvation is meant to be universal. "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Again, the motherhood sense, keeping them from precipitously running forth to tell all they had seen before they were really ready. Then he led them out as far as Bethany, lifted up his hands, blessed them, and was then parted from them and was carried up into heaven. (Dummelow's tells us that the words "and carried up into heaven" are omitted by some ancient authorities. p.769) The disciples were filled with great joy and returned to Jerusalem where they continually praised and blessed God in the temple. "In Christian Science, all things must be restored to their Principle. But such parting is the evidence of the physical senses only. 'Soul never saw the Saviour come and go, because the divine idea is always present.'" (Un 59: 17) "Man never fell from grace necessitating restoration." (Brown, *From Genesis...296*)

Chapter 4 The Book of John Chapters 1-21

John's marvelous Gospel is the climax of the Gospels. He wrote around 95 A.D., fully twenty years after Luke, the last of the other three to be completed. Matthew emphasized the Word, Mark, the Christ, Luke, Christianity, and now John tells the story of Jesus' life from the perspective of Science. The Century Bible gives us these helpful comments regarding the four Gospels: "If the first Gospel represents Jesus in relation to the Jewish past, the second to the Roman present, the third to the Greek future: the fourth may be said to depict him in his relations to the universe, in that eternity in which past, present, and future are alike included. In keeping with this is its use of the word *kosmos*..." (*The Gospel of St. John*, Introduction, 25) In the Authorized Version of the Bible, the word "cosmos" is translated "world." In other words, the Science Gospel is concerned with nothing less than the world and the universe. This Gospel, the Science of the Cosmos, is so different from the other three Gospels that it is also known as the "spiritual Gospel" and the others as the "bodily Gospels." Cosmos relates to Logos, or Word, and is the subject of John's opening of his Gospel. The definition of "cosmos" is: "The universe conceived as an orderly and harmonious system." (Webster)

"Science and logic, as we know them today, have their origin in the Greek civilization of the western world which flowered so magnificently in the first millennium B.C., that is, in the fourth thousand year period. Correspondingly, in the East at that time, religion flourished as never before. When the fourth millennium merged into the fifth, and Christianity was born, it became imperative to explain Jesus' teachings logically and scientifically, in order that Christianity might be propagated throughout the world. Initially, it fell to the Apostle John, through his adoption and adaption of Greek ideology, to wed together religion and science in his account of Jesus' life." (Brown, *From Genesis...*, 297)

To John, Jesus was God's ideal. Therefore his was the standpoint of the divine, God and His infinite manifestation. This is the standpoint of absolute Christian Science. It is epitomized by the two terms Truth and Love. The two must forever be inseparable. It is the timeless, spaceless Being of God seen visibly as the compound idea, man. It is the Science of there being just one Being. It is the absolute wholeness of Being---omnipotent, omniscient, omnipresent, and omni-active. There is no creative sense, no beginning. What is All has always been All. For this reason, John does not begin his Gospel with a beginning for Jesus, but sees him only as the forever expression of Being. Science is complete; that which is scientifically present shows forth the complete nature of Being. Man, being the highest idea of God, is His ideal, that which has been denominated "Christ." As God's Christ, man is the only part of God's Being which expresses His whole, complete nature, as opposed to the "lower" ideas of God, such as a flower, a cat, a tree, a mountain, etc. All of the qualities expressed in Science depict God as Father (Life), Son (Truth), and Mother (Love). It is all One and cannot be separated. The divine ideal is embraced in Motherhood (Love), the full meaning of which is Life, Truth, and Love. Mrs. Eddy gives us the definition of "Mother:" "God; divine and eternal Principle; Life, Truth, and Love." (S&H

592: 16-17) (Of course, the human terms we use to depict God's nature and its qualities are generic, meaning both male, female, and neuter, combined.)

Chapter 1

John immediately hits his stride in the opening verse with the theme of the entire Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." The "Word," which *is* God, according to Webster is: "...the actively expressed, creative, and revelatory thought and will" of God; Webster continues: "...some one or all of the divine attributes personified..." The Word of God from the subjective standpoint is revelation, which indicates, "I am Mind, Spirit, Soul, Principle, Life, Truth, Love." This *Being* which is constantly Self-revealing (Subject) is revealed as its reflection (Object), that which is *being* its attributes "*personified*:" intelligence, purity, spiritual sense, spiritual power, love, health, holiness. This *being* includes a multitude of qualities such as form, outline, and color. Thus, the absolute Truth, through the numerals of infinity, or, "the seven," impels recognition of the Christ, its reflection. Some of the translations say, "All things exist by Him" which takes away the sense of a "beginning."

Mrs. Eddy comments on this: "This word "beginning" is employed to signify *the only*." (S&H 502: 24-25 emphasis in original) The Self-revealing Word is always "the only" Word. The human sense of beginning is believed only when the days of creation are looked at objectively. "To Heraclitus, the Greek 'Logos' (translated 'Word') signified the regulating principle of the universe. Mary Baker Eddy defines the Word as 'the Principle of Christian Science.'" (Mis. 363: 24) That the Word is *with* God and at the same time *is* God, means that 'Principle and its idea is one, and this one is God...' (S&H 465:17 emphasis in original) The oneness of Principle and His Christ, defined scientifically through the two ranges of capitalized terms, Mind, Spirit, Soul, Principle, Life, Truth, Love, and Word, Christ, Christianity, Science, constitutes the universe... Therefore, 'God is the sum total of the universe.' " (Mis. 105: 32) Thus the 'only begotten Son, which is in the bosom of the Father' (the theme at the heart of John's Gospel) is the idea of Principle, which expresses Principle, and which remains forever in and of Principle." (Brown, From Genesis..., 297-8)

John continues: "All things were made by him and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." All that is going on, all that has ever gone on is "the light," Mind, expressed as Intelligence. This intelligence was what Jesus used as the expression of his Mind. He was always at work in the self-revealing, self-fulfilling system or universe of the infinite Principle, never objective or outside of it. He was always in control of that which objectified itself as his own Mind. Jesus was conscious of being the divine Word because his Ego was the divine Principle. He controlled everything with his Mind, showing us what we will do as soon as we eliminate a human sense of self or ego.

A darkened, veiled sense of God, which we call "mortal mind," cannot comprehend anything that is actually true. It is called "a liar, and the father of lies." Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the

beginning, and abode not in the truth, because there is no truth in him." (John 8: 44) All there is to error is darkness, which is the absence of light! If the universe is the presence and activity of light, how can it ever be absent?

John begins with John the Baptist. He symbolizes the beginning of "the light" which was come to bear witness of the Light "that all men through him might believe." John, as you remember, was also a child "not born of the flesh," and thus was able to recognize and prepare the way for the Christ, which was imminent. Mrs. Eddy writes: "John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost,---divine Science." (S&H 561: 32-3 n.p.) Also, "It [divine Science] brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error." (S&H 558: 17-19)

Jesus came to translate the world from a belief of objective things "out there" to a subjective idea in our Mind, our God-consciousness. Only in doing that can we begin to have "dominion over the earth," as God promised. (The physicists today have discovered this wonderful revelation and are destined to help mankind understand it.) The scientific reality is that there is only one kind of man, the man who is the Mind of Christ, Truth, *in operation*. We don't just believe in the Truth---we are the very *activity* of the Truth. Christ did not think of himself as corporeal or he couldn't have healed as he did or raised himself after death. He didn't think of man as corporeal at all. Man is Mind individualized, an individualized manifestation of existence. (S&H 555: 28) "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter." (S&H 477: 20-25) Remember, matter is nothing, not even an alternative!

John says, "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." Jesus, through the realization that his Mind was God, showed us how Mind, God, "made" the world in His image through the examples of his healing work. Sin, sickness, disease, want, storms, etc., the illusion of erroneous beliefs, disappeared in his presence, and the actual Truth appeared as harmony. Jesus showed us that we can "make" our sense of the world harmonious as it truly is. The world did not understand how Jesus was making things that appeared inharmonious suddenly express harmony. Mrs. Eddy called Christ "the divine message from God to men." (S&H 332: 10) His message was relayed by his works, for he could not be understood in any other way by most of the people. Harmony appeared instantly because it was never absent, and Jesus knew it.

John continues: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of the will of the flesh, nor of the will of man, but of God." Mrs. Eddy clarifies: "...as many as perceive man's actual existence in and of his divine Principle, receive the Truth of existence; and find their adoption with the Father; to wit, the redemption of the body. Through divine Science man gains the power to become the son of God, to recognize his perfect and eternal estate... This passage refers to man's primal, spiritual existence, created neither from dust nor carnal

desire. Born of no doctrine, no human faith, but beholding the truth of being; even the understanding that man was never lost in Adam, since he is and ever was the image and likeness of God, good. But no mortal hath seen the spiritual man, more than he hath seen the Father. The apostle [John] indicates no personal plan of a personal Jehovah, partial and finite; but the possibility of all finding their place in God's great love, the eternal heritage of the Elohim, His sons and daughters. The text is a metaphysical statement of existence as Principle and idea, wherein man and his Maker are inseparable and eternal." (Mis. 182: 5-28) Because every man is an expression of God, "born of God," Jesus did not have to "make" anyone a son of God. He did it by illustrating what man is already. He illustrated man's God-Principle by his own life and by his healing works which corrected the illusion, the lie. That which has no Principle cannot create.

We read in S&H, 337: 10-11, "According to divine Science, man is in a degree as perfect as the Mind that forms him." Therefore, "John assures us that man has the power to become the son of God...Is man's spiritual sonship a personal gift to man, or is it the reality of his being, in divine Science? Man's knowledge of this grand verity gives him power to demonstrate his divine Principle, which in turn is requisite in order to understand his sonship, or unity with God, good...When we understand man's true birthright, that he is 'born, not...of the will of the flesh, nor of the will of man, but of God,' we shall understand that man is the offspring of Spirit, and not of the flesh; recognize him through spiritual, and not material laws; and regard him as spiritual, and not material. His sonship, referred to in the text, is his spiritual relation to Deity: it is not then a personal gift, but is the order of divine Science...Mortals will lose their sense of mortality---disease, sickness, sin, and death--in the proportion that they gain the sense of man's spiritual pre-existence as God's child; as the offspring of good, and not of God's opposite,---evil, or a fallen man." (Mis. 181: 3-30)

Verses 14-18: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Jesus partook, in part, of Mary's earthly condition, but he had no human father. He came about as a result of Mary's exalted view of God as the only creator. He was foreseen by prophets who had caught a glimpse of God's nature as Mind and Love. They knew that at some point this potent nature of God would make itself known, and a Savior would come from it who would be able to correct the illusion which had overcome the world. John the Baptist knew that Jesus was the full expression of God, the Light that had come into the world, that the law came by Moses, but grace and truth came by Jesus Christ. He said: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1: 18) The office of the Christ is to translate the one divine ideal to the point of infinite ideas.

"When the Word is made flesh,---that is, rendered practical,---this eternal truth will be understood; and sickness, sin, and death will yield to it, even as they did more than eighteen centuries ago. The lusts of the flesh and the pride of life will then be quenched in the divine Science of being; in the ever-present good, omnipotent Love, and eternal Life, that know no death. In the great forever, the verities of being exist, and must be acknowledged and demonstrated. Man must love his neighbor as himself, and the power of

Truth must be seen and felt in health, happiness, and holiness: then it will be found that Mind is All-in-all, and there is no matter to cope with." (Mis. 182: 29-9 n.p.)

"A dominant symbol in the opening chapters of John is water, symbolizing the primal element of the creative Word. John contrasts the mission of the all-powerful Word, represented by Jesus, with that of John the Baptist sent from God to prepare the way for the Word's acceptance---that is, for the Lamb of God to take away the sins of the world. Thus John's baptism by water and Jesus' baptism by the Holy Ghost work hand in hand. These two baptisms, of the water and the spirit are the means whereby humanity is born again, and the sin of the world is purged." (Brown, *From Genesis...*, 298) The Baptist was baptizing Jesus when he "saw" the Spirit descending from heaven like a dove, and it abode upon him." "Dove" is defined in the Glossary as: "A symbol of divine Science; purity and peace; hope and faith." (584) And he said: "...he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (33-4) The next day, the Baptist saw Jesus walking and said: "Behold the Lamb of God!" Mrs. Eddy defined "Lamb of God," in part, as "The spiritual idea of Love." (S&H 590: 9)

Upon that declaration, two of the Baptist's followers, Andrew and John, turned and followed after Jesus. Andrew then found Simon, his brother, and brought him to Jesus. When he beheld him, Jesus said: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." Jesus read his "future," which is not "future" to Mind. As related in the other Gospels, Jesus later renamed Simon "Peter," or "petros," meaning "stone." The next day Jesus went to Galilee and found Philip and said, "Follow me." Then Philip found Nathanael and said to him: "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."

When Jesus saw Nathanael he said: "Behold an Israelite indeed, in whom is no guile (deceit, cunning)!" Nathanael asked Jesus how he knew him. Jesus said: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Again Jesus demonstrated the ability to "see" that which is not immediately visible as well as "read" one's character. Then Nathanael said: "Rabbi, thou art the Son of God; thou art the King of Israel." "...And he saith unto him, Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." As the Word is preached to his followers, thought filled with "the inspiration of goodness, purity, and immortality" ascends to apprehend divine Principle, Life, Truth, and Love. In the Christ, thought descends from divine Principle, Life, Truth, and Love and expressed in life's experiences. This epitomizes our approach *to* God objectively, and looking *out from* God subjectively, with the recognition that God *is* our Mind which we use for good in whatever way we need.

Chapter 2

John begins this chapter with the natural flow of thought ascending and descending. "And the third day (symbolizing resurrection or ascending thought) there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called and his

disciples, to the marriage." When they arrived, there was no wine, and Jesus' mother told him, knowing that he could, through his understanding of Mind, alleviate the problem. However, Jesus responded, "Woman [a term of respect, meaning "Lady, "in the Greek, used to address even queens], what have I to do with thee? Mine hour [appointed time] is not yet come." But God's Motherhood was speaking, and over-rode Jesus' hesitation. The Glossary defines wine as "Inspiration; understanding." (589) There was no wine of fulfilled inspiration in Jesus' thought at that point, but his spiritual sense was alert, and he realized that it was God, not a false consciousness of a mortal man, that was forever ready to overcome the illusion that man was in need or incomplete in some way. Ideas reflect each other, and Mary's Motherhood sense was reflected in Jesus' Motherhood sense. Mrs. Eddy writes: "Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,---Love wedded to its own spiritual idea." (S&H 575: 1-6) Love, expressed as a tender, merciful, ever-ready sense that makes harmonious, is the highest sense of God and is forever "married to" or joined to, Her reflection. Mary's Motherhood sense knew that her son was ready and said to the servants, "Whatsoever he saith unto you, do it."

There were six stone water pots nearby and Jesus told the servants to fill them with water, and they were filled "up to the brim, (about 9 gallons according to Dumm., 778)." Jesus then told them to take a sample of it to the governor of the feast (an honored guest who presided over the entertainment). When he had tasted it, he called the bridegroom over and said, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." The water of repentance was changed into the water of the Spirit. Man repents, or changes his mind from belief in and reliance on matter, to the conviction of his being as the pure substance of Spirit. Mrs. Eddy defines "bridegroom" as a spiritual symbol for: "Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power." (S&H 582: 17-20) Jesus' disciples, witnessing this "miracle," which "manifested forth his glory," believed on him. Certainly it must have seemed a miracle to them!

John next records Jesus' first cleansing of the temple. After spending a few days with his mother along with his brethren and disciples, Jesus and the disciples went up to Jerusalem for the Passover. He went into the temple, and seeing the oxen, sheep, and doves being sold for sacrifices, and the tables of moneychangers, he "made a scourge of small cords and drove them all out of the temple...And said unto them...make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten thee up." (Ps. 69: 9) Mrs. Eddy touches on this event: "As in Jesus' time, so today, tyranny and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in. The strong cords of scientific demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet dwelling-places for the Most High." (S&H 142: 18-24)

When asked what sign they should be given since he had done those things to them, Jesus answered, "Destroy this temple, and in three days I will raise it up." The Jews

reminded him that it took 46 years to build the temple. Jesus, of course, was talking about his body, which the temple was originally meant to symbolize, though the Jews had long since forgotten it. However, when he was risen from the dead, his disciples remembered this saying and realized what he meant. The material body is the pinnacle of material creation for it is the focus of nearly every thought. Mrs. Eddy says of it: "Mortal mind and body are one. Neither exists without the other, and both must be destroyed by immortal Mind. Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous human concept." (S&H 177: 8-14)

Chapter 3

Wouldn't one think that at least some of the rulers of the synagogue would have recognized Jesus as the fulfillment of prophecy? Well, at last we find out they did! John records a visit "by night" from one of the Pharisees to speak with Jesus. Apparently the ministry of Jesus at Jerusalem was not entirely fruitless, though disappointing. We learn in Chapter 12: 42 that "among the rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." So, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (It is believed that he went to see Jesus at John's house which was in Jerusalem and that John was probably present. Dumm., 778) Jesus told him that unless a man be born again, he could not see the kingdom of God.

Nicodemus at least knew that the power apparent in Jesus' works had to have a Principle behind them, although he wouldn't have described it that way. Science is always from God, from Life identified by its ideas, from Truth as reflected activity of those ideas, and from Love fulfilled in the metaphysics of those ideas. Nicodemus' answer shows us how very material-minded the Jewish religion had become. He asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus must have displayed remarkable forbearance when he kindly answered, "Except a man be born of water (repentance) and of Spirit (a recognition of being as pure substance), he cannot enter into the kingdom of God... The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

Spirit cannot be recognized by the material senses. "Spirit, God, is heard when the senses are silent." (S&H 89: 20-21) "The Master often refused to explain his words, because it was difficult in a material age to apprehend spiritual Truth. He said: 'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed;...' " (S&H 350: 16-20) "The Israelites centered their thoughts on the material in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship from a material standpoint, but this was impossible. They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because

they did not sufficiently understand God to be able to demonstrate His power to heal,---to make harmony the reality and discord the unreality." (S&H 351: 27-4 n.p.) The same is true today.

All faiths need a better understanding of God in order to demonstrate healing as Jesus did. How do we do it? "Our baptism is a purification from all error." (S&H 35: 19) It is the "new birth," a new heart, a new nature, a new way of thinking. Just as Jesus told Nicodemus: "Ye must be born again." How do we account for Jesus being able to move himself about over land and sea, through walls and doors, out of a rock-ribbed tomb, through a large angry crowd ready to thrust him over a cliff, or to suddenly appear on a road exactly where two of his disciples were walking, or on the seashore with fish and bread ready to eat for his disciples? His body was as "the wind bloweth;" but you could not "tell whence it cometh, and whither it goeth." His body was "Spirit." The highest sense of baptism is "submergence in Spirit." (S&H 581) We cannot see Mind or Spirit---only what it can do when we know how to use it.

John continues his record of Jesus talking with Nicodemus. "...no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." This is usually taken to mean that Jesus was speaking of himself, but Christian Science has this to say about it: It takes away the false sense of heaven as a place and the false sense of man as material but able to move in and out of heaven as a spiritual man. Man is in heaven (harmony) now, but doesn't know it. Therefore, man's need is to gain an understanding by losing his erroneous sense of substance as material. Our true selfhood isn't something that comes and goes, but is the reflection of God as eternal as God Himself.

The next and last few verses of the account of Nicodemus' visit with Jesus' are beloved by Christians. Jesus tells him: "...And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "The Israelites looked upon the brazen serpent, and straightway believed that they were healed of the poisonous stings of vipers. In national prosperity, miracles [as it appeared to the Israelites] attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began." (S&H 133: 10-15) Moses lifted the serpent symbol into the air to express the nothingness of animal magnetism---it had no power, no reality to harm them. The Israelites were beginning to realize that Mind was the only power and that it was good. Their God could not be mesmerized; therefore, neither could they, and they were healed of their snake bites. In the same way, Jesus, the Son of man, could be lifted up in the consciousness of the Hebrew nation (and the world's), and seen as the Savior of man from every kind of evil, as his healing works demonstrated. If only they could have understood that Jesus was showing them the truth about themselves.

If the Son of man had been welcomed by the rulers of the synagogue, they "should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world but that the world through him might be saved." (John 3: 16) The "only begotten Son" is Christ, Truth, the divine ideal. It is the whole reflection of God in its multifarious forms and activities in their highest sense of

expressing the seven-fold nature of God. It doesn't come and go any more than the science of mathematics comes and goes. It is omnipotent, omniscient, omnipresent, and omniscient. It is infinitely reflected as the truth about all of God's ideas, "from the mental molecule to infinity." (S&H 507: 24-25) After the visit with Nicodemus, Jesus and his disciples traveled into Judea, his disciples baptizing all who came to them. (John notes in Chapter 4: 2 that "...Jesus himself baptized not, but his disciples.")

Chapter 4

Jesus then went into the city of Samaria, near to the parcel of ground that Jacob gave to his son Joseph, and Jacob's well was there. (Ordinarily, they would not go there, as Jesus had said in Matthew: He was sent only to the lost sheep of the house of Israel. However, they had just learned that Herod had thrown John the Baptist into prison. To avoid his fate, Jesus avoided the seat of Herod's power and passed by it into Samaria. (Dumm., p.781) The Samaritans were descendants from the colonists planted in the land by Assyrians, although they thought of themselves as Israelites with justification, for there was a considerable Jewish element in the population. Their worship was purely Jewish; they kept the Sabbath, the Jewish feasts, observed circumcision, and other traditional ordinances. They accepted only the Pentateuch of the Old Testament which they interpreted as commanding the erection of a temple on Mt. Gerizim. (Ibid, 781)

Jesus sat on a well as his disciples went into the city to buy meat, so when a woman came to draw water, Jesus asked her for a drink. The woman wanted to know why Jesus, a Jew, was asking drink from her, a Samaritan, for Jews had no dealings with Samaritans. Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The woman thought that answer very strange, and asked him how he would get that "living water."

Jesus then told her that whoever drank of that well water would thirst again, but whoever drank of the water that Jesus gave would never thirst. "...but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman wanted Jesus to give her of that water so she would not thirst and would not have to draw water from the well. He told her to go and call her husband to come with her. The woman answered that she had no husband. Jesus said, "Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." She then answered: "Sir, I perceive that thou art a prophet." She told him that they worshipped in "this mountain," instead of Jerusalem where they were told men ought to worship. Jesus told her "the hour cometh when the true worshipper shall worship the Father in spirit and in truth." The woman then said to him: "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus said, "I that speak unto thee am he." At that point the disciples returned and marveled that he talked with the woman, yet they held their peace.

The woman then left her water pot and went into the city and told the people, "Come, see a man, which told me all things that ever I did: is not this the Christ? Then

they went out of the city, and came unto him." Meanwhile, the disciples tried to get Jesus to eat, but he said, "I have meat that ye know not of. (They then thought someone else had given him something to eat.) Jesus then told them: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." We should heed that command and lift up our eyes to see the new age that is pushing against our consciousness, pushing for recognition of mankind's readiness for Truth that feeds the "famished affections."

Many of the Samaritans who went out to him believed on him, and they asked him to stay longer with them, so he stayed two more days. Many more believed because of Jesus' words, not just because of the woman's words: "for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." John does not record any healings from Jesus' stay in Samaria, yet the people accepted him on the strength of his teachings alone. Compare the faith of the Samaritans, who were outcasts by the Jews, with the rulers of the synagogue who hated Jesus and wanted to kill him, even after hearing his teachings and seeing his unprecedented healings. Leaving Samaria, Jesus said: "a prophet hath no honour in his own country."

Then Jesus and his disciples went into Cana of Galilee where he had made the water into wine. A certain nobleman who heard that he had come into Galilee found him and asked him to come to Capernaum where his sick son was near death. Jesus remarked, "Except ye see signs and wonders, ye will not believe." The nobleman begged him to come to Capernaum or his child would die. But Jesus knew that he didn't need to be at the child's bedside in order to heal him. Truth is omnipresent. So he just said to the nobleman: "Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth." When he asked them when his son began to amend, they told him, "Yesterday at the seventh hour the fever left him. The father then knew it was at the same hour as when Jesus said to him, Thy son liveth." And he and his whole house believed. The "seventh" hour is the symbol for fulfillment, just like the "seventh day." There is no sick child "over there." Divine Mind and divine Mind's reflection are inseparable. Jesus practiced divine Science, pure metaphysics. Neither matter nor time and distance, matter's accompaniments, entered into his spiritual demonstrations of healing. To Jesus, it wasn't a "healing;" It was just the normal evidence of that which he knew was all that was ever going on.

Chapter 5

"After this, there was a feast of the Jews; and Jesus went up to Jerusalem." And there was a pool there named Bethesda (Hebrew for 'house of mercy')... the only natural spring in Jerusalem. "It is an intermittent spring, and when the 'troubling of the waters' occurs, the Jews still bathe in it for medicinal purposes. The troubling of the waters was a natural phenomenon, which popular superstition ascribed to a supernatural agency." (Dumm., 783)

The pool was surrounded by five porches. On the porches "lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water, For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." How strong was their faith in this belief! Too bad they didn't believe that all who got in the water would be made whole! The five porches could symbolize the five senses, the evidence of which is that man is not whole. However, Jesus knew that from all eternity man is maintained in his wholeness by God, man's true Mind. It is this fact, understood, that changes the testimony of the five physical senses. The human mind is always "waiting for the moving of the water," waiting for something outside of itself to show up or to happen materially to make things better. How much happier and healthier and more successful we will be when we learn to look to God, specifically, what we know God *is*, the very Science of our being, to reach those goals!

One of the persons waiting by the pool had an infirmity for thirty-eight years. Jesus saw him and knew (through his ability to "read" the mind) that he had been there a long time, and asked him if he would be made whole. The impotent man answered: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Jesus said to him, "Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed [mat] and walked..." "Man's health is not dependent on the material circumstances of the body. Thirty-eight years means nothing in the face of the eternal now. Health is a fact of the universal science which is in operation at all times.

This healing happened on the Sabbath day. The Jews then told him that since it was the Sabbath, it was not lawful to carry his bed. How pathetic is it that here was a man that had been waiting by the pool for *thirty-eight years* and was suddenly healed and could, with great joy, pick up his bed and walk away into a new life, being told he was breaking a Sabbath "rule" by carrying his bed? Shouldn't they have been rejoicing with him? The man could only answer: "He that made me whole, the same said unto me, Take up thy bed and walk." (Dummelow's tells us that the man's act was not unlawful, even from the Old Testament standpoint. Jeremiah 17: 21 and Nehemiah 13: 19 only forbade the bearing of burdens on the Sabbath in connection with labour and trade. This illustrates to us what Jesus was talking about when he upbraided them for the regulatory burdens the Jewish rulers put on their people.) Then they asked him who had told him that but he didn't know. "Jesus had conveyed himself away..." Afterward Jesus found him in the temple and told him: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Jesus could "see" that sin had caused his infirmity. The man departed, and told the Jews that it was Jesus, which had made him whole. Doubtless he wanted to acclaim honor for Jesus as a prophet and worker of miracles.

John tells us in the next verse: "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work." The operation of the Christ, which Jesus embodied, is "the divine message from God to men" and is subjective. (S&H

332: 10) Jesus healed naturally any thought open to healing. His Mind was God, and it was omnipresent and omnipotent, omniscient and omni-active. He thought as a scientist, moved as a scientist, lived as a scientist. "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

Jesus could not present the concept of reflection to the Jews for they were too literal-minded, though he tried: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." After all the different kinds of "marvels" Jesus had done, he knew that he would, in the near future, be demonstrating still others, like feeding five thousand with a few loaves and fishes, raising Lazarus from the dead, and then raising himself from the tomb. He tells them: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. The "dead" who need to be "quickeneth" are the dead who are walking the earth right now! To be dead to a true sense of life is to believe in matter as living and intelligent. When we learn that we are the *reflections* of Life, Truth, and Love, we will be "alive." "For the Father judgeth no man, but hath committed all judgment unto the Son." You may understand the ideas of mathematics and be able to judge that a mistake has been made in a calculation. The Principle of math, however, knows nothing about a mistake. There is only one thing that infinity knows, and that is infinite perfection. Thus, no judgment is ever needed. Principle must be understood through the infinite ideas which express it.

Jesus tells the people: "...The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." Mrs. Eddy defines Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583: 10-11) The "dead" in sins because of belief and trust in matter shall respond to Jesus' message and shall gain a new sense of life. The five physical senses are our "graves" both here and hereafter. The "hour" that Jesus spoke of that "is coming" is the Christ that has come the second time as a Science, to a people who can now better understand Jesus' words as the expression of a scientific language which is not new but is "reduced to law and embodied in system." (Funk and Wagnall's definition of "science") It is the system of "the seven" and "the four." John's Gospel emphasizes the divine fact of Science.

Jesus speaks of John the Baptist: "There is another that beareth witness of me;...Ye sent unto John, and he bare witness unto the truth...He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me...Ye have neither heard his voice at any time, nor seen his shape...I am come in my Father's name, and ye receive me not:..." Jesus

came as the reflection of "the Father." It was the only way that God could be known, by His reflection. God is not manlike with a humanlike voice and shape. Jesus continues: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 32-47) "The law judges everything and everybody, and it condemns; but not the Christ. The Christ only judges error as animal magnetism. It translates animal magnetism out of its own belief, destroys it, and replaces it with the spiritual idea. That is the judgment of the Christ." (Doorly, Talks at the Oxford Summer School, 1949, Vol. II, Luke, John, 16)

Chapter 6

This chapter begins with Jesus feeding the five thousand with five loaves and two fishes. The Gospel has so far emphasized water and wine, and now changes to an emphasis on *bread*. The elements of the first section take form in the second. The keynote now is Christ sent from God, and described as bread that comes down from heaven. Jesus certainly beholds the bread of life (man's spiritual selfhood) coming from its divine source when he feeds the five thousand. In Science, man lives by, and in fact, *is*, the substance of that which comes forth from God. He does not live by that which comes to him from outside himself. The time was just before the Passover and immediately after the death of John the Baptist, 28 A.D. (Dumm., 784) Jesus probably did not go up to Jerusalem for the Passover since there were plots against his life. Although this has been recorded by the other three Gospel writers, John records it because it forms a suitable introduction to his discourse on the bread of life which follows.

Before we discuss that discourse, let us look at some information that John includes at the end of his record of the feeding that the others do not include: This perceived miracle caused a crisis of sorts for Jesus and his ministry. His popularity was at an all-time high, for the people were convinced he was the long-awaited Messiah. After the disciples had gathered up the remaining fragments of bread and saw that there were twelve basketsful left over, John writes: "Then those men, [those who were fed] when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." Mortal mind wanted Jesus to fulfill his mission on a human basis. Jesus' mission was entirely spiritual. He knew that he was not going to do what his believers wanted him to do. Immediately he took himself out of the picture and went apart in order to pray while the disciples left with the boat to cross over the sea to Capernaum .

A storm came up at sea, (recorded by Matthew and Mark), and Jesus walked to them over the waves, and when he entered the boat, the storm immediately stopped. The people who had been fed stayed on the sight all night for they saw that Jesus had not gone with his disciples. The next day, seeing him not, the people "took shipping and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?" They were puzzled as to how he had gotten there,

since the disciples' boat had been the only one there the evening before. Jesus ignored the question (how could he possibly explain his teleportation over the stormy sea?) and told them they were there only for the bread and fish, not to see Jesus' works. He began to teach them about the true bread of life, the Christ, which he represented.

Jesus' sermon to the people is symbolic all the way through, and only some of his disciples understood it. Among his messages are: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." Spiritual substance is changeless, always present, always satisfying because it meets the human need in exactly the right way. Jesus was teaching about and demonstrating the true man, the human and divine coincidence, showing us what we are as the ideal, or Son, of God. He says outright to them (and to us): "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The "bread" of "Truth" will always feed us. The Christ also fulfills the "Word," the "water" symbol, which is the teachings of the Old Testament, so that the people will "never thirst." His "bread" is the new dispensation, the "New Testament," which will fulfill the Old. The "me" he spoke of was actually his spiritual being as the bringer of the Truth. Jesus spoke of giving his flesh for the life of the world, meaning his death on the cross. "If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." "It is written in the prophets, And they shall be all taught of God." (Is. 54:13)

God is Science which is interpreted to us through the Christ, which teaches us of God. Jesus spoke of the profound meaning of his life and sacrifice for the human race but was vastly misunderstood by the people of his day. They were so literal that they could not begin to understand his symbolism. He said: "...I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you...Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day...He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him...This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." The people said: "How can this man give us his flesh to eat?" John tells us that many of his disciples then left him. Jesus knew he would not be understood in his day, but spoke for the day when the Comforter would bring to the world the meaning behind his words.

Mrs. Eddy, who has brought the Comforter to this age, speaks to this in explanation of Jesus' words: "The real atonement---so infinitely beyond the heathen conception that God requires human blood to propitiate His justice and bring His mercy---needs to be understood. The real blood or Life of Spirit is not yet discerned. Nameless woe, everlasting victories, are the blood, the vital currents of Christ Jesus' life, purchasing the freedom of mortals from sin and death.

"This blood of Jesus is everything to human hope and faith. Without it, how poor the precedents of Christianity! What manner of Science were Christian Science without the power to demonstrate the Principle of such Life; and what hope have mortals but through deep humility and adoration to reach the understanding of this Principle! When human

struggles cease, and mortals yield lovingly to the purpose of divine Love, there will be no more sickness, sorrow, sin, and death. He who pointed the way of Life conquered the drear subtlety of death.

"It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live. He suffered to show mortals the awful price paid by sin, and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God. He suffered because of the shocking human idolatry that presupposes Life, substance, Soul, and intelligence in matter,--which is the antipode of God, and yet is thought to govern mankind. The glorious truth of being---namely, that God is the only Mind, Life, substance, Soul---needs no reconciliation with God, for it is one with Him now and forever.

"Jesus came announcing Truth, and saying not only 'the kingdom of God is at hand,' but 'the kingdom of God is within you.' Hence there is no sin, for God's kingdom is everywhere and supreme, and it follows that the human kingdom is nowhere, and must be unreal..."The spiritual interpretation of the vicarious atonement of Jesus, in Christian Science, unfolds the full-orbed glory of that event; but to regard this wonder of glory, this most marvelous demonstration, as a personal and material blood-giving---or as a proof that sin is known to the divine Mind, and that what is unlike God demands His continual presence, knowledge, and power, to meet and master it---would make the atonement to be less than the *at-one-ment*, whereby the work of Jesus would lose its efficacy and lack the "signs following."

"From Genesis to Revelation the Scriptures teach an infinite God, and none beside Him; and on this basis Messiah and prophet saved the sinner and raised the dead, uplifting the human understanding, buried in a false sense of being. Jesus rendered null and void whatever is unlike God; but he could not have done this if error and sin existed in the Mind of God. What God knows, He also predestinates; and it must be fulfilled. Jesus proved to perfection, so far as this could be done in that age, what Christian Science is to-day proving in a small degree, the falsity of the evidence of the material senses that sin, sickness, and death are sensible claims, and that God substantiates their evidence by knowing their claim. He established the only true idealism on the basis that God is All, and He is good, and good is Spirit; hence there is no intelligent sin, evil *mind* or matter: and this is the only true philosophy and realism. This divine mystery of godliness was the rock of Truth, on which he built his church of the new-born, against which the gates of hell cannot prevail.

"This Truth is the rock which the builders rejected; but 'the same is become the head of the corner.' This is the chief corner-stone, the basis and support of creation, the interpreter of one God, the infinity and unity of good." This Truth has made a "new" appearance today! Who is proclaiming it?

"In proportion as mortals approximate the understanding of Christian Science, they take hold of harmony, and material incumbrance disappears. Having one good, one Mind, one consciousness,---which includes only His own nature,---and loving your neighbor as yourself, constitute Christian Science, which must demonstrate the nothingness of any other state or stage of being." (*No and Yes*, 34: 19-28 n.p.; 37: 11-23 n.p., emphasis in original)

As we begin to apprehend the meaning of "Christ-idea," and accept it as our true selfhood, we are eating the "flesh" of the Son of man, and as we willingly lay down our erroneous concept of ourselves as mortal, we are drinking his "blood." Principle and its idea is one." (S&H 465: 17) The Son of man will be translated into the Son of God. Jesus' ascension was when he demonstrated this, for he said in verse 62: "What and if ye shall see the Son of man ascend up where he was before?" The only true man is always in heaven, which is the kingdom of God. We must go forward from the "Word," which is full of symbolism, and grasp the ideas behind them, the actual living Truth, or Christ, and then demonstrate that Truth in our works, Christianity. Finally, we will see that nothing is ever going on but God, good. This comprehension will illustrate itself for us as Science.

Jesus then spoke of the Science of life: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The ideas that he unfolded to them, and to us, the Truth about God, man, and the universe, enabled them and mankind to recognize God in His reflection. *Reflection is all there is to man.* The original is the Principle of the universe, Life, Truth, and Love, and man is the activity of the Principle. However, Jesus said he knew that there were some who believed not. After Jesus lost many of his disciples (not the twelve), he asked them if they would also leave him. Simon Peter answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Jesus answered: "Have not I chosen you twelve, and one of you is a devil?" John wrote , "For Jesus knew from the beginning who they were that believed not, and who should betray him...He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

Chapter 7

Jesus stayed in Galilee "because the Jews sought to kill him." However, when his brethren went up to the Feast of Tabernacles he went up also, for his Galilean ministry was over, and he knew that his death was impending. John gives us a vivid account of Jesus' teaching at the tabernacle. He sets his claims before the people, knowing that his time on earth is short. We are told there was a great deal of murmuring among the people concerning him, some believing he was a good man, and others saying he deceived the people. Jesus reminded them that "Moses commanded you not to shed innocent blood, and yet you seek to slay me, an innocent man...I have done one work, and ye all marvel. Moses gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?"

Jesus persisted in telling the people about his being sent *from* God. This insistence that everything comes from the Father does not appear in the other gospels. When we gain

that sense, we will see man as the conscious reflection of God, Life, Truth, and Love. "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." Man is not the infinite, but a reflection of the infinite.,made to live, use, and love the infinite, the only power, intelligence, presence, and activity of God.

When they intimated that he couldn't be the Christ because they knew where he was from [the town he was from], and "when Christ cometh, no man knoweth whence he is." Jesus said: "Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not." Then they wanted to take him, but "his hour was not yet come." "And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?" When the Pharisees heard of this, they sent officers to take him.

Jesus continued his discourse, one of his last ones. He told them: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" The "living water" is a sense of the fullness of the Christ, the ideal man of Truth. The "Holy Ghost, the development of eternal Life, Truth, and Love, had not been fully realized at that time. It is fulfilled in Christianity. When he spoke of the living water, many people believed on him. The others did not believe on him because they did not know that he was born in Bethlehem, of the seed of David. So there was a division among the people. As long as the world opposes Christ, Truth, there won't be any agreement.

When the officers returned to the Pharisees without Jesus, the Pharisees questioned them as to why they had not brought him. "The officers answered, Never man spake like this man." Then Nicodemus who had gone to Jesus by night spoke up: "Doth our law judge any man, before it hear him, and know what he doeth?" They answered him: "...out of Galilee ariseth no prophet. And every man went unto his own house." Every man, every organized body, every nation, will go to "his own house," their own personal sense of things. This will continue until all men have one Christ, one Truth, about the Science of man and the universe. When men adopt the final standard of divine Principle by which everything will be judged, they will have "one house" or consciousness of Life, Truth, and Love.

Chapter 8

John opens this chapter with the account of a woman taken in adultery. Jesus had gone early in the morning to the temple, "and all the people came unto him; and he sat down and taught them." As he was teaching, the scribes and Pharisees brought in the woman and set her in the midst. They told Jesus that Moses in the law commanded them that the penalty was stoning. "But what sayest thee?" Dummelow's Bible Commentary has some interesting things to say about it: "Punishment of death for this offense was obsolescent, and some think that they wished to make Jesus unpopular with the people by inducing him to advocate

its revival. More probably they wished to embroil him with the Roman authorities, who would not allow a death sentence to be executed without their permission. Besides, it was not their business to accuse and judge the woman, but that of the husband and the judges. They had neither a legal nor a moral right to interfere. Jesus was always reluctant to interfere in civil disputes.

"But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." Dummelow's comments that "writing on the ground was a symbolical action well known in antiquity, signifying unwillingness to deal with the matter in hand." (788-9) They continued asking, however, so he "lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Let's look at this whole incident from the standpoint of Christian Science. It evolved in the Christianity order of the operation of the synonyms for God--Principle, Mind, Soul, Spirit, Life, Truth, and Love. It is Principle that is always "set in the midst." The scribes and Pharisees had no sense of divine Principle in their thought when they thrust the woman into the midst of the people. They were filled with condemnation and cruelty, not to mention the illegality of what they were doing. The "law of Moses" is a sense of Mind. Jesus, understanding the allness of Mind, wisdom, recognized the nothingness of material thought, and returned their accusations to dust, nothingness. The sinlessness of Soul rebukes sin. That which sees fallen man is fallen man. That which sees the Son of God is the Son of God. When he looked up at the woman, her accusers were not there. Spirit separates the firmament of good from the lie of evil. There was nothing there but the purity of Spirit. He lifted up himself and saw her. This expresses the exaltation of Life. The mortal is laid down and there is nothing left but Life, which is immortal.

Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." (S&H 476: 32-2) The Pharisaism which believes that man is fallen and a sinner, is itself the adulterer, or fallen man." "No man, Lord,"--- the false sense of man had gone; Truth alone remained. "Neither do I condemn thee: go, and sin no more." Nothing can finally forgive sin but Love, which enables one to "sin no more, to prove that animal magnetism is nothing. It is loving unconditionally.

The next teaching John records is a discourse by Jesus concerning himself as the "light of the world:" "...he that followeth me shall not walk in darkness, but shall have the light of life." This line of thought seems especially apropos during the Feast of the Tabernacles. "The idea of the Messiah as 'the Light' was familiar to the Jews; during this celebration, two golden candlesticks in the Court of the Women were lighted." (Dumm., 789) This certainly expressed the "womanhood" nature of God, Love. The "light of life" is the Truth concerning the nothingness of matter and the allness of Mind. Knowing that

magnificent fact will bring the true sense of life-everlasting and all-harmonious to the world. Jesus continued: "...I am not alone, but I and the Father that sent me"..."the Father that sent me beareth witness of me"..."if ye had known me, ye should have known my Father also"..."Ye are from beneath; I am from above: ye are of this world; I am not of this world"..."I have many things to say and to judge of you: and I speak to the world those things which I have heard of him"..."When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak those things. And he that sent me is with me: the Father hath not left me ALONE; for I do always those things that please him." John tells us that when the people heard that, many of them believed on him.

This entire discourse is the affirmation of Jesus' realization that man is the reflection of God, "the Father." Divine Mind is constantly knowing His creation, man and the universe. Likewise, the reflection, man, is constantly bearing witness to that which Mind is knowing. As reflection, man can never be alone, or separated from, his divine Mind. When we have lifted up the "Son of man," have gained the consciousness of the Christ as our true being as the image and likeness of God, we will experience the demonstration of dominion over the body and over everything that concerns us. Jesus knew, as we will also know, that the only thing ever going on is the divine Principle, the activity of Mind, perfect infinite intelligence, and its manifestation. Man can never be anything less than the operation of Mind, which is Love, seen in the works of Christianity as Science.

The Jews who were not convinced that Jesus was the Messiah argued with him, convinced that they were Abraham's "seed." Their sense of material generation was erroneous. The purity, goodness, and wholeness of God is not handed down through material inheritance. They had the temerity to tell Jesus, after all they had seen him accomplish that no other man could do, that he had a "devil." They hated the truth that Jesus was uncovering about themselves. Jesus, however, was perfectly right in telling them that they were of their "father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

The "devil," we have come to find out in Christian Science, is animal magnetism. "It has no beginning, no history, no truth, no manifestation, no cause. It is just nothing. It is a liar and its lie. It is a suppositional opposite of infinity, and such a thing is impossible. It is a suppositional opposite of Truth, but since Truth is infinite, it can't have an opposite. So its existence is wholly suppositional. Animal magnetism believes in itself, gives itself its own creation, calls itself its own creator, but it never touches Truth. If you could put all possible lies about mathematics into one bunch, it would correspond to what we call animal magnetism. It is the 'mystery of iniquity;' and the only way to explain it is to explain it away with Truth. As Mrs. Eddy says, "Jesus heeded not the taunt, "That withered hand looks very real..."but he cut off this vain boasting and destroyed human pride by taking away the material evidence." (Un. 11: 16-19) He knew the Truth about it. The "murderer from the beginning" is every element of mortality, whether ignorant or malicious. Peter wrote: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

This lie is disarmed as soon as you see it as a lie of the one liar. When it is impersonalized, it can be dealt with, but not as long as you are attaching some sin or disease to some person or thing. (See Doorly, Talks at..., Vol. II, Luke, John)

In verse 51, Jesus gives us a wonderful promise: "If a man keep my saying, he shall never taste of death." This statement is literally and absolutely true. If we have honestly tried to live a good life, obeyed to the best of our ability our sense of the Commandments given by Moses and the Beatitudes and Golden Rule given by Christ Jesus, we will never experience death. We may seem to pass on, but death will never touch us. A non-material form cannot die. Our lives go on, into greater clarity about life as being nothing but good, or into further experiences that will force us to let go of matter beliefs through further suffering. The only death there can be is the death of materiality.

Jesus said two things at the end of chapter 8 which must be understood through Christian Science: "Your father Abraham rejoiced to see my day: and he saw it, and was glad... Verily, verily, I say unto you, Before Abraham was, I am." Remember Abraham saw "three men" at his tent door---"Life, Truth, and Love." Jesus was the embodiment of Life, Truth, and Love, his divine Principle. He expressed the qualities of Father, Son, and Mother. It is also possible that Abraham knew Jesus before he came into the lower earth plane as a human baby. Jesus certainly has his own individuality as God's reflection in "heaven" just as Abraham does.

Jesus could truthfully say that he was present as the reflection of God before Abraham was apparently a human on earth. In fact, that is true of each one of us. We each can say I Am, for Life never begins and never ends, and as the perfect expression of Life, we are infinitely fulfilled as the one infinite idea operating in the realm of metaphysics, above physics or the calculus of matter.

John tells us that hearing Jesus' claim that "before Abraham was, I am," they were so incensed "they took up stones to cast at him." But Jesus "hid himself, and went out of the temple, going through the midst of them, and so passed by." Jesus had control of his body and "hid it," caused it to disappear to material sense so that he could pass right through the midst of them unharmed. Doesn't this show that Jesus could have escaped the crucifixion if he had chosen?

John's emphasis has been that everything comes *from* Principle. Luke traced everything back *to* Principle. In showing how everything is coming as reflection from Principle, it at the same time is showing how this understanding as demonstrated in Christianity overcomes sin, sickness, disease, and death---overcoming the mortal concept. This leads us into chapter 9.

Chapter 9

Once again, the whole idea of man as having come *from* Principle, not matter, is examined in Jesus' healing of a man blind from birth. The entire chapter is devoted to it. Therefore, the points John brings out are critical for us to understand for our salvation from our illusory beliefs that lead to death. Jesus went out of the temple unseen by those who

were ready to cast stones at him, and when he had escaped, he saw a man "which was blind from his birth." His disciples asked him, "Master, who did sin, this man, or his parents, that he was born blind?" The common belief among the Jews was that misfortunes were a direct result of sin. The sin could have occurred in a previous state of existence. Jesus, however, rebuked that hasty inference: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." None of us are born with misfortunes because of sin in a past life, either ours or our parents. The fact in divine Science is that man is idea, and idea can never be cut off from the Mind which sends it forth. For man to be born blind is for material birth supposedly to have cut him off from his divine Source, for human conception to have turned light into darkness. Jesus completely impersonalized this claim, from his parents and from their son. Blindness (the supposed state of fallen man) is not a material condition, but the impossible supposition that light can be cut off from Light. Light sends forth itself, light. Jesus, aware that his own Christ-being was sent as an example of the human and divine coincidence, said: "As long as I am in the world, I am the light of the world."

Jesus symbolized this by spitting on the dust of the ground and making clay of the spittle and then anointing the man's eyes. This illustrated Jesus' absolute contempt for the whole belief of matter, that God made man from the dust of the ground and then caused man's sin to be generated through matter as material inheritance. This belief has been removed by the Science brought by the Comforter.

Material eyes never have been the source of true sight. The brain and material mechanisms are not the source of sight. Sight is a natural attribute of the divine Mind. Man's individualized form and expression of Mind, known as Soul, made of the substance of Spirit, is always reflecting its Source in every way. Mortal mind can't make the body see, and mortal mind can't take it away. It is the illusion of animal magnetism which causes the belief that someone has sinned and thus deserves to suffer, through disease or some disaster. The fact of the matter is, that man is incapable of sin. Neither had the "man sinned nor his parents." Jesus was bringing to bear upon the whole situation the Truth that governs man--- that man is from everlasting to everlasting the image and likeness of God. No beliefs of there being such a thing as a mortal man can ever change that universal fact. When mankind learns this wonderful fact, we will be true Scientists. If the things that happen to us cannot be traced back to divine Principle, they never happened, and knowing that is our remedy from sin, sickness, disease, and death. It is not sticking our heads in the sand; it is applying the actual inviolable, fundamental laws that are constantly being self- expressed throughout the infinite universe. Only because this is demonstrably true could Jesus have shown that the man could see. Jesus gave us examples of the scientific sense. He lifted all old superstitious, fearful, untrue thoughts that had gone before into the realm of Science, from which he had come.

After anointing the man's eyes with the clay, he told him to go wash in the pool of Siloam. "Siloam" means "sent." Man can never be separated from the Mind which has sent him forth. The man did his bidding "and came seeing." When those who knew him asked how he had received his sight, he did not know but told them that it was done by a man

named Jesus who anointed his eyes with clay and how he had followed his instructions to wash the clay off his eyes in the pool of Siloam and had then received his sight.

The people then took him to the Pharisees who questioned him as to how he had received his sight. It was the Sabbath day when the man was healed, and the Pharisees were upset that the healing had occurred on the Sabbath. (Dumm. tells us: "... it was forbidden to render medical aid on the Sabbath, unless there was imminent danger of death; there was a special provision against applying saliva to the eyes, thought to be a remedy for eye diseases, on the Sabbath day. 791) The healed man told them very simply what Jesus did, but did not know where Jesus was at that time. Some of the Pharisees said that Jesus must not be of God since he healed on the Sabbath. Others thought a man that was a sinner could not do such miracles. They asked the healed man what he thought of him that had opened his eyes, and he said: "He is a prophet," one who perceives spiritual things. This answer would have removed the problem of its being the Sabbath since prophets had authority over the Sabbath law. However, the Pharisees called the man's parents in to learn if they could verify their son's words or had anything to add. They knew nothing that would be different from what had already been said. All they said was, "...he is of age; ask him; he shall speak for himself." John explained that they were afraid of the Jews, for they had agreed already that if any man confessed that he was the Christ he would be put out of the synagogue (be excommunicated).

The Pharisees could not let it go. They could not rejoice with the man and his parents. They were bent on accusing Jesus for healing on the Sabbath. They again called the man before them and told him to "give God the praise," in other words, "Confess your error." So they called him again and again asked him how he was healed. But the healed man had had enough of their hypocrisy and said, "I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." They were not watching for that which was higher than the Law brought by Moses, the Messiah. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

The Pharisees had hardened their hearts and closed their ears by this time and said: "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." They excommunicated him from the synagogue. But Jesus had done more than to heal the man born blind. He had also received spiritual vision far above what the Pharisees had. When Jesus found out that they had cast him out, he asked him, "Dost thou believe on the Son of God?" The man answered, "Who is he Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him." His sight was lifted to the point where he recognized the Christ.

Then Jesus brought home the lesson to all who had been involved in this occurrence and for all who would read about it later: "For judgment I am come into this world, that they which see not might see [that those blind to the Truth might begin to see spiritual things]; and that they which see might be made blind [that those who see physicality might realize their blindness to spiritual things]." Some Pharisees were with him and asked, "Are we blind also? Jesus said unto them, If ye were blind [to physicality], ye should have no sin: but now ye say, We see; therefore your sin remaineth [they still believe the material is the real]." Just as matter is blind to Spirit, Spirit is blind to matter. Spirit sees its own infinitude which includes no matter.

Chapter 10

Since Spirit sees only its own infinitude of creation, it is the only creation. One is All and All is One. Jesus symbolizes this great fact with an allegory on "one fold and one shepherd." Its message makes up the entire chapter. For John to devote a whole chapter to the message demonstrates its importance to mankind. If we do not get this, we cannot advance spiritually. Jesus so yearned for humanity to apprehend his words and his works. All about him he saw mankind drowning in the elemental waters of error, barely keeping their heads above the waves that were every minute threatening to overcome them. It was not *life* he was witnessing. It was a sham, a sorrowful, dark, unforgiving, terrible *illusion*. Love, like a good verbal shaking your mother gives you when she sees her beloved child straying from the straight and narrow, with a strong, correcting, hear- what-I-say voice, and yet in that tone there is the greatest love shining through.

Like the good mother, Jesus begins his instruction by naming the error that needs correction: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Very strong language! Those who think they can gain an understanding of God or be saved from their sins through material means will fail, for matter is not the door through which one must go to arrive at Spirit. If one tries to gain access through emotion, sentiment, mysticism, or some other vague process, then you are stealing from your own success in overcoming the waves that are engulfing you. The truth is, nothing can succeed but Science.

"But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." The shepherd, or porter, is the Christ, the message of Truth Jesus was trying his best to give the recalcitrant Pharisees. They had no humility; they thought they already knew everything; life was so good for them! If, like them, one is satisfied with "the good life" of materiality, only when mortal beliefs turn sour and fears, sicknesses, etc. seem very real, will the search for a higher meaning to life begin to take hold. Those who are searching for surcease from suffering, and finding it, are easy to be entreated. They know the shepherd's voice and follow him. Once you begin to recognize your salvation through divine Science, you are not likely to follow some other way to

harmony. You are joyous to be able to prove, in however so small a way, Jesus' words: "...I am come that they might have life, and that they might have it more abundantly." The claims of evil are handled with authority through the metaphysics of Mind.

"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf [animal magnetism, evil in some form] coming, and leaveth the sheep, and fleeth: and the wolf catcheth them and scattereth the sheep." Jesus was speaking, in part, of himself here, in that he knew he was "sent" to give his life for the "sheep." His final demonstration above all beliefs of matter would be the nail in the coffin for matter-based beliefs. The "hireling" is one who doesn't learn how to disprove the supposititious carnal mind. He may talk well, but he doesn't know how to, in fact, take care of, or heal, the many problems that the "flock" faces, especially health difficulties. The hireling sends those problems to someone else to take care of, someone who knows more about the mortal body. What we all should be doing is learning how to relieve difficulties by knowing more about the divine Mind and its spiritual body, which we are. The truth is, that the Comforter which has come to mankind, teaches us how to deal with every kind of difficulty, even how to forestall them, by studying and digesting "the little book." There are many who have given their lives to the study and practice of Christian Science and have become metaphysical healers who can be called upon day or night for healing. Christianity must be operative in every department of life. It demands reflection and demonstration. They cannot be separated.

"As the Father knoweth me, even so know I the Father:..." Jesus knew that he and every one of us reflects divine Mind. We are the operation, the functioning, of the full seven-fold nature of God. God knows His idea, and that idea, being a conscious reflection, knows God. This knowing is power. The only place we can learn about this inherent power is in the book, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. Jesus, speaking of his office as the Christ, said: "And other sheep I have, which are not of this fold: them also I must bring. And they shall hear my voice; and they shall be one fold, and one shepherd." The "shepherd" is Truth, the divine ideal. The "one fold" is the all-encompassing Love of the Father-Mother God. He knew his life and mission would be understood in the years and ages to come and that it would take on a more impersonal form, one that could be utilized by his "sheep" all over the world, that could be studied and finally understood in its infinite meaning and all-encompassing plan.

In speaking again of his laying down of his life, Jesus said: "...I lay it down of myself. I have power to lay it down, and I have power to take it again." This commandment have I received of my Father." Jesus was not going to give up his life because of the hatred of the Pharisees, the other church rulers, Herod, Pilate, or the common people who did not believe in him. He was intentionally laying it down. He was giving his body to be crucified, in part, to fulfill the Scriptures, and also to fulfill his own promise about the temple being rebuilt in three days, "temple" meaning his "body." But mainly it was to demonstrate that death is an illusion. The body must be unmistakably identified after he revived it. It must have marks on it that showed that the body was his. Crucifixion would cause these marks and be very public. There would be no doubt that he had died on the cross. He needed his

disciples to see this final demonstration so that there would be no doubt that the man they would be witnessing about to the world was indeed the promised Messiah.

Jesus was our example. We, too, must lay down our life, our mortal sense of life. It will include the things about ourselves that we don't want to lay down, like our enlarged sense of being a "personality," pride in our good looks that we spend so much time on maintaining, and our material things we love to accumulate. We will have to give up some of the social events we so love to attend all the time. We must take more time for study and prayer, reasoning through what we are learning. We will begin to cherish our quiet times, and as we begin to see progress in our lives in healings that we can point to for inspiration and deeper faith, we will be glad to lay down ignorance, fear, hate, jealousy, envy, etc. We will be conscious of deeper satisfaction in our life, more peace, less inharmony of all kinds. We will be more loving, kind, forgiving, happy, and notice more energy, clearer thinking. We will find that we are less sick, that there is less striving, less demanding, less looking to others for guidance, fulfillment, self-worth, etc. In short, we will find ourselves *being* the reflection of God, good. All that we thought we couldn't live without will fade into insignificance. We will be glad and thankful to be rid of it. Mrs. Eddy writes: "Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as a result of spiritual growth." (S&H 485: 14-17)

"...I give unto them [my sheep] eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand. I and my Father are one." Jesus is telling us here that in the Science of Christianity every idea is embosomed deep in divine Love, fulfilled as the perfect reflection of his Maker. When we see that divine Love is All, and that there is nothing going on but divine Love, that doesn't ignore or neglect the problem of evil, but handles its supposititious claims scientifically and with divine authority through divine metaphysics. "The substance, life, intelligence, Truth, and Love, which constitute Deity, are reflected by his creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere." (S&H 516: 4-8)

Because Jesus had claimed that he and his Father were one, the Jews took stones to stone him, not for any of Jesus' works, they said, but because He had blasphemed by making himself God. Jesus answered: "Is it not written in your law, I have said, Ye are gods? [Ps. 82: 6] If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him."

Man is not the infinity of God, but the individualized expression of God, reflecting His whole nature. This is our saving grace, that God is constantly expressing Himself as man and the universe. Jesus just wanted to be known for his works which pointed to God as His Father and the Father of all. Through divine metaphysics, forever operating above matter and obliterating the mortal concept, we shall heal with power and authority. It is exact, spiritual, scientific knowing, negating all doubt, and proves itself.

When they "sought again to take him, ...he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. Once again, we find that Jesus was able to escape his foes by hiding himself, disappearing to material sense. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man are true. And many believed on him there."

The very ones who should have welcomed Jesus as the Messiah, the rulers of the synagogue, were Jesus' worst enemies and sought to kill him. Ecclesiastical despotism had overtaken God's children, the ones who had started out with such promise for the salvation of the world. The symbols that they built according to God's instructions given to Moses in the desert became material things to be worshipped as themselves rather than as teaching tools for the further growth of the Israelites. This same thing is happening today by every religion on earth. The time has come to dispense with the material symbols of worship and to begin to understand the spiritual facts they represent. The worship of God needs to be freed from hierarchical earth-bound ceremonies that keep religion uninspiring and fruitless.

Chapter 11

Jesus had just been telling the Jews and his disciples that he was the good shepherd who would give his life for his sheep. He then went into Judea and abode there. While he was there he received a request from his friends whom he loved, the sisters Mary and Martha. Their brother, Lazarus, whom he also loved, was very sick, and they wanted Jesus to come and heal him. But when Jesus heard it, he said: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. He told his disciples: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." Jesus knew that Lazarus had died, even though he had not received word of his death. The disciples thought he meant Lazarus was taking a rest in sleep. Jesus then had to say outright that Lazarus had died. Yet, in spite of the importunity of the situation, Jesus stayed where he was for two more days. When they finally arrived in Bethany, a village at the Mount of Olives where Mary and Martha lived, they learned that Lazarus had lain in the grave four days already. Here was an opportunity to obtain the proof of the nothingness of death *objectively* with the raising of his friend Lazarus from the grave. Soon he would provide the final *subjective* proof that would raise his own body from the grave.

Matthew, Mark, and Luke do not give this account of Jesus raising Lazarus from death. It is as if only Science can explain it. Jesus' resurrection and Lazarus' resurrection are complementary. In the case of Lazarus, Jesus is on the outside of the grave, which is sealed with a great stone. Very soon, Jesus will be on the inside of the grave sealed with a great stone. In the instance of Lazarus, though, his mourners will take away the stone which they had placed into position. Jesus would roll away the stone himself. Lazarus was in the grave four days before Jesus raised him up. Jesus laid in the tomb three days before he raised himself. "The total number of days required for the complete resurrection of the human concept is "seven days."

As we have seen, the first four thousand years represent the objective approach to life. Everything is seen as objective to, or outside of, one's self. The last three thousand

years, which began with the first coming of the Christ, represent the subjective standpoint of life as being brought forth from one's own Mind, God. Everything is *in* Consciousness, *never outside*. Jesus' healing ministry and new teachings brought about that reversal of the lie. This healing of Lazarus' death, thought to be final, was his proof to the general public of the authenticity of all that he had preached for three years.

The Jews believed that up to three days after death it was possible to bring back someone who had died, but later than that was considered impossible. Thus, Jesus had purposely stayed in Judea an extra day so that his raising of Lazarus would be seen as an indisputable fact, and also probably because there would be a larger number of witnesses, other mourners, that would be assembled. When Martha learned that Jesus was coming, she went out to meet him, "but Mary sat still in the house." (Dummelow's tells us that "sitting was the attitude of grief. After the body is carried out of the house, all chairs and couches are reversed, and the mourners sit on the ground on low stools." p. 793) Martha said to him: "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus reassured her: "Thy brother shall rise again." Martha, not realizing that he spoke of the immediate resurrection of her brother, answered: "I know that he shall rise again in the resurrection of the last day." (Dummelow says that "a belief in a future resurrection was at this period professed by all pious Jews, ...The expression 'the last day' is peculiar to St. John." p. 793) The "last day" could very well be the teaching which symbolizes the "seventh day" period when mankind as a whole finally reaches the resurrection state of consciousness out of material beliefs and into the reality of spiritual being.

Jesus corrected her misunderstanding, for he had already reached that consciousness: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Jesus' sense of "I" had gone to the Father. The only Ego he had was God. All the living there is expressed by the Father, divine Life. Man, the Son or reflection of God, is the very operation and functioning of Life. Jesus' "I" was God; when we reach that same level of spiritual knowing, we "will never die." If we are believing in intelligent matter and all the sinning, suffering, dying beliefs that go with it, we are "dead." Once we work out of those beliefs through the Christ, Truth, we shall live in eternal harmony and never fear anything again. Mrs. Eddy writes: "Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. That man is material, and that matter suffers, these propositions can only seem real and natural in illusion." (S&H 493:17-26)

Martha then went to get Mary who quickly went to him, along with the Jews who had come to comfort her and Martha. When she saw him she fell at his feet weeping and told him that if he had been there, her brother would not have died. John records that when Jesus saw the sisters and the other Jews weeping, he groaned in the spirit, and was troubled. He asked where Lazarus had been laid, and when they all said, "Lord, come and see," Jesus wept. The terrible spectacle of a universal belief in death while knowing it did not have to be so brought tears to Jesus' eyes. He was not indifferent to human emotion, but the strength of a man was united with the tenderness of a woman. He, after all, had not yet

completely ascended above all human nature himself. However, he knew what the others did not, that Lazarus was alive and only the veil of erroneous belief hid him from them. When he asked that the stone over the grave be removed, Martha proclaimed: "Lord, by this time he stinketh: for he hath been dead four days." ("For three days the mourners used to visit the grave, believing that the soul hovered around, fain to re-enter and re-animate its fleshly tenement. On the fourth day, it was thought, the soul departed and decomposition began." Dumm., 794) But Jesus was not drawn in by that physical belief.

Jesus replied to Martha: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? The "glory of God" is the fulfillment of the divine plan of Love. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Jesus was not glorifying a wonderful miraculous happening, but the fact that Life is infinitely fulfilled, reflected, and demonstrated. He knew that Mind, the "Father," is forever in the act of being reflected by the "Son," His reflection. This is not miraculous, but is simply the scientific fact. Infinite Life cannot be reflected in death.

"[Jesus] cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go." Jesus did not wait for material evidence to change before acknowledging the deathless perfection of God and man. He knew that the demonstration was already made divinely, before it was reflected humanly---before it was objectified to human perception. Sense evidence was compelled to change and conform to the facts of Science. The Christ demands the unbinding of all forms of organization. Human relationships, religious organizations, governments, businesses, etc., are often bound by fear, personal domination, intrusive rules and regulations, even personal adoration, which bind those concerned. The scientific sense of Christianity accords every man his place in the infinite plan of Love, governed solely by the divine metaphysics of Mind.

When the Jews witnessed this triumph over death, many "believed on him." But some of them went to the Pharisees to tell them what Jesus had done. (The strict Greek says that all the Jews who were present believed, and that some of them went apparently in good faith, to the Pharisees, hoping to convince them." Dumm., 794) Mrs. Eddy writes of this stirring event: "Jesus restored Lazarus by the understanding that Lazarus had never died, not by admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it. When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who have thought they died,---but not otherwise." (S&H 75: 12-24)

"Miracles are an impossibility in Science, and here Science takes issue with popular religions. The scientific manifestation of power is from the divine nature and is not supernatural, since Science is an explication ["detailed description; full account; explanation" Webster] of nature. The belief that the universe, including man, is governed in

general by material laws, but that occasionally Spirit sets aside these laws, this belief belittles omnipotent wisdom, and gives to matter the precedence over Spirit. It is contrary to Christian Science to suppose that Life is either material or organically spiritual." (S&H 83: 12-22)

"The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,---not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good. Jesus said: 'I knew that Thou hearest me always;' and he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority of spiritual power over material resistance." (S&H 134: 21-30)

"A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself...The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law..."It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light." (S&H 134: 31-1, n.p. and 135: 6-10, 21-32 emphasis in original)

When the chief priests (the Sadducees) and the Pharisees heard of the raising of Lazarus by Jesus, they held a council as to what to do. "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (Dummelow's explains that they were afraid that Jesus would be proclaimed king by the people, and that "the Romans would thereupon inflict summary judgment upon the nation. In other words, their position in the state, and the very existence of the nation." p.794) The high priest, Caiaphas, then put forth the plan that would lead to Jesus' crucifixion: "It is expedient for us, that one man should die for the people, and that the whole nation perish not...And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," meaning the Gentiles. Here, although Caiaphas was a member of the organized church, and not a follower of Christ Jesus, he had, it seems, caught some sense of the Christ. ("Of old the high priest had declared the divine will by Urim and Thummim (Exodus 28: 30).) This prophetic power, long withdrawn, is restored for a moment...The high priest unwittingly proclaimed Jesus as the true paschal lamb, whose blood would atone for the sins of the world. By sacrificing Jesus he brought a blessing of which he never dreamed, the remission of sins, and compassed for the nation the very evil which he sought to avert, the loss of national existence. The unity of the human race has been destroyed by sin. The death of Christ, by abolishing sin, reestablished its unity." (See Dumm., 794)

So from that day forth, they took counsel to put him to death. Jesus, therefore could not walk openly among the Jews and so went into a country near the wilderness with his

disciples. In Jerusalem, with the Passover drawing near, the Jews sought for Jesus, and the chief priests and Pharisees had given out a commandment that if anyone knew where Jesus was they were to tell so that they could arrest him.

Mrs. Eddy writes: "When the Pharisees saw Jesus do deeds of mercy, they went away and took counsel how they might remove him. The antagonistic spirit of evil is still abroad; but the greater spirit of Christ is also abroad,---risen from the grave-clothes of tradition and the cave of ignorance. Let the sentinels of Zion's watch-towers shout once again, 'Unto us a child is born, unto us a son is given.'

"In different ages the divine idea assumes different forms, according to humanity's needs. In this age it assumes, more intelligently than ever before, the form of Christian healing. This is the babe we are to cherish. This is the babe that twines its loving arms about the neck of omnipotence, calls forth infinite care from His loving heart." (Misc. Writings, 370: 12-18)

Chapter 12

Six days before the Passover, Jesus and his disciples went to Bethany where they visited with Lazarus, Martha, and Mary and had supper with them. What a joyous event that must have been! During this visit, Mary anointed Jesus' with some costly ointment and wiped it with her hair. (Matthew and Mark record this event but do not tell us the woman's name. They also tell us that they were at the house of Simon the leper, and it is supposed that it was the house of Lazarus' father or a near relation. More than likely Simon had been healed of his leprosy by Jesus.) However, Judas Iscariot, who later betrayed Jesus, was angry with the anointing and said it should have been sold and the money given to the poor. John remarks in his Gospel that Judas, who was the keeper of the purse for the disciples, was a thief and would have access to the money. Then Jesus rebuked Judas and said, "Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." Jesus seemed to know that Mary was symbolizing the day of Jesus' death which she now knew, as a result of her brother's resuscitation, was *not really death*. She would not need the embalming ointment, for Jesus would not be dead! It was her love of that great Truth which Jesus proved to her when he raised her brother.

Many of the Jews knew that Jesus was there and had come to see not only him but Lazarus whom he had raised. It was this last act by Jesus that caused an extraordinary reaction in Jerusalem, and that caused many of the Jews to believe on him. The next day, the Jews having been at Bethany, knew that Jesus was going to Jerusalem. "They took branches of palm trees [symbols of victory and rejoicing], and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." And Jesus, when he had found a young ass, sat thereon; as it is written, "Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt." (13, 14) Jesus' every step was to be seen fulfilling Scripture. He wanted to be seen as the Messiah promised in the Old Testament.

The Pharisees looked on and said among themselves, "...behold, the world is gone after him." Love fulfills its own idea universally. There were also many Galileans and

Greeks [Gentiles] among them that came up to worship at the feast. They went to Philip and told him they desired to see Jesus. This was a very important development. The Greeks were great thinkers and their influence extended far. The "outside world" was responding to the presence of Truth. When Jesus heard it, he said: "The hour is come, that the Son of man should be glorified." His glorification was for the glorification of all mankind, Jews and Gentiles. His outreach to the civilized Gentile world at that time was bearing fruit. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. (Dummelow's says that "Our Lord's mysterious words would probably be understood by the Greeks, who, if they had been initiated in the mysteries of Eleusis, had seen the immortality of the soul represented under the figure of a grain of wheat buried in the earth that it might germinate and spring up into new life." p. 796) "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Spiritual progress brings forth fruit when mortal selfhood is put off.

Jesus continued: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Once the Christ appears in its Science, it is lifted up from the earth (material thinking) and draws the earth unto it (spiritual thinking). Priestcraft, the prince of this world, (priestly knowledge, skills, policies, or methods, chiefly derogatory) is then no more. Once all evil is uncovered as animal magnetism, the mortal concept will be obliterated. The realm of divine metaphysics is wholly above matter.

Some of the people did not believe on Jesus after he intimated that he must die. They had heard that according to the law, "Christ abideth forever." Jesus had told them that the "light" would be with them only "a little while." He did not say outright that he was the Messiah, but by claiming that he was "the light," he avoided controversy. This disbelief was in fulfillment of Isaiah 53: 1, which Jesus quoted : "He hath blinded their eyes, and hardened their heart; ..." However, many among the chief rulers believed on him but did not confess it for fear of being put out of the synagogue.

"Jesus told the people: "He that seeth me seeth him that sent me." This is true of every one of us when we are expressing God's seven-fold nature. "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world." We learn in Science not to judge the world but to save it. Being reflections of the infinite One, we have nothing underived from that which is infinite. Jesus tells the people that Truth itself, which he has been teaching, shall "judge them in the last day." That is exactly what is happening now. The Truth has come in the form of infinite Science which today is judging the people in all areas of their lives, causing them to discern either its truth or error. It is the power of metaphysics instead of physics, which, we are learning, is the Truth Jesus was teaching and practicing and proving two thousand years ago. "...I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life-everlasting: whatsoever I speak therefore, even as the father said unto me, so I speak." Jesus' life in word and action was the epitome of Truth, God.

"The opposite and false views of the people hid from their sense Christ's sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only as we subdue sin and prove man's heritage, the liberty of the sons of God." (S&H 315: 11-20)

Chapter 13

Jesus and his disciples met together for the feast of the Passover. He knew that his time had come when he would "depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John, emphasizing the Science which Jesus expressed for the world, was here describing the great love which flows from that mind which is imbued with the Christ. We must begin to understand that Love is the fulfilment of Life and Truth. It is the fulfilment of the infinite idea (man and the universe) in the infinite realm of Mind, or metaphysics. Every single one of us and the good and beautiful things we see are ideas, mental constructs residing in, and active in, the divine Mind. Love is all-inclusive, its every idea fulfilling its plan that is full and detailed. All that is not in Love's infinite plan is that which is not made. It is called animal magnetism and belongs to no one and is not located anywhere. Jesus knew this and was not intimidated by its supposed action. He had complete scientific, systematic control of all situations at all times. Nothing happened without his consent, without his exercising his divine rights as the reflection of Mind. Jesus knew that "the Father had given all things into his hands, and that he was come from God [Love] and went to God [Mind]." We will each say that when we reach our "Christ" selfhood.

After the supper had ended, Jesus rose, girded himself with a towel and began to wash his disciples' feet. His actions indicated great humility, service, and love. It also symbolized divine Love's insistence on complete perfection. We must catch a glimpse of Mind as Love, the true Science. The tender, ever-ministering nature of Love, is the light of Mind, as all power, all intelligence, all wisdom, and all law. Its embrace of the highest and best in human nature is the controlling, governing nature of, the Principle of, all that exists. It is the Motherhood qualities necessary to life as the human and divine coincidence. Only Love can wash away the mortal beliefs, including death. The washing of his disciples' feet, considered by the Easterners as the most unclean part of the body, symbolized Love washing away the most unclean beliefs about mortal man.

When he came to Peter, Peter asked him: "Lord, dost thou wash my feet?" Jesus answered that he would understand it, not then, but "hereafter." It was Love reflected in love that was being symbolized, but that higher concept would come with the Comforter, or when Peter reached that level of thinking in the hereafter. When Peter said Jesus would never wash his feet, Jesus said that he then would have no part with him. Love cannot be separated from love. At that answer, Peter said, "Lord, not my feet only, but also my hands and head." Jesus answered that Peter was clean, "but not all" clean. Jesus knew that Peter

would deny him very soon when he was enduring the trial before Caiaphas, the high priest. As we know, Jesus could see and foretell future events.

After Jesus had washed his disciples' feet, he told them that he was furnishing them with an example, that they were to "wash one another's feet." They, and we, if we want to demonstrate true love, must demonstrate true compassion, by laying down the false concepts or thoughts we may be harboring about another or others. It doesn't mean we have to love that which is unlovely, but it does mean that we have to mentally see that person as a part of Love's divine plan, not a mortal unlike Love's idea. Criticism and condemnation of unprincipled acts is fine. Jesus did it. We must take the "snake" out from under cover in order to dispose of it scientifically based on its utter powerlessness. But the basic Truth should always be kept in thought as the highest wisdom, the only Scientific fact.

Jesus then foretold that one of the disciples would betray him. The disciples seemed surprised, with no clue as to who it could be. Jesus said that he was telling them in fulfillment of scripture, "a free interpretation of Psalms 41: 9. The speaker is David, but since David is a type of Christ, the words are treated as a typical prophecy of Christ's betrayal." (Dumm., 797) "Now there was one leaning on Jesus' bosom, one of his disciples, whom Jesus loved [John]." Peter then signaled to John that he should ask Jesus of whom he spoke. "He then, lying on Jesus breast saith unto him, Lord, who is it? Jesus answered that it would be one to whom he gave a sop (a piece of the paschal lamb meat wrapped in unleavened bread with bitter herbs, a pledge of goodwill). And he dipped the sop and gave it to Judas Iscariot saying, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him, meaning they had not heard Jesus' answer to John. For some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night." "Night" symbolized the darkness of Judas' desertion and betrayal of Jesus, the "light of the world."

Dummelow's (798) has this to say about the whole incident: "St John's main point is that the designation of the traitor was private, not public. It was made in a whisper to St. John only, who was leaning on Jesus bosom, and even to him the name was not mentioned. St. John's account is altogether probable. The guests lay on their left sides, on separate but adjacent couches, each supporting his head upon his left hand with his left elbow resting upon a cushion. The first place of honor (behind Jesus) was probably occupied by St. Peter; the second place of honor, (in front of Jesus) was occupied by St. John. St. John could easily lean back on Jesus' bosom," so that all Jesus had to do was lower his head and voice in answer to John. Had Jesus denounced the traitor clearly and openly, Judas would never have left the room alive.

"The sop was the last appeal of divine Love to Judas." He may have received the sop, but he rejected the love behind it and went out to do the bidding of mortal mind, "Satan" as the Bible calls it.

When Judas had gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him." Jesus knew that the betrayal would lead immediately to his capture and death, and, as a result, his glorious victory over death would show his disciples, and then, later, the world, the immortality of man as the reflection of God. The Son of man is glorified through

Love, and God is glorified in him as Mind. Jesus told his disciples that he would be with them only a little while longer, and then he would go where they could not come. For this reason he said to them: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." This command is true today for all of God's children.

This seventh period is destined to be the age in which all human hatreds will be destroyed in the infinite ocean of Love. What has to happen before mankind gets to this wonderful state of mind, no one today knows. Mrs. Eddy indicated some signs of the overturning that will come about in world thought as "Satan" is being destroyed. (These "signs" have already been discussed in an earlier chapter.) Error will destroy itself as it becomes uncovered and then accepted and demonstrated as nothing. Science will take over as the only veritable science, and mankind will find himself in a higher consciousness which knows no sin, sickness, disease, or death.

It is easy to *talk* about the recovery of man's divine status. Every sin, every error we now hold dear about matter, must be *exchanged*, in deed as well as word, for the spiritual Truth. It means rejecting everything that is below the standard of scientific Christianity. Love is central to our salvation. It operates in the realm of metaphysics only. It is "Immanuel," God with us. If God is with us, we cannot be mortal; we can only be eternal ideas in the Mind that is Love. Every man, as he truly is, represents the power and presence of God. "If God be for us, who can be against us?" (Rom. 8: 31)

The chapter ends with Peter telling Jesus he would lay down his life for him. Jesus told him that "the cock shall not crow, till thou hast denied me thrice." Again, Jesus foresaw the future. Loving only with religious emotion is denying the "ideal man" who loves because he understands that he is the very reflection of Love. The cock crows at the first light of day. Religious gush is still mortal mind in darkness. We begin with the first little rays of light that transform our consciousness as we make efforts to love our neighbor as our self. Our sincerity to make this happen in practical ways day by day, and refusing to go back to our old material ways of thinking will, eventually, operate as science, a sure, provable, absolute governing power which we will exercise over every aspect of our existence. We will find ourselves to be the Christ, God's ideal man (reflection of Himself).

Chapter 14

In the last chapter we saw that John prefigures the womanhood of God which reveals Christian Science to the world. The purpose of the Comforter is to teach the world all things and to lead it into all Truth. That which truly comforts mankind is the revelation of the motherhood of God, appearing through a system of spiritual education, the workings of which is man himself as the Christ-body birthing his own being.

In this chapter, he records what is perhaps the greatest utterance the world has ever known. He, unlike the other Gospel writers, pays no attention to the rites of the ceremony, the symbols of the bread and wine, but gives us the very "bread and wine" of Jesus' actual

teaching during the feast. He is concerned with what the body actually *is*. He shows how divine Love fulfills divine metaphysics, that is, how, through the intelligent operation of ideas, we all *are* in actuality the science we are looking for. In our human need of order and freedom from fear, sin, and death, we learn: "...metaphysics operates in the fourth dimension of spiritual thought, in which there is no time, no space, no person, no corporeality, no fear, no hate, no human incident, no mortal calculations, no sin, disease, nor death. As we accept this infinite design of Love, universally fulfilled in infinite ideas and forever available to you and me and every man through divine metaphysics, it brings forth for us, and it obliterates the mortal concept entirely. So let's open wide our thought to let in this wonderful sense of scientific Christianity---Love and Mind." (Doorly, Talks at the Oxford..., 1949, Vol. II, John, 219-20)

Jesus begins with the words of a comforter: "Let not your heart be troubled..." "In my Father's house are many mansions..." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

All that Jesus accomplished points us to the operation of the infinite Science of the universe that is constantly working in our behalf. In this realm of infinite wisdom and good, we each have a place worthy of thinking of as a "mansion"---not a physical place, for we are not thinking in material concepts, but in the ever-present facts of existence, where all that is good and beautiful is ours in all of its outline, form, color and design. When the Christ, Truth, comes to us, we are in the very place of Truth. It includes no false sense of God. It will not mislead us. It can only enrich us. When we touch the priceless hem of Christ, we know that we are in a beautiful "mansion," or consciousness, of Love. It is most beautiful, with the promise of wondrous good around every corner. Divine metaphysics is "the Father's house." When we learn to think metaphysically, beyond physics, we will finally enter into that "house," the consciousness of Love.

Jesus then told them: "...I go to prepare a place for you, [and], I will come again, and receive you unto myself; that where I am, there ye may be also." Christians in Jesus' day believed, and many today take that to mean, that the physical Jesus meant to come back to earth and take his followers up to heaven to be with him. There has been a misinterpretation of those words since Jesus spoke them. Jesus often spoke in symbols. There is no physical coming and going in divine reality, for everything is idea. The so-called "physical" Jesus ceased to exist when he had fully demonstrated the Christ, just as our physical body will when we overcome all our matter-based thinking. It will not mean we all of a sudden become ghostly-looking. We retain our bodies that will simply become more beautiful, young and ageless looking, completely healthy, and able to do many things this seemingly matter-based body cannot do because we believe it is limited in movement, by age, by intelligence, etc.

Mankind has, for thousands of years, been educated to believe that we must approach God from the standpoint of mysticism, emotionally, with religious fervor. None of that enables us to reach the Truth. Instead, God must be approached intelligently, but with a deep quest for higher understanding. We are in the ever-presence of infinite good. It is all

there really is. The science that governs us is good. It is orderly, intelligent, principled, and every second is governing everything from the infinitesimals to the infinite. Shouldn't we want to acquaint ourselves with this encompassing Science? Jesus prepared mankind as well as he could in his day, but knew it wasn't enough because their ignorance was so pervasive, so profound. They were all babes in their understanding of God and man. We can tell by the questions the disciples asked him that they simply were too literal and materially-minded to apprehend much of what he said. They followed him because of his works which convinced them that he was the Messiah. That is what will open man's acceptance of God today, God as Science.

Jesus could not really explain scientific reflection to the people. Most today do not understand it either. When Philip asked Jesus to show them the Father, Jesus answered: "...he that hath seen me hath seen the Father;..." they believed he was telling them he actually *was* "the Father" *in the flesh*. Yet Jesus tried to clarify it in the very next verse: "...I am in the Father, and the Father in me...the Father that dwelleth in me, he doeth the works." It would be impossible for Jesus' "Father," the infinite One, to dwell in him, in his material body or brain. So he was obviously talking in symbol. He was trying to explain that he was the object of the Father's knowing, being, and action, the direct reflection of the "Father," Mind, and that he dwelt in the Mind as reflection. (Today the Comforter he sent says: "I am the reflection of Mind, of Truth, of Love, "etc.) The disciples then realized that the *Source* of the good he did and preached was in him as his intelligence and love.

Jesus then told them that those who believed on him would also do the works he did, and even greater than those. He was not specially equipped to do those works any more than we are! He was not a miracle-worker. He just knew a lot more science than we do today! That's why we will do greater works than he did. We live in a greatly expanded technological world. We will, in the centuries to come, grow crops with our Mind, build with our Mind, go to outer space with our Mind, etc., things they couldn't imagine in Jesus' day. All the ability to do those things exist now, just as they did in Jesus' time, if only the *intelligence* concerning them was known! Each age stands on the shoulders of the last, with increasing wisdom, know-how, scientific discoveries, and moral progress. But since the coming of the Comforter, Science & Health, knowledge has exploded faster than at any other time in history. We are now ready to look into the infinitude of Mind, the last frontier. Jesus knew that his rising demonstration of reality would bless mankind. He was the master scientist and metaphysician. He healed with Mind practically every physical problem known to man. He was as scientific as a mathematician today, and he was way beyond the physicists, physicians, weather scientists, and every other kind of scientist of today. The true science is a dynamic given. It is hovering in the mental atmosphere and just waiting to take off in the consciousness of mankind. We understand Jesus' demonstrations better today than in his day because of Science, the Comforter that has been educating mankind since the late 1800's. Scientific discoveries exploded right after it was revealed to human consciousness in 1875. Human consciousness is one, not millions. Everything that goes on within it affects all of it.

While Jesus was talking with his disciples, he was not referring to his physical personality. He had already dropped whatever tiny bit he may have had of it for the one Ego or Mind which is God. He was one with his Father. "I will go unto my Father." He could have said, "I have recourse to ever-present divine Principle." It will be wonderful when we truly understand just what that means. It takes all the limits off, physical and mental. There will be such an explosion of knowledge we will not be able to contain it! We will be able to say as Jesus said, "Whatsoever we ask in the Father's (Mind's) name (scientific nature), He (the "I, "our own Mind), will do! The ideas of music *are* music. The ideas of math *are* math. The ideas of engineering *are* engineering. The ideas of God *are* "God with us." The ideas of reality that come to you didn't originate with you. They abide in the divine Mind. All we do is reflect them. "The Father that dwelleth in me, he doeth the works." (John 14: 10)

Jesus said: "If ye will ask anything in my name, I will do it." In scientific Christianity, we find our direct and inseparable relationship to God. God's "name" is His nature. When we use our knowledge of His nature, we can gain anything we need that is good. We will realize that we already have it due to its infinitude.

In verses 16-18, we come to the main thesis of Jesus' talk with his disciples: "...I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the spirit of truth; whom the world cannot receive, because it seeth him not; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." The Comforter, or spirit of truth, is the eternal development of Life, Truth, and Love through the ideas which reveal it and which operate in the realm of Science and system. It is not a person. The world in Jesus' time could not "see" it and therefore could not receive it. Every idea is demonstrable and understandable. Every one is the reflection of God and represents the power of God. It is Love fulfilled in divine metaphysics. We cannot ever be comfortless if we fill our thought with the metaphysical ideas that come to us about God and His reflected creation. Jesus' "I" in verse 18 was his only Consciousness, not his material selfhood. That was about to be laid down forever. It was the Christ, God's individual idea of Himself, the individualized divine ideal of each of us. Jesus introduced to mankind the concept of a "Christ." In those times, people could only see Jesus, the physical man, and his works they called miracles, exclusive to him as a physical man. Today we can see that those works were not exclusive to Jesus alone--- because we know he was not physical, and *we* are not physical. That which we know, we can reflect, because knowing *is* reflection.

Jesus continued: "Yet a little while, and the world seeth me no more. but ye see me: because I live, ye shall live also. At *that day* ye shall know that I am in the Father, and ye in me, and I in you." Jesus addressed the fact that he was going above their understanding of him very soon, but that his spiritual identity was always present as the individual reflection of God, Mind. "At that day" was used by Old Testament prophets to indicate the sixth and seventh day periods of world history when the coming of the Comforter would enable mankind to waken from the "deep sleep," the Adam dream of life in and of matter. So, we can say, because the Comforter has come, "in *this* day" we can know

the Father, Mind, and the Christ, Mind's ideal of Himself, which is in Mind, the Father, and ourselves as the individualized expressions, or reflections, of Mind's ideal, the Christ. We all know each other because knowing is reflection. Until we see or "know" the Christ in others as well as our self, we are not yet reflecting God, divine Mind.

We each are individual expressions of divine Life, Truth, and Love. The three are inseparable aspects of God. Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." When the ideas or concepts of God, and man as His seven-fold nature, become real to us, we will abide in God, in His nature, as His ideal, His Christ. We will all be abiding in the Consciousness of Love. Jesus taught us to abide in Love as he himself did, in demonstration of his own teachings. In verse 24, he told us that if we do not abide by his sayings, we cannot claim to love him or his Father, for his words were not his but his Father's. He spoke the Truth, God. He lived God, Life, and he loved his fellowman, demonstrating God, Love. There is no Subject without object, no Mind without reflection, no Truth without science, no Life without living, no Love without loving.

All these things Jesus said while he was still with them, but, he told them: "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." That which would come in his name would fully represent his mission of salvation to the world, would be endowed with all of his power and would awaken the teachings of the Christ. Jesus' words would have to be brought to our remembrance because well over a thousand years would go by before the world would be ready for the science behind his words. These "things" were the facts, the ideas, about God, and of His reflection, man and the universe, the Christ. God's ideas express His nature, and are the truth about everything that has ever existed. The Comforter, the Holy Ghost, is holy, divine knowledge of Science, the truth about science. It is the basics of our universe. It is absolutely good. It is the reality which has always been. It is our salvation.

Then, in expression of the Comforter, Jesus told his beloved disciples and us, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Let not ignorance and fear cause us to be troubled. Jesus experienced peace, even as he went forth to face hatred and crucifixion. He experienced peace because he loved. If we want to experience that precious peace, we must love as Christ loved. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us...God is love; and he that dwelleth in love, dwelleth in God, and God in him." (I John 4: 12, 16)

John ends this beautiful dissertation of Jesus with his words that are an illustration of it all: "...I go unto the Father: for my Father is greater than I...for the prince of this world cometh ("Satan", or the illusion of mortal man), and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." The Principle of the universe is that the Mind embraces its reflections. The Mind is greater than that which reflects it, the Son. The divine Mind brings out its own reflections. The reflections can only reflect back what Mind is doing. They

have no power of their own. "Satan," mortal mind, can have no power over the divine Mind for it is not divine Mind's reflection. Therefore, it cannot have any power over the Son of God, which reflects only God. Jesus' love for the Father, divine Love, would soon be proven by Jesus who told his disciples that he was laying down his life of his own accord for mankind, in obedience to the new commandment, given him by his Mind, Love, and which he gave us: "Thou shalt love thy neighbor as thyself." His crucifixion fulfilled every prophecy given by the prophets in the Old Testament regarding the Messiah. He carefully and purposefully went through every single one in obedience to the Word of God, spoken by the prophets. This does not in any way mean that God, Love, planned the whole suffering scenario long before Christ Jesus arrived on earth. It only means that the prophets could read mortal mind and see what events mortal mind would engage in far into the future.

Jesus knew from his study of the Old Testament what events awaited him. He certainly more than likely very well knew before he came forth as a babe in a manger. He, after all, had spoken with Moses and Elisha in his transfiguration on the mount before his disciples. Although he knew exactly what was coming, he went straight into it with nothing but love. Arise, let *us* go hence, with love, no matter what awaits.

Chapter 15

The following discourse which also goes on into Chapter 16 is thought to be Jesus' continuing words to his disciples as they made their way to the Mount of Olives where Jesus knew he would be captured. He continued teaching his disciples, whom he loved, right up to the last minute. (Dumm., 800) He presented to them an allegory of the true vine which had just been symbolized in the Passover meal. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit...If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you...These things I command you, that ye love one another...He that hateth me hateth my Father also...But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." (Ps. 69: 4, David is the person hated, but he is considered a type of the Christ. Dumm., 801) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." (Various verses are taken from the entire chapter.)

Jesus' description as the "true vine" meant that he was the expression of the ideal man of divine Mind's reflecting, the Christ. The Christ idea always abides in Mind, the "husbandman," the "Father," or Truth, which cares for that which it is showing forth, its own reflection of its perfection, goodness, wholeness, purity, and completeness. We must abide in the Christ-consciousness, Life, Truth, and Love, the perfect and eternal Principle of man. Each "branch" or individualized expression of God is a branch of the vine, the Christ, and brings forth fruit, or demonstrations of Truth. If we do not express the Christ, Truth, in our daily life, our inspiration withers away and we become "burned" by the illusions of mortal

mind. We progress upward either through Science or suffering. Either way, the mortal concept is obliterated.

We must come to the realization that we, individually, abide in Love, our real Mind. "I shall be satisfied when I awake (from the mesmerism of false beliefs) with thy (Love's) likeness." (Ps. 17: 15) We need to understand that what we see as "out there" is actually our own standpoint. What you are conscious of is you, your own reflection! Each idea reflects every other idea. As we awaken to the reality of our being, we will know what God knows about us as His idea. Thus we will know what God knows about every one of His individual ideas. God is the one divine Mind in which everyone lives and moves and has being. Love is fulfilled as we apprehend the metaphysics of our existence. There will be nothing left to hate or fear.

The "Comforter" is the scientific development of eternal Life, Truth, and Love, the coming of an advanced spiritual understanding, which has now come into the world, and is lifting up mortal thinking to realize spiritual reality which delivers us from every phase of mortality. The infinite One is both Cause and effect in Itself, including in Itself all that is true about life, man, and the universe, seen through its ideas which express it. Everything operates in the realm of Science, divine order. Mrs. Eddy explains how we are to "bring forth fruit:" "It is the purpose of divine Love to resurrect the understanding, and the kingdom of God, the reign of harmony already within us. Through the word that is spoken unto you, are you made free. Abide in His word, and it shall abide in you; and the healing Christ will again be made manifest in the flesh understood and glorified. Honor thy Father and Mother, God. Continue in His love. Bring forth fruit, 'signs following,' that your prayers be not hindered. Pray without ceasing [know the Truth about every situation which comes to your attention]. Watch diligently; never desert the post of spiritual observation and self-examination. Strive for self-abnegation, justice, meekness, mercy, purity, love. Let your light reflect Light [your actions and words should reflect the Christ, Christianity, and Science]. Have no ambition, affection, nor aim apart from holiness. Forget not for a moment, that God is All-in-all, therefore, that in reality there is but one cause and effect...Forget self in laboring for mankind;..." (Mis. Writings 154:16-2, 7 n.p.)

Chapter 16

In this chapter, as in the last one, Jesus tells his disciples that they will face persecution for his sake. He also tells them that he must "go away: for if I go not away, the Comforter will not come unto you;...And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world [mortal mind and its errors] is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear,

that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Jesus knew that the physical Jesus had to be put off so that, first of all, the Christ could come as the human and divine coincidence at his resurrection, illustrating the next step upwards for mankind. Next, even his human-seeming personhood after his resurrection would need to be seen by his disciples as ascending above their material thought of him. Then, finally, the completely spiritual, bodiless Christ could be apprehended as divine Love's message to all mankind, the Comforter, when mankind's knowledge was at last ready to understand it in the last days. The Comforter is "the development of eternal Life, Truth, and Love." (S&H 588: 7-8) It is the scientific facts of all things comprehended and demonstrated by mankind as the revelation of divine metaphysics that has always been omnipresent and omni-active.

"...for he shall not speak of himself; but whatsoever he shall hear, that shall he speak..." Mrs. Eddy tells us that as the revelation written in *Science and Health* came to her, she wrote as it poured into her waiting consciousness and threw the pages on the floor as they were full, then, when the revelation stopped at the coming of twilight, she would gather up the pages and set them aside. When the revelation ended, she then had to rewrite it in a way it could be understood by those who would be reading it.

Truly, the revelation, or Spirit, of the Truth about God, man, and the universe is guiding mankind into all truth, which coincides with the great discoveries of the late nineteenth and twentieth centuries concerning the nothingness of matter and the allness of mind, the necessity for an observer, the subject, and that which is being observed, the object. Mind and its manifestation is one. "He will shew you things to come." The revelation, known as *Science and Health with Key to the Scriptures*, does indeed show us things to come, the ramifications of the great discovery which will burn up the chaff of error under which mankind has been living for untold centuries. The process is simultaneous; as the error is seen through and destroyed, the transforming Truth unfolds the harmonious facts that have been forever present, and mankind will embark on a whole new journey into his own divinity, "unfettered by human hypotheses, and divinely authorized." This spiritualized sense is appearing on the horizon and nothing can stop its development.

Jesus tells his disciples that they "will weep and lament...but your sorrow shall be turned into joy." He alludes to their suffering during his crucifixion and burial, but then compares it to "A woman when she is in travail [and] hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." The disciples will rejoice as their own being is reborn through their greater understanding of Jesus' sacrifice and his triumph over death and the flesh. A beautiful, holy idea of man and God will transform their sorrow into joy. The twelfth chapter of the Book of Revelation tells of a woman giving birth to a child. In her exegesis of this chapter in *Science and Health*, Mrs. Eddy writes: "...the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, ..." (S&H 562: 22-27) This verse points to Mrs. Eddy, the woman spoken of in Revelation, who

went through great travail during the years she was in the midst of bringing forth the Comforter, *Science and Health With Key To The Scriptures*, to mankind.

Jesus then told the disciples that "at *that day* ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me [the expression of the Christ, God's reflection], and have believed that I have come out from God." In "that day" when the Comforter is come into the world, man will not have to pray for favors "in Christ's name," but will understand that as the direct reflection of God, he has all the good of God every moment. He will realize that generic man *is* the Christ, one with the Father-Mother, one with Life, Truth, and Love.

In verse 28, Jesus gives a perfect explanation of four-fold reflection: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." This statement is the Truth that, when understood, solves the problem for humanity's salvation. All that is actually going on is the *Word*, man coming forth from the Father (Mind); and coming into the world as the reflection of Mind, the human and divine coincidence (the *Christ*), then, with *Christianity* governing one's thoughts and actions as seen in demonstration, leaving the world and going to the Father, *Science*. The "leaving" and "going" is all done metaphysically. The world (the "seen") is the reflection of heaven (the "unseen"). No space or time is involved. Qualities of divine good (the "Father"), flow to the "Son," the Christ man or that which is the expression of all those qualities in the world (the reflection of heaven) and this very activity of good glorifies the "Father," ("returns to the Father"). This explanation satisfied the disciples: "Lo, now speakest thou plainly, and speakest no proverb." They had caught a glimpse of the oneness of the Father with the Son.

Then Jesus told them that the hour had come when they would be scattered, and leave him alone. But his answer expressed his supreme confidence in his Father, his divine Source of all good, his Life: "...I am not alone, because the Father is with me...These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have over-come the world."

Jesus knew that because of the law of the Principle of reflection, he could never be separated from his one Source of Life, the Life that is Mind and the Mind that is Love. Each of us can claim that same ever-present promise. Jesus knew that he had individually overcome the mortal concept of man. Therefore, he knew that the rest of us would, and thereby "be of good cheer." When we realize the infinitude of God, good, it operates in the realm of Truth, and also in the realm of human belief. It acts on mortal mind beliefs and forces it to give up its errors. Mortal mind has no power nor reality and cannot fight the Truth. As it gives up its beliefs, a better manifestation of good, in the flesh, is seen.

Chapter 17

Jesus' greatest lessons given in chapters 14-17 to his disciples right before he is crucified epitomize his entire life's purpose in coming as the Christ to the world. The teaching continues with a deeper lesson for the disciples since they at last are beginning to apprehend the universal Christ. Jesus' overwhelming desire is that, first the disciples, and then the world, shall know that when truth speaks to humanity, it is sent by its Principle and

is not voiced personally. The four-fold activity of the Word, the Christ, Christianity, and Science being all that is ever going on, man is preserved untouched, uncontaminated by mortal beliefs, laws, activities, etc., thereby, always "safe," the whole operation is impersonal and unspent, not done on a human basis of "just those who deserve it," but all may avail themselves of this Principle of real being and heal themselves and others with it. The only circulation that is going on is in the "great heart of Love," the center and circumference of Being.

Jesus begins in the first five verses with the fact of divine reflection: "Father, the hour is come [his purpose for coming]; glorify thy Son, that thy Son may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was [before he entered the material world as a mortal]."

Jesus had conquered "all flesh," obliterated every false concept of the mortal dream. He had fulfilled Love's plan for him. This is Love's plan for all of us, to rise to our true estate as Love's idea. The seventh synonym for God, Love, means fulfillment, completeness. When we realize that our reason for being is to love, we will arrive at our own fulfillment, where we rejoice in peace and happiness, the loved and the loving of God. We will find ourselves glorified with the glory of God, good, our original state of being. Jesus' demonstration was the natural manifestation of the nature of God. So is ours'.

Jesus' great love for his disciples, those who had remained with him, is expressed in his prayers for them which John recorded in this chapter. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee...keep through thine own name those whom thou hast given me, that they may be one as we are...that they might have my joy fulfilled in themselves...the world hath hated them, because they are not of the world, even as I am not of the world...I pray not that thou shouldest take them out of the world, but thou shouldest keep them from the evil."

Jesus' prayer was not only for his disciples alone, but for the seekers and finders in our day. He came into the world of mortality, which was actually an illusion, to bring the Truth of our world and ourselves to our apprehension. His words in this chapter are universal, for all mankind: "Neither pray I for these alone, but for them also which shall believe on me through their [his disciples'] word;...And the glory which thou gavest me I have given them; that they may be one, even as we are one:...I in them, and thou in me, that they may be made perfect in one;...and hast loved them, as thou hast loved me." Yes, Jesus prayed for you and me! We are embosomed deep in God's dear love, and are inseparable from it. The consciousness of the Mind of Christ is our birthright. Each of us has it in an individual way just as each of us has the consciousness of music in an individual way. The Mind of Christ is God's seven-fold nature reflected or expressed by man, as man. There is not God's consciousness and man's consciousness. There is just Consciousness, God, and

man is the wisdom, purity, spiritual form and understanding, spiritual power, love, health, and holiness of it, individualized. This is the definition of Oneness. Man is as divine as God, for in God, Love, the infinite is made manifest and fulfilled in metaphysics. Physics is not and never has been in the realm of Truth. It has never been a science, and is nothing but error compounded.

"The creative Principle---Life, Truth, and Love---is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God...The divine Principle and idea constitute spiritual harmony,---heaven and eternity. In the universe of Truth matter is unknown. No supposition of error enters there. Divine Science, the Word of God, saith to the darkness on the face of error, "God is All-in-all," and the light of ever-present Love illumines the universe. Hence the eternal wonder,---that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms...But this Mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love." (S&H 502: 27-5, 9-17, 22-25 n.p.)

Chapter 18

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples." John now begins the story of Jesus' experiences between the night of his capture in the Garden of Olives to his being tried, to his crucifixion. In Science, Truth has dominion and exalts man over every phase of mortality. Jesus kept his thought fixed in Principle, the power and law of divine Truth, Life, and Love. The waves of hatred, cruelty, jealousy, and death beat in vain against his unshakable consciousness of Principle in operation. As he had just taught his disciples, he and his Father was one, established forever as the fact or Science of existence. Jesus dwelt in that state of existence.

Mrs. Eddy wrote: "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine." (S&H 51: 6-8) He trod his path according to divine wisdom and was master of every situation at every point. He was a great master Metaphysician. He who had stilled a tempest, fed multitudes, raised the dead, etc., was full of the power of Science and could never be at the mercy of a few fallible mortals. He had already told his disciples that he had overcome the world (the illusions of sin, sickness, disease, and death).

It was nightfall, and Judas came into the garden with a band of men from the chief priests and Pharisees, who were bearing lanterns and torches, and weapons. "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth...As soon then as he had said unto them, I am he, they went backward, and fell to the ground. The power of Principle throws error to the ground, nothingness.

Jesus told the band of men that if they sought him, to let the others go, "that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none." The cup that Jesus knew he had to drink continued with his capture, the trial before the high priest, and Peter's denial of knowing Christ, and part of the trial before Pilate, take up the rest of the chapter. Jesus' answers to Pilate do not sound like someone afraid or burdened. His sense of his immortal being never faltered. He was demonstrating Science every step of the way. When Pilate gave the people a choice of whom to let go, Jesus or Barabbas, a robber, they called for Barabbas to be freed. Every day we have the same decision to make. Barabbas or Christ? Barabbas is a symbol of that robber, the carnal mind, the lie that, if listened to, steals away our Christlikeness, our health, our happiness, our spirituality, our purity. If we understand that we are the operation of Principle, we will be alert to the robber's wiles and dismiss them as not applicable to us.

Chapter 19

In this chapter John continues to record Jesus' appearance before Pilate who has found no fault in him. Pilate took him out again to the people with the crown of thorns on his head and wearing a purple robe. The Jews told Pilate: "We have a law, and by our law he ought to die, because he made himself the Son of God." This caused Pilate to ask Jesus, "Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

What dignity and power Jesus exerted over his ordeal! He answered Pilate with scorn, knowing the nonsense of a suggestion of power over him that did not originate in God. Jesus was proving the absolute powerlessness of the mortal. All power rested in the Principle he reflected. Jesus knew he did not have to make himself the Son of God--he *was* the Son of God. That is the Science of being. Pilate must have been impressed with Jesus' complete self-possession. He sought again to release him, but the Jews then appealed to Pilate's selfish fears. They threatened to accuse him of disloyalty to the emperor. "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." St. John is the only Gospel writer who brought out the real reason that induced Pilate to yield. (See Dumm., 806) Pilate then sat down in the judgement seat and said to the Jews: "Behold your king! But the Jews cried out, "Away with him, crucify him." When Pilate asked them, "Shall I crucify your king?" the chief priests answered, We have no king but Caesar." We should ask ourselves often, "Am I being loyal to Principle or person?"

Pilate, a Gentile, seems to have seen more to Jesus than the Jews did! He stuck it to them twice, here in referring to Jesus as their king, and a second time when he made a sign and put it on the cross saying, "Jesus of Nazareth the King of the Jews." When they complained about the sign, asking him to change it to "he said I am King of the Jews," he refused them, saying, "What I have written I have written." His word was law! It was written in Hebrew, Greek, and Latin, which was just about all of the major known languages

at that time! The Christ *is* the universal "King," man self-governed in his expression of Life, Truth, and Love, the divine Principle.

John does not go into the crucifixion in detail; indeed it is quite sparing compared to the other Gospels. Divine Science does not recognize suffering. In fact, in the docetic "Gospel of Peter," Peter says that on the cross he felt no pain." (Dumm., 807) The truly scientific thought is above it. John does give us some details that have a "Science" feel to them: "...they crucified him, and two other with him, on either side one, and Jesus in the midst." On the Jewish candelabra, the middle candle is between three candles on one side and three candles on the other side. In Christian Science, the seven candles each symbolize a synonym for God. The candle symbolizing Principle is in the middle or "midst" of the candles. John writes that the place where Jesus was crucified was "nigh to the city." As a spiritual symbol, the activities of the crucifixion were about as close to the "city foursquare" in symbol as one could get. The "city foursquare" is the operation of "the seven" and "the four," and epitomizes the Christ consciousness, the human and divine coincidence. John also, as does Matthew, tells us that the soldiers took Christ's garments, "and made four parts, to every soldier a part." The Christ consciousness is made up of four spiritual "parts," the Word, the Christ, Christianity, and Science. His coat, which was woven as a whole without a seam from top to bottom they deemed too valuable to cut apart so cast lots for the whole coat. The Scripture was therefore fulfilled, which said, "They parted my raiment among them, and for my vesture they did cast lots." (Ps. 22: 18) Humanity often takes chances with Principle. Not understanding the absolute indivisibility of Mind, and man as Mind's reflection, man takes a chance in getting God's attention through blind faith and religious sentiment.

In verses 25 and 26, John alone of the other Gospels gives us this beautiful episode: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." Jesus made sure his mother would be taken care of. In symbol, we can see that mankind must take the idea of the womanhood of God into its collective consciousness, care for it, cherish it, understand it, love it; only then can we rise universally from the dead. (Only three women are named, but most modern critics hold that four are intended. Translate, therefore, 'His mother and His mother's sister (i.e. Salome, the mother of the evangelist, [John]); and Mary the daughter of Clopas, and Mary of Magdala: ...nothing is known of this Clopas...St. John was comparatively wealthy, and was, moreover, the Virgin's nephew, so that the arrangement was in every way suitable...It is clear that St. Joseph was by this time dead. "Unto his own home" implies that St. John had a separate establishment at Jerusalem...When our Lord visited Jerusalem, St. John was probably his host.)

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. (Ps 69: 21) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." Jesus did not actually die. None of us do. It looked like it to the people around him because they believed in

death. Jesus never knew a second of death. All he gave up was the ghost of mortality, its illusion.

Because by Jewish law the bodies could not remain on the cross on the Sabbath, and it was also a high holy day, the Passover, the Jews asked Pilate to have their legs broken to be sure they were dead. (The legs were broken with heavy mallets to accelerate death. Dumm., 808) However, because Jesus had already "died," they did not break his legs. Instead, one of the soldiers pierced his side with a spear and there came out blood and water. (This was done to make sure of his death... and was providentially ordered, that it might be made evident that the Resurrection was a resuscitation after a real death, and not a mere recovery from a death-like stupor." Dumm., 808) "And these things were done that the scripture should be fulfilled, "A bone of him shall not be broken." (Exodus 12: 46---speaking of the Passover: "neither shall ye break a bone thereof.")

The Jews were specifically forbidden to break the bones of the paschal lamb. A lamb is prepared for food during this high holy day in observance of the ordinance of the first celebration of the Passover which was celebrated in gratitude for the Lord's hand in bringing the Jews out of Egypt where they had lived for four hundred and forty years. According to the ordinance given to Moses and Aaron by God, the Passover celebration should include unleavened bread since the Jews had not had time for the bread dough to rise before they were gathered together to leave the land of Egypt. They were also not allowed to carry out any meat from the land, nor could any bone be broken of an animal meant to be eaten, which was usually lamb. So the Passover celebration includes a "paschal lamb," slain especially for the Passover. For seven days the Jews eat only unleavened bread, and on the Sabbath day they feast on unleavened bread and the lamb. "Paschal" means "to pass over" in Hebrew. In John's view, Jesus represented the true "paschal lamb" of which not a bone was broken. The divine system of the true Science, used consistently by Jesus, which includes demonstration or proof, cannot be broken. Jesus embodied the Science of his being, proving the falsity of every belief of sin, sickness, disease, and death.

John also referred to Zechariah 12: 10 which he said was fulfilled when describing the piercing of Jesus' side: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son..." The blood which flowed from Jesus' pierced heart symbolizes sacrifice, and the water symbolizes the water of life. Only a higher sense of life, which realizes God is the only Life, can deliver us from death. Jesus' only real heart, the great heart of Love, could never be pierced. All "things" must be translated into *ideas*, spiritual facts.

The rest of this chapter deals with Jesus' burial. It is in agreement with the other Gospels, but also provides three additional particulars, that the tomb was nearby in a garden which was close by the place of crucifixion; that Nicodemus, who came to Jesus by night, assisted Joseph of Arimathea with the burial, and that Jesus' body was embalmed according to Jewish and Eastern custom. The 100 lb. weight of spices used implies special knowledge. Such a large amount also implies that the men were wealthy. The spices were inserted between the bandages wrapped around the body. (See Dumm., 809) Jesus, of course, was

not in the body that was embalmed. "He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished." (S&H 51: 15-18)

The tomb represents the five physical senses which bind and confine us from birth to death. We don't know it, but we are "the dead," our lives lived in such deadened senses that we can't comprehend being completely free from sin, sickness, disease, and death and the constrictions of believing we live in our body and are subject to its limitations. When the stone was removed by Jesus' spiritual knowledge of the metaphysics of all things, the true foundation stone of Truth was our symbolic release from matter-based convictions.

Chapter 20

This chapter deals with the resurrection of Jesus, and John gives its details more fully and vividly than the other Gospels. Jesus demonstrated for mankind the omni-action of the divine Principle, Love. Truly, it was the greatest demonstration of the ever-presence and eternity of Life ever given by anyone in human history. When the stone was removed by divine Science from the entrance to the sepulchre, it was removed for us as well. The "stone" of material birth, material suffering, material death, can be seen as the false universal belief of mortality.

It was early on the first day of the week, and still dark, when Mary Magdalene went to the sepulchre and saw that the stone had been taken away. When she stooped down and looked inside and did not see the body of Jesus, she ran to get Peter and John, telling them that the body had been taken away and it was not known where it had been taken. Mrs. Eddy writes: "Mary of old wept because she stooped down and looked into the sepulchre--- looked for the person, instead of the Principle that reveals Christ." (My. 119: 12-15) So the two disciples ran together and John got to the sepulchre entrance first. Looking in, he saw the linen clothes lying there. Then, the impetuous Peter went in and saw the linen napkin that had been about his head, folded, in a place by itself, and not lying with the other clothes. Then John went in, and when he saw the clothes lying and the napkin folded, he believed. "For as yet they knew not the scripture, that he must rise again from the dead." Jesus had exchanged the false vestments of mortality, which had proclaimed he was dead, for the spiritual garments of Truth.

After Peter and John went back home, Mary stood at the entrance to the sepulchre, weeping, and as she wept, she suddenly saw two angels in white, sitting, one at the head, and the other at the feet, where the body of Jesus had lain, and they asked her why she was weeping. She answered that they had taken away her Lord and she knew not where they had taken him. When it is mentally "yet dark" and we cannot yet identify the Christ-idea that comes to us, the solution to some problem which we long to solve, we can always know that what happened to Mary next can as well happen to us. After turning back from the entrance, she saw Jesus standing there but knew him not, thinking he might be the gardener. He said to her, "Woman, why weepest thou? She said, " Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus then spoke Mary's name, and

she turned and looked up and said, "Rabboni" meaning "Master." She had not recognized the resurrected body of Jesus.

Jesus told her not to touch him as he had not yet "ascended to my Father." His demonstration was not yet complete. "But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Jesus' understanding of the divine Principle, Life, Truth, and Love, was his Father, God, just as it is ours. Mary then went and told the disciples what had happened to her and Jesus' message to her and the disciples. Later that evening, as the disciples were in hiding for fear of the Jews, Jesus appeared and stood in the midst of them and said, "Peace be unto you." Then he showed them the nail prints in his hands and the wound in his side. Can you imagine the joy in that room? John wrote, "Then were the disciples glad....," rather an understatement!

Jesus told them that as his Father had sent him, "even so send I you." Then, " he breathed on them, and saith unto them, Receive ye the Holy Ghost." Jesus didn't breathe materially on the disciples; he exalted their thought to the apprehension of the one and only Being, "Holy Ghost. Divine Science; the development of eternal Life, Truth, and Love." (S&H Glossary 588: 7-8) Mrs. Eddy writes of her early days after her revelation: "Into mortal mind's material obliquity I gazed, and stood abashed. Blanched was the cheek of pride. My heart bent low before the omnipotence of Spirit, and a tint of humility, soft as the heart of a moonbeam, mantled the earth. Bethlehem and Bethany, Gethsemane and Calvary, spoke to my chastened sense as by the tearful lips of a babe. Frozen fountains were unsealed. Erudite systems of philosophy and religion melted, for Love---unveiled the hidden promise and potency of a present spiritual afflatus ["a divine impartation of holy spiritual inspiration" Webster]. It was the gospel of healing, on its divinely appointed human mission, bearing on its white wings, to my apprehension, 'the beauty of holiness,' --- even the possibilities of spiritual insight, knowledge, and being." (Ret. 31: 22-4 n.p.) It was the spirit of the Christ that Jesus "breathed on them." Jesus lifted up his disciples' thought and filled them with the sense of spiritual Truth, the divine afflatus. Again, she gives the true idea of the divine afflatus: "We must give freer breath to thought before calculating the results of an infinite Principle,---the effects of infinite Love, the compass of infinite Life, the power of infinite Truth." (Hea. 4: 3-7)

After Jesus gave his disciples a higher sense of man as the reflection of Life, Truth, and Love, he told them: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The only real remission of sins is through tracing it back to animal magnetism, the Adam-dream. We are all under that same lie to different degrees. The only retaining of sins is when we identify man with them instead of tracing them back to animal magnetism. We have the right and power to forgive sins scientifically, instead of with condemnation. Jesus forgave scientifically. He would say, "Neither do I condemn thee; go and sin no more."

We are not told why, but the disciple Thomas was not present with them when Jesus first appeared to them. When the others told him that they had seen Jesus, he told them: "except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days later, John tells us that

the disciples were gathered together again, including Thomas, "the doors being shut," and Jesus "stood in the midst, and said, Peace be unto you." John is showing us throughout his writing about the crucifixion and resurrection of how Jesus' life and actions were based on Principle. Jesus knew his body was spiritual, not limited by matter, so he could move it about with his thought, as he so willed it. He also did not have to be bodily present to hear conversations. He said immediately to Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered, My Lord and my God." It was the ultimate proof. Jesus *was* the promised Messiah, the Christ, who had come to save the people from their sins. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

We today are blessed more than we can at this time comprehend, for with the second coming of the Christ, Truth, we can understand the Principle behind the universe and its operation as divine metaphysics, as a calculus of ideas in the infinite One. Every manifestation of Life, Truth, and Love, is the very presence and power of that One. Because of Jesus' example from birth to ascension of the one and only reality of being, we can know what is possible when we reach his understanding. "Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage." (S&H 18: 3-5) Actually, we begin to demonstrate the Truth of metaphysics with only a small knowledge, before we have the complete understanding, because it is so powerful.

John ends this chapter: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Life that is unending and all-harmonious is gained as we understand the name or seven-fold nature of God, demonstrating it in our own lives, and then sharing it with others through word and healing. Jesus' disciples must have been given instruction in metaphysics which went beyond what the people of their age could understand, else John would have told us of them. We do know that they had control of their bodies as Jesus did, with their thought, which we will learn about in the next book, The Acts of the of the Apostles.

Chapter 21

We are told here of the occasion of Jesus' appearing to seven of the disciples as they were fishing, having already prepared some fish and bread on some coals for breakfast on the shore. Note the seven, symbol for completeness. All night they had fished without catching anything. Jesus asked them if they had caught anything, and they answered that they had not. They did not recognize Jesus, meaning his appearance had changed somewhat since his resurrection. He told them to cast the net on the right side of the boat and they would find. Then they were not able to draw in the net because there were so many. At that point John said, "It is the Lord." Peter, hearing that, jumped into the water and went ashore.

When they dragged the net up, they found that it contained one hundred and fifty-three great fishes. It is always Principle that multiplies in the realm of divine metaphysics.

After breakfast, Jesus asked Peter, "Lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." In other words, interpret the Truth you have learned to those who are babes in Christ. When Jesus again asked him if he loved him, he told Peter to feed his sheep, the more mature thought. Peter was to go out to the Jews and tell them of the Messiah and the Truth he had brought to them.

When Peter asked Jesus what John's mission was, he was told, "If I will that he tarry till I come, what is that to thee? follow thou me." He wanted Peter to understand that we each have our individual God-given purpose, and we are to see that we do it. Jesus knew that John had a very special mission, to receive the revelation of the second coming of Christ, the Comforter, and then write the Book of Revelation about it for all mankind. John was the spiritual purveyor of the universal unseen Science which Jesus practiced and which was completed by the mission of Mary Baker Eddy who fulfilled her purpose of showing the world the Motherhood of God, divine Love, which illuminated the great Truth that matter is naught, and Spirit is all.

The next Book in the New Testament, the Acts of the Apostles, shows the workings of the Christ in demonstration, illustrating the beginning of Christianity.

Chapter 5 The Acts of the Apostles Chapters 1-28

Prologue

Now that the disciples have some understanding of Jesus' works and his resurrection, they will begin to radiate out from their center in Jerusalem towards the world circumference. Mrs. Eddy writes: "God is at once the centre and circumference of being." (S&H 204: 1) Christianity is the living spirit of the resurrection which resurrects all mankind. The purpose of Christianity is to prove that the spiritual idea of God, which is man, is both birthless and deathless. The purpose of all forms of spiritual and scientific symbolism is to teach humanity to liberate itself from the confines of the mortal body. This Jesus taught and demonstrated, and now the disciples must live it and teach it to others.

That Luke is the author of this Book is almost a certainty. He was a companion to Paul and most surely a physician, for he was called the "beloved physician." Certain verses show considerable knowledge of medicine and the technical terms of the Greek medical writers. Also, the Book is ascribed to Luke by all of the very ancient authorities. It is highly valued as the only authentic book we have of the first thirty-five years of the history of the very first Christian Church. It has passed stringent testing by scholars and has emerged from the ordeal by its reputation established. (See Dumm., 814) The Commentaries say that Acts was written between 65 and 72 A.D.

The Acts is essentially in two parts: The first 12 out of 28 chapters deals with events that occurred immediately after Jesus ascended, with Peter seeming to be the chief apostle. Peter's place is with the church at Jerusalem as Christianity's Jewish center. The rest of the Book is about Paul, his conversion, his missionary journeys to the Gentile world, Christianity's circumference. It ends with his eventual imprisonment in Rome. "It could be said that Paul represents the Church Universal built on the Rock represented by Peter. Christ is the foundational headstone, the Church is his universal body." (Brown, From Genesis..., 306)

Moffatt's New Testament Commentary on the Book of Acts has this to say: "It has been observed that the first part is divided into different sections, each marking the progress of the Christian community, at first as confined to Jerusalem, then spreading its influence throughout Judea and Samaria, and developing along the coast of Palestine and Syria till it found its second great center at Antioch. For a while the central body in Jerusalem is very conservative and Jewish, but gradually the Gentiles gain admission to the church, first under protest but soon gaining equal rights with the Jewish members, though as new converts they were free from the obligation to be circumcised. Thus the first part of Acts has steadily been leading up to the time when the Christian church ceased to be Jewish, and became a world-embracing institution, open to the whole race of man irrespective of birth or origin.

Interpreted metaphysically, which is always universal, this is the necessary foundation for Acts: In the Book of Revelation we read, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. 21: 14) (Jesus' twelve apostles were called "disciples" as long as they were receiving instruction

from Jesus while he was on earth, but "apostles" after Jesus' ascension since the word means "to be sent forth," which Jesus did just before he ascended.) The apostles had to then work from the standpoint of the divine Principle which Jesus used and embodied. When he ascended, he entered the spiritual sphere of that infinite Principle, the plane of consciousness in which we all actually dwell as the Christ idea. This plane of consciousness is called by humans "heaven." "Unless Christendom's twelve foundations are understood to be in heaven, in Principle---Christianity cannot begin its great world mission of restoring humanity to heaven, to Principle. Acts begins therefore by recounting Jesus' ascension." (Brown, From Genesis..., 308)

"Paul now becomes the central figure. Having gained that for which he had long contended, Paul's work in extending the gospel to the world is the one object of interest to the writer of Acts, who relates how the great cities of Macedonia and Hellas, Philippi, Thessalonica, Athens, and Corinth, received his message. Next he tells how Paul and his company crossed the Aegean and won Ephesus to the faith. Finally we learn how Paul returned to Jerusalem, where his life as an itinerant missionary, as far as Acts is concerned, ended. The rest of the book is a history of the attempt of the Jews to embroil Paul with the Roman government, riots at Jerusalem, trials before the Sanhedrin, the procurators, and Agrippa II, followed by the dramatic story of the shipwreck and the arrival of the apostle in Rome." (9-10, 11-13).

Chapter 1

Luke opens his book with a remark about the Gospel he has already written. It is addressed to Theophilus, meaning "lover of God," but the Commentaries don't know if it is some particular individual or to the generic "lover of God." "The former treatise (his Gospel message) have I made, O Theophilus, of all that Jesus began both to do and teach." Luke then provides a fact not given by the other Gospel writers: For forty days before he ascended, Jesus taught his disciples, accompanied by "many infallible proofs," of the things pertaining to the kingdom of God. He told them not to depart from Jerusalem until they were baptized with the Holy Ghost "not many days hence."

The forty days was the time period that Jesus took to explain to the disciples (in language they could understand) how to apply their new-found knowledge of God and man to their daily lives and to their healing mission. He did not leave them up in the air, but made the Science they saw him use practical for their own needs. They had already had experiences far beyond most of us today in their three-year association with him before his crucifixion and their eye-opening, consciousness-raising experiences with him after his resurrection readied them for the deeper teaching they would need after Jesus' ascension.

Jesus, however, told his disciples that they must wait in Jerusalem until spiritual inspiration impelled them to go forward, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." He knew it would be unwise to go out to mankind with a hurried religious zeal. They needed to culture the "deep things of God" so that it was living *as* them and so vital to them that they felt an irresistible inspiration to share it. They needed to be baptized with the "Holy Ghost," "Divine Science; the

development of eternal Life, Truth, and Love.” (S&H Glossary, 588) They needed to see themselves and all mankind as the reflection of Life, Truth, and Love. Jesus wanted them to see that the John the Baptist way of seeing man was no longer the way to work---that man had a struggle, a laborious working- his- way-up to God because he was born a sinner and had to redeem himself. He wanted them to work from the premise of Science, the way he worked, from divine Principle, that man is never born into matter but is forever the beloved of God, the Son of God. He wanted them to first of all see that for themselves. Their work was not going to be successful because they were materially chosen of God, but because they were the reflection of God, of the light that had come into the world, the light of Truth that enabled them to operate with power.

The disciples asked Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" They were still looking to Jesus to fulfill his destiny as the Messiah who would restore lost Israel. They did not understand that Jesus *had* fulfilled his destiny as the Messiah, just not in the way the Jews had believed he would. The lost Israel, including all of mankind, would "in that day" be restored to their true status as God-in-manifestation. His disciples would not be able to comprehend that, so he said to them: "It is not for you to know the times or the seasons, which the Father hath put in his own power."

Here is something Mrs. Eddy wrote that is correlative to what Jesus told his disciples but from a higher standpoint for this age: "When the last mortal fault is destroyed, then the final trump will sound which will end the battle of Truth with error and mortality; 'but of this day and hour, knoweth no man.' Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite." (S&H 292: 1-6) The human belief is that there is a material universe that needs to be redeemed, that humanity needs to get better and better, until some final day when everything will be perfect. But from the standpoint of Science, that is a complete misconception. As man, *individually*, learns to live *now* as the perfect idea of God, time will be less and less a factor. Mrs. Eddy defines "time" as "Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears." (S&H 595: 17-21)

Jesus wanted these men, who were going out into the world, to show those to whom they preached and healed that they were worthy of God's love *now*, to really deeply *know* that to be the truth. "Behold, now is the accepted time; behold, now is the day of salvation." (St. Paul, II Cor. 6: 2) Only with that conviction could they be successful in their mission. He was giving them the sense that they didn't have to wait to see what he was going to do, or wait for some terrific event to occur which would start to redeem the world, but that each one of them, on an individual basis, had all that was needed from God to express the abundance and assurance of Life, Truth, and Love so that they could begin to prove to their countrymen, and beyond, the wonderful news of the Christ through healing and preaching the kingdom of God as actually here and able to meet their human and spiritual needs.

Jesus knew what the future held for each one of them, that they would indeed be faithful, stalwart, individual demonstrators of the Truth they had begun to apprehend since

Jesus forty days' teaching session with them. They would take Jesus' teaching of the Christ to the world. Still, they had to embody that Truth to the point of it replacing all of the mortal beliefs they still held. This would come to them as the "Holy Ghost," the allness of God as ever-present Spirit (not matter), as all-powerful Principle, as all-knowing Mind. "But ye shall receive power, after that the Holy Ghost [or Spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." They were referring to the second appearing of the Christ.

"Cloud" in the Bible means inability to be comprehended by the material senses. (Remember Moses on the mount and the cloud which covered him as he spoke with God.) Jesus ascended beyond their understanding. He would come in like manner---not understood by material sense, and as incorporeal as the disciples then realized he actually was. The Christ which Jesus brought to and illustrated for the world, would not come in a corporeal form again. It would, however, come as the revelation of man as generic man, incorporating the qualities of manhood and womanhood in individualized forms, reflections of God. We read in *Science and Health*: "To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise." (S&H 558: 10-13)

The two men in white apparel signified the manhood and womanhood of God, God's completeness. "Gazing into heaven" is what man usually does, hoping his salvation will come from "up there" someday. There is no use looking for a personal leader or Savior to come from outside of ourselves. This is what the Christ has come to teach us. We are each, in our real selfhood, the Christ-hood of God, the manifestation of God's eternal nature. Instead of hoping for salvation to come to us from God up there, we need to be finding out, and then to be acting on, the message that the "Kingdom of heaven is within you." (Luke 17: 21) Mrs. Eddy writes concerning this: "The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The day-star of this appearing is the light of Christian Science---the Science which rends the veil of the flesh from top to bottom." (Mis. 165: 7-12) She also says: "The second appearing of Jesus is, unquestionably, the second advent of the advancing idea of God, as in Christian Science. And the scientific ultimate of this God-idea must be, will be, forever individual, incorporeal, and infinite, even the reflection, 'image and likeness,' of the infinite God." (Ret. 70: 20-25) The "second appearing" of "Jesus" to the disciples was the advent of their understanding of the Christ.

In verse 12, Luke tells us that the disciples then returned "unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey." This little verse holds some symbolism, which John uses to a great extent in his "Science" Gospel. "Olivet"

is derived from "oil," which Mrs. Eddy defines in the Glossary as "Consecration; charity; gentleness; prayer; heavenly inspiration." (592) The description of its being a "Sabbath day's journey" symbolizes the disciples' thoughts as they journeyed, full of inspiration and consecration, a prayerful sense that must have permeated the very soul of those dear men, forever changed as the result of what they had just experienced. Next, still in keeping with his symbolism, Luke tells us that when they reached their destination in Jerusalem they went into "an upper room where they abode;" then he names all eleven of the disciples, along with "the women, and Mary the mother of Jesus, and with his brethren." Such a wonderful collective sense of completeness, of womanhood and manhood, of motherhood and fatherhood. Mrs. Eddy speaks of "the upper chambers of thought prepared for the reception of Truth." (My. 156: 19-20) Here was a sense that womanhood was needed as well as manhood, that there is only one infinite man, one infinite reflection expressed in infinite forms with infinite purposes. We each in our own sphere reflect and give out that which divine Love is impelling us to do.

That "upper room" sense of inspiration, comfort, and encouragement must have been what they all realized, which Mrs. Eddy speaks to: "Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us." (S&H 25: 26-31) Luke reports on what happened in this upper room. He says there were about one hundred and twenty people there, which included all of the men that had companied with them while Jesus was with them. Peter stood up to speak, recounting the betrayal of Judas Iscariot. He told how Judas was the one who led the soldiers to Jesus, had purchased a field with the "reward of iniquity," (the thirty pieces of silver) and had fallen headlong down into a hole in the field and was killed. Then he quoted Psalms 69: 25 and 109: 8 as prophecies of Jesus' betrayal by one of the twelve, Judas, and the need to add another disciple to take the place of Judas so that there would be twelve disciples.

Peter determined that they would choose the one to take Judas' place by lots. "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus ["just or upright"], and Matthias, ["Gift of the Lord"]. Matthias was chosen by lot to replace Judas, which seems to symbolize the scientific and universal sense must replace suffering. Mrs. Eddy says: "Error, not Truth, produces all the suffering on earth." (S&H 386: 25) Our demonstration doesn't have to come as the result of suffering, with a sense of labor and persecution, but rather through Science, which is the gift of God. This means reasoning with or using the divinely scientific facts we learn in Christian Science. A sense of moral uprightness is not enough to heal a situation; there must be reliance on divine Principle, the law of Love which governs every idea of God. Spiritual unity, reciprocity, and wholeness determine that thought is proceeding from divine Principle, that one is in all and all are in one; therefore, Christianity is in operation.

Chapter 2

"And when the day of Pentecost was fully come, they were all with one accord in one place." Luke sets the stage for an extraordinary experience which the apostles and all those with them encountered on the day of Pentecost. This Pentecostal Day was on the fiftieth day after the crucifixion. "Fifty" contains the "five" of the fifth "day," Life. It was also called "the Feast of Weeks" since it occurred a week of weeks (i.e. seven weeks) after the Passover. The "seven" is symbolic of the seven aspects of God's nature which was revealed by the Comforter, the bringer of Science to Christianity. Dummelow's tells us; "Appropriately, therefore, on this day the gospel harvest began; and the old Law of ordinances was superseded by the new Law of love." (820)

Certainly the spirit of Love filled the hearts of the apostles and all who were with them on this special day to the point that there was a spontaneous influx of the Holy Ghost. They knew as never before what Jesus had done for them and for the whole world. Mrs. Eddy writes about this event: "His [Jesus'] students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus' teachings and demonstrations, which gave them a faint conception of the Life which is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no more on matter, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power as on the Day of Pentecost." (S&H 46:30-9 n.p.) She also has this to say about it: "The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost,---that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history." (S&H 43: 3-10) Luke writes: "And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting." Mrs. Eddy defines the spiritual symbolic meaning of "wind:" "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things." (S&H 597: 27-29) The apostles' thought was so uplifted that they felt the wondrous power of the one Mind which, in fact, governed all them that were in the room. "If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name." (S&H 143: 27-31)

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Each of them as individuals experienced the inspiration of divine ideas. All being " 'with one accord in one place' is the quality of the Holy Ghost itself, wherein the human and divine are one. This oneness has nothing to do with a band of people as such. What the senses behold as the united body of disciples is an essential, exemplary symbol of the human race as a whole in the divine reality of its being---all humanity in reciprocal accord, based upon one Principle, having one Mind. The descent of

the Holy Ghost is the Christ-identity of the human race born in Christianity. What humanity is at last (in divine Science) must be accepted from the first (on the day of Pentecost); otherwise humanity's divine reality is not present in world consciousness to prepare the way for its full-orbed appearing...In Science, Christianity in its aspect as Christ is the total embodiment of the human race proceeding from one parent Mind." (Brown, From Genesis..., 308-9)

The Bible Commentaries are not sure that all the different languages were understood by all. The Century Bible edition of Acts says: "The gift was at once collective and individual; it was for the whole body, and for each member." (136) Each of us today is an individual expression of the divine Mind because Mind manifests itself individually. Moffatt's New Testament Commentary speaks to this event: "It is clear that Luke wishes us to understand that those on whom the fiery tongues descended were enabled to make themselves understood in all languages, which, according to Rabbinic tradition, numbered seventy; thus the miracle was symbolical of the coming universality of the gospel." (11) In Science, "the seven" stands for perfection applied to the human. This is what all of us must come to demonstrate, our understanding of the seven-fold nature of God as it is expressed humanly. This wonderful happening was the fulfillment of Zephaniah's prophecy of a "pure language." "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3: 9) "The Holy Ghost," represented humanly by the united disciples, speaks to the world in the language of ideas which the world already understands, with which it is spiritually and inherently familiar. In Science, man is this language of ideas; he already is the state of mutual understanding and instant communication which is the activity of these ideas. In what the disciples are voicing, mankind recognizes its mother tongue, the language of unfallen man

Luke tells us that there were "Jews, devout men, out of every nation under heaven [a sense of the one Mind infinitely individualized as the human race]. They were apparently in Jerusalem for the Day of Pentecost. He says: "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans [meaning the apostles]? And how hear we every man in our tongue, wherein we were born?...we do hear them speak in our tongues the wonderful works of God." Since there is only one Mind or Consciousness, why would we not believe that this could be possible? Mortal thought is so profoundly ignorant of the Science of Mind that it calls perfectly normal happenings "miracles" or some kind of mysticism. Mrs. Eddy says: "If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly,---the mystery always arising from ignorance of the laws of eternal and unerring Mind." (S&H 145: 20-24) She also says: "Science dispels mystery and explains extraordinary phenomena; but Science never removes phenomena from the domain of reason into the realm of mysticism." (S&H 80: 15-18) The demonstrations of Science are normal and natural to the Scientifically educated thought. Again, Mrs. Eddy writes: "Science would have no conflict with Life or common sense, if this sense were consistently sensible." (Mis. 105: 12-13)

Some of those at this event, however, said mockingly, "These men are full of new wine." They were the ones who did not experience the inspiration of divine ideas. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose,...But this is that which was spoken by the prophet Joel; "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams..." (Joel 2: 28) The "last days" began with the coming of Christianity to the world in the fifth thousand year period. However, three hundred years later, the true Christianity practically died out with the coming of religion as being material and hierarchical. It would have to wait seven hundred more years before its true meaning came back to human thought as the Comforter. Mrs. Eddy's definition of the Christ in the Glossary defines for us this "Christ." "The divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583: 10-11) Peter gives such an embracing sense of the collective reflection of the Mind of Christ---sons, daughters, young men, old men, servants, handmaidens. "The Pentecostal happening foreshadows the coming of Christian Science, which "floods the world with the baptism of Jesus." (02, 5: 8) The "baptism of Jesus" was the flooding of his consciousness with the Holy Ghost---divine Science. The Mind of Christ is the understanding of this universal Science.

The Mind of Christ is the Mind of all mankind. It isn't a special proclivity of the clergy, of a certain race, a certain church, etc., but is common to all men, which all men can manifest, even if, at this time, they don't yet know it. Peter quoted Joel as one of the prophets who foresaw this marvelous expression of power, making all men prophets, able to comprehend the facts of God. Again we read Mrs. Eddy's definition of prophet from the Glossary, in part: "...disappearance of material sense before the conscious facts of spiritual Truth." (S&H 593) And now, in the "last days," the days of the Comforter, this sense of men, women, etc., "prophesying" is becoming very noticeable. Scientists, clergy, physicians, business people, everyday people, even in politics, etc., are beginning to spiritually interpret events, with Truth being recognized on every hand.

Peter, after giving the positive spiritual effects of "the last days," also told of the negative effects of the coming of a more spiritual age to mankind: "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

He then followed this description of terrible sounding "wonders" with an accounting of Jesus, "a man approved of God," and his many wonderful "miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it... Men and brethren, let me freely speak unto you of the Patriarch David,...being a prophet, and knowing that God

had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear...Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Truth inevitably stirs up its counterfeit, error. Mrs. Eddy explains: "What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief." (S&H 401: 8-10) Also: "The breaking up of mortal beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth." (S&H 96: 15-20) And: "Mental chemicalization follows the explanation of Truth, and a higher basis is thus won." (S&H 453: 8-10) As you read in earlier chapters about Mrs. Eddy's establishment of the Comforter, Christian Science, in human consciousness, she was well acquainted with chemicalization or upheaval which fought it tooth and nail all along the way. She held it back and destroyed it by impersonalizing it and seeing its nothingness. This upheaval can be seen today as erroneous beliefs are being challenged and destroyed in religious, social, political, economic, and scientific beliefs.

When the people heard Peter affirm the Christ, the Messiah to them, by what they had witnessed, they were "pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Mrs. Eddy tells us: "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love." (S&H 322: 26-29) Peter told them that they must repent and be baptized in the name of Jesus Christ for the remission of sins and that they would then receive "the gift of the Holy Ghost." In the Greek, "repent" means "change one's mind."

We must change our beliefs from their mortal-mind basis to a new view of mind as the one divine Mind, from the belief that we each have a little personal mind of our own which enables us to believe in anything we want to, to the assurance that our Mind is infinite, good, universal, yet individual. When we begin to deny a little brain-based source of mind or intelligence, we open our life to the infinitude, the abundance, the wholeness, the joy, of the "Holy Ghost," the certainty of Science. "Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all sinful appetites of the human mind." (S&H 327: 1-7)

The promise that repentance will enable us to receive the Holy Ghost is, according to Peter, "unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise includes us. Luke tells us that they then gladly received his word and were baptized, "about three thousand souls." There is the symbol

"three, the "third day" which is "Soul" (specific identity is established, expressing spiritual understanding). The three thousand indicates the multiplication of identity. He tells us that they continued steadfastly in doctrine (Science), fellowship (Christianity), in breaking of bread (explanation of Truth), and prayer (desire for good, (the Word). And these four-fold aspects of God were demonstrated in "many wonders and signs [that] were done by the apostles."

Luke concludes this chapter with joy, the fruition and fulfillment that comes with finding one's purpose in a great life-work. They were all together in belief, had all things common, sold their possessions and goods and parted them to whoever was in need, continued daily with one accord in the temple, broke bread (preached the Christ) from house to house, and did eat their meat with gladness and singleness of heart." They praised God and were in favor with all the people. "And the Lord added to the church daily such as should be saved." No one is left out and all good is available to all. What a dear sense of the Mind that is Love! Moffatt's Commentary on Acts says: "His [Jesus'] followers were distinguished by the simple gladness of their lives---happiness was characteristic of early Christianity..." (23) It's heartening to know of that effervescent joy since we often think mainly of their hardships, sufferings, and sacrifices. This is a welcome reminder that Science brings a great sense of happiness and fulfillment. After all, it is the fulfillment of our divine identity!

Chapter 3

With the individuality of the identity of man so beautifully demonstrated in Chapter 2, Luke continues with that same theme of the necessity of realizing the identity of man as the image of God. In fact, Luke continues with the same symbol, "three." "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." The symbol is three multiplied by itself, nine (instead of being multiplied by a thousand) as in chapter two. In other words, this is to be the record of the healing of one person: "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms." Luke emphasizes the fact that he was "lame from his mother's womb." What was the point of that? This man had probably been laid at the gate for a very long time. More than likely he had become apathetic, expecting to spend the rest of his life there.

Peter and John had to realize that man doesn't get his being from matter, that his life is always the result of God, divine Life, which he has been reflecting forever. The true man is not ever born into matter, nor does he spend a certain number of years in matter, only to finally die out of it, but his identity has always been in the Mind that is God. This man had never been dominated by matter, had never been dependent upon what was happening to his material body as he developed in the womb. God is not, and could never be, dependent upon material circumstances in order to reflect Himself.

When he looked at them expecting an alms, Peter suddenly said, "Look on us!" This acted as an arousal, for Peter and John fastened their eyes upon him. "Then Peter said,

Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength." Invoking healing in the name of Jesus Christ is seen again and again throughout the Acts. The apostles were identifying their spiritual authority with Jesus' spiritual authority which gave him and them the divine power which demonstrates dominion under all circumstances. Their three years' association with Jesus and his unprecedented dominion over all material circumstances, including death, had impelled their certainty in the divine Principle that governs all. When understood, it overrules all of the claims of material development and power.

Jesus had proven to them, beyond a shadow of a doubt, that what we call a material body is nothing more than a false human concept, the outcome of human beliefs that are ignorant of the presence and power of Spirit, the only substance in the universe.

Luke shares with us the great joy of the lame man finding himself completely healed: "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Doesn't it just bring a big smile to your face as you picture the joyous scene? He didn't even have to learn how to walk! That man had probably never gone through the gate of the temple called "Beautiful." We have a lovely definition of "temple" in the Glossary (in part): "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love." (S&H 595) Our body is holy, free from material impediments, false laws; it is not a corporeal thing, not a bodily organization. It needs nothing but the purity of thought to move it harmoniously about, to keep it strong and healthy. How wonderful it is to know that we are governed by good and not evil, and, therefore, man is not a mortal, but an immortal! In speaking of Jesus, Mrs. Eddy writes: "His consummate example was for us all, but only through doing the works which he did and taught others to do." (S&H 51: 6-21)

The people were filled with wonder and amazement and came running toward Peter and John. Peter told them that the man had been healed, not through their power but through the power of the God of Abraham, Isaac, Jacob, and Jesus, whom they had delivered up in the presence of Pilate who wanted to let him go. Peter really laid it on! He told them that they had "killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Science is exact, harmonious, perfect in operation, and it is natural and normal. It carries no penalty, and has nothing to do with superstition. Material sense can give no such proof of itself for it has no life nor continuity. Peter and John took no credit for the healing. Peter told the people: "...his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." The use of Scientific thought (Mind) always provides perfect soundness.

Peter, hoping that his discourse had caused some repentance among the people, said: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers...Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution

of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Peter is talking about the last days when spiritual identity is understood and restored to man, when man's true spiritual identity is revealed to him. This is, of course, the coming of the Comforter, which is *Science and Health*, and it does indeed reveal man's perfect spiritual identity.

Peter tried his best to help the Jewish people see that their Messiah had come to them in the form of Christ Jesus. He told them: "...Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me [he will be my reflection]; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. The word "soul" in this instance is best translated "sense." (See Mis. 75: 15-21---"The word *Soul* may sometimes be used metaphorically; but if this term is warped to signify human quality, a substitution of *sense* for *soul* clears the meaning, and assists one to understand Christian Science.") Peter meant that material sense does not hear the prophet and therefore cannot hear or identify spiritual Truth. Spiritual sense gets the message, but material sense is unable to understand it and thus is destroyed. Material sense is always destined to be destroyed.

The promised Messiah was sent to the children of Israel, the Jewish people, particularly their leaders, but they did not accept it. Paul continues: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Some of the Jews did accept the Christ, but they nearly all believed that they were God's chosen people, which they were in the sense that they had been the first to recognize the oneness of God. However, pride in a material sense of selfhood shuts out the Christ message. Peter wanted them to know that spiritual identity isn't in only certain classes or types of people. The message of spiritual identity belongs to all men. God is individual, collective, and universal.

Chapter 4

Chapter three covered the great joy of the apostles as they began their missionary work. In this chapter, however, Luke records the beginning of their persecution, which they incur when they put forth resisted claims that are beyond the imagination or comprehension or beliefs of the Jewish leaders. As Peter and John spoke to the people, the priests and the Sadducees came to them, upset that they taught through Jesus the resurrection from the dead. The Sadducees, denying the supernatural, including miracles, were the religious rationalists of their time. They did not believe in the resurrection of the dead or anything they deemed irrational or beyond the sense of reason. Therefore, they did not like the instantaneous healing of the lame man or the teaching of Jesus' resurrection. The Pharisees, on the other hand, believed in the doctrine of the resurrection, but did not believe that Jesus had risen

from the dead. Aren't there many "rationalists" in our time, religious, scientific, and medical?

Mrs. Eddy says: "Whosoever lives most the life of Jesus in this age, and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till 'wisdom is justified of her children.' These blessed benedictions rest upon Jesus' followers: 'If the world hate you, ye know that it hated me before it hated you'; 'Lo, I am with you alway,'---that is, not only in all time, but in all ways and conditions." (S&H 317: 6-15) As you know from having read about the persecution of Mrs. Eddy, she certainly knew first hand that of which she spoke! She also wrote: "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He come whose right it is." (S&H 223: 28-32)

The Sadducees put Peter and John in hold for the next day, but not until about five thousand of them which had heard the word believed. The "five" of Life symbolizes those who were willing to lay down a material sense of life for spiritual inspiration (Life). The next day, Peter and John were hauled before the rulers, scribes, elders, Annas the high priest, and Caiaphas. They asked by what power or name they had demonstrated the healing of the lame man. Then Peter was filled with the Holy Ghost (divine Science) and explained to his and John's captors: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (9-12) Peter witnessed to the *spiritual* reason for the healing--the address given was "to emphasize the power of the name of Jesus," a power only the Messiah could have. The healing was "conclusive proof that he was still a living power" which brought "not only future deliverance, but a present salvation into the world." (See the Moffatt Commentary on Acts, 27) In other words, the healing which you have seen is the outcome of the operation of Truth.

Mrs. Eddy gives the synonym of Truth the major tone of "health" in her exegesis on the three degrees of Scientific Translation in *Science and Health*. (pp. 115-116) She also writes: "Truth is an alterative in the entire system, and can make it every whit whole." (S&H 371: 30-32) Truth is that which makes man whole, complete, healthy in every respect. It is the opposite of the error of believing in matter. Truth is all that is ever present, and it does not compete with that which is false. It operates at every level of thought, whether it be spiritual, moral, or so-called physical. It does not include material remedies. The "chief corner stone" in the house or divine consciousness which is God, is God's reflection, the Christ, or divine spiritual idea.

Mary Baker Eddy tells us: "Christian Scientists, you have planted your standard on the rock of Christ, the true, the spiritual idea,---the chief corner stone in the house of our God." (Pul. 10: 16-23) Why is the Christ, the spiritual idea of God, the chief corner-stone of

Consciousness? Mrs. Eddy writes: "God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed---that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth." (S&H 470: 21-32)

After Peter's defense of his actions in healing the lame man, the religious leaders marveled, for they did not sound nor act like unlearned and ignorant men. Here was seen the *moral* witness---these unlearned men, according to the world's standard, did not need the world's knowledge to do the marvelous healing they had done; nor did they need it in order to justify it. They needed only to identify themselves and the lame man with the Christ, Truth. "And beholding the man which was healed standing with them, he being above forty years old, they could say nothing against it." Here was the *physical* witness---the man who had been lame since birth, for forty years, could suddenly walk, and leap ! However, these learned church leaders, in spite of the conclusive evidence before their very eyes, told John and Peter to leave the council room so they could confer among themselves. They realized they could not deny the healing, so they decided to threaten the men, and commanded them that they speak no more in the name of Jesus so that it spread no farther among the people. As if Truth could be stopped! Mrs. Eddy writes: "The powers of this world will fight, and will command their sentinels not to let Truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on." (S&H 225: 8-11)

"Judaism was the antithesis of Christianity, because Judaism engendered the limited form of a national or tribal religion. It was a finite and material system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus...The Jewish conception of God, as Yawa, Jehovah, or only a mighty hero and king, has not quite given place to the true knowledge of God." (S&H 133: 19-23; 29-31) Truth, demonstrated spiritually, morally, and physically, is Christ with us, our fundamental identity fulfilling itself. When Peter and John were commanded to stop teaching in the name of Jesus, they said to them: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, For we cannot but speak the things which we have seen and heard." Then, when, with further threatenings, they were let go, they reported to their own company.

After praying together, Luke tells us that the place where they were was shaken, and they were filled with the Holy Ghost and "spake the word of God with boldness." They identified themselves with the plan of Love. Being divinely and scientifically in one accord and in one place is a quality of divine Science, where the human and divine are one. This is a foretaste of the human race as a whole in the divine reality of its being, based upon one Principle, having one Mind. It prepares the way for the full-orbed appearing in the centuries to come.

Luke emphasizes again that "they had all things common, And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of

lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Luke especially singles out Barnabas in the last two verses of the chapter. He exemplified the unselfish, universal aspect of Love, for he was the one who later on, when Paul became a Christian after his terrible persecution of the Christians, recognized Paul's sincerity after his sudden conversion. He foresaw how important Paul would be to the growing Christian movement for he had been especially chosen by Jesus. (We will see how this happened later in The Acts.) Here, in verses 36 and 37, Luke tells about Barnabas, who later accompanied Paul on his trips to spread the word among the Gentiles. He sold his land and brought all of the money and laid it at the Apostles' feet. Honoring the Christ in each one, seeing the purity and holiness of each identity, these first Christians loved impartially. "Love is impartial and universal in its adaptation and bestowals." (S&H 13: 2-3) "All are but parts of one stupendous whole, Whose body nature is, and God the Soul."----Pope (My. 269: 12-13)

Chapter 5

This next chapter begins with a story that has as its theme the severity of religious hypocrisy. Luke tells of a certain couple, Ananias and Sapphira, who sold a possession of land but kept back part of the money when they laid it at the apostles' feet. They were not whole in their service and devotion. "...whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now and is endued with the spirit and power of Christian healing." (S&H 23-26) Peter knew what they had done: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? thou hast not lied unto men, but unto God." Then the same thing happened to Sapphira. They fell down dead and were carried out and buried. They had a perfect right to keep part of their money. Peter told them the giving was voluntary; they didn't have to give anything, but they were offering it as if it were their all. Their motives were impure, for they were dishonest and did it from vanity.

Mrs. Eddy says: "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error." (S&H 167: 23-24) Remember the story in the Gospel of Luke about the rich young ruler who asked Jesus, "What shall I do to inherit eternal life?" Jesus told him to *sell everything* he had and give to the poor, but he went away sad, for he had many possessions. What Peter was interested in pointing out was that if we are not principled in our actions, if matter means more to us than our hunger for the spiritual, our true, pure sense of substance, then our progress will stop; our vision will go dead on us. "There is none other name under heaven given among men, whereby we must be saved," Peter says. "There is no other way under heaven whereby we can be saved," writes Mrs. Eddy, except "self- renunciation of all that constitutes a so-called material man, and the acknowledgement and achievement of his spiritual identity as the child of God." (Mis. 185: 7)

This entire episode illustrated exactly the error that the apostles were up against as they stood up to the church leaders. The pride of personal priest craft resents this thought of self-renunciation. If the church leaders resent it, what can they expect of their congregation? We can take this story literally, but it isn't very helpful that way. If we take it spiritually, it illustrates that putting our all into the study and practice of Science enables us to go forward with our life, being enriched by an abundance of proofs in healing, joy, certainty, and continuing inspiration and progress.

We learn that many signs and wonders were done by the apostles, and "believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." Jesus' students were doing the same healing Jesus did when he was on earth! They had put their all into Spirit and therefore enjoyed the abundance of inspiration and progress. "Spirit blesses man, but man cannot tell 'whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science." (S&H 78: 28-32)

Now this, of course, brought down the wrath of the high priest and the Sadducees who arrested them and put them in the common prison. There was that determination to "hold spirit in the grasp of matter." (S&H 28: 6-7) They couldn't see Spirit at work because they were dead to it. Their logical reasoning couldn't get above matter.

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." When the high priest and those with him and all the senate of the children of Israel sent to the prison to have them brought, the officers found that they were not in the prison and said, "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." Then one came and told them that the men whom they had imprisoned were standing in the temple and teaching the people! "Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free." (S&H 433: 31-1 n.p.)

The form of Truth can't be confined to anything. An angel form has appeared throughout the Bible under many circumstances. Mrs. Eddy, in the Glossary, calls them "God's thoughts passing to man." The divine Mind that is Love reaches us in ways we can understand, as I described in Chapter 2 of this book when I was introduced to Christian Science after an angel-like being foretold my finding it in a dream, announced by and concluded by, trumpet music. This is not seen as an impossibility when we understand that there is only one consciousness which ties all of creation together. "Heaven," the consciousness of good alone, is all around us. We are cut off from it through our false convictions otherwise.

The church leaders immediately had the apostles brought before them and chastised them for disobeying them saying: "...behold, ye have filled Jerusalem with your doctrine,

and intend to bring this man's [Jesus'] blood upon us." Were they curious as to how the men had escaped out of prison? No, they didn't want to go there! Just as they had no curiosity as to how Jesus healed thousands! They cared only for themselves and their standing among the people. They loved being revered and the money it brought them. They were afraid that it all was in jeopardy, and they would do anything to stop it. But Peter and the others were not to be cowed---they were filled with the exalting Truth of man's freedom from material doctrines. The apostles answered: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

Mrs. Eddy speaks concerning this Christly attitude of obedience to divine Principle: "To obey the Scriptural command, 'Come out from among them and be ye separate,' is to incur society's frown; but this frown, more than flatteries, enables one to be Christian...To fall away from Truth in times of persecution, shows that we never understood Truth... Attempts to conciliate society and so gain dominion over mankind, arises from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity." (S&H 238: 6-9, 12-13, 22-24)

When one is so in tune with obeying God, with being the operation of God's nature, reflecting God is actually what is happening, and it is powerful. There was no fear or even thought of the consequences of their actions. They put everything in the scale with Spirit. They had witnessed the proof of the resurrection and ascension of Jesus and were convinced of the indestructibility of man. They obeyed God's command: "Go, stand and speak in the temple to the people all the words of this life." "*This* life!" They were not teaching about life hereafter! *This* life is inseparable from Truth (health) and Love (holiness)! The understanding of this is the "Holy Ghost." "Truth and Love enlighten the understanding in 'whose light shall we see light'; and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense." (S&H 510: 9-12)

The apostles' unyielding forthrightness and certainty of their actions infuriated the church leaders, and they took council to slay them. But the apostles' faithfulness preserved them. Love is Motherhood; it is the tenderness and mercifulness of God's nature. In this instance, it took the form of a God-fearing character, Gamaliel, by far the most influential rabbi of the time. *Moffatt's Commentary on Acts* tells us: "He was the grandson of Hillel, one of the last "Pair" by whom the tradition of the Law was handed down. Hillel's rival was Shammai, and the two schools represent respectively mercy and justice. Consequently, Hillel and his grandson Gamaliel stand for the Pharisaic, and Shammai for the unbending Sadducean tradition. This Gamaliel is selected by Luke as the advocate for the Apostles. His admirers called him 'the Glory of the law,' and he was one of the seven rabbis honoured by the pre-eminent title of Rabban.) (47)

Hastings' *Greater Men and Women of the Bible* adds this information : "Gamaliel was a man who believed in God. This was not a mere faith *about* God; he believed *in* God. To him evidently surrounding all that man does---behind it and before it and working

through it--there is God. And with God are the final issues and destinies of things. Work as man will, he cannot make a plan succeed which God disowns; work as man will, he cannot make a plan fail which God approves." (Vol. 6, p. 75)

Gamaliel belonged to the tradition of the law that believed in the standard of mercy; thus divine Love was able to use his thought to turn the whole situation around. He recounted to the others the cases of two men whom had boasted themselves "to be somebody" and thus received hundreds of followers. However, they were both slain and their followers scattered. "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed." They accepted this simple, but God-sent, reasoning. Then, still not wanting to quite give in to complete mercy, they had them beaten and let go with the command that they speak no more in the name of Jesus.

However, having no sense of the apostles' complete dedication to their mission of spreading God's message, their commands fell on deaf ears! "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Doesn't this whole chapter teach us that it is works that count? These dear early workers in the vineyards of our Lord did not count the cost. They were reflecting God in everything they did. Mrs. Eddy writes of this faithfulness: "Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful...The conscientious are successful. They follow faithfully; through evil or through good report, they work on to the achievement of good; by patience, they inherit the promise. Be active, and however slow, thy success is sure: toil is triumph; and---thou hast been faithful over a few things. The lives of great men and women are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, come out in the darkness to shine with the reflected light of God." (Mis. 340: 6-10; 19-29)

Chapter 6

The Christian movement was growing rapidly, and charity work was part of it because all was common and they shared everything. But then a murmuring arose among the Grecian Jews that their widows were neglected in the daily ministrations. Thus, some organization had to take place. "... the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the work of God, and serve tables [attend to the distribution of food]." They then selected "seven men of honest report, full of the Holy Ghost and wisdom," to oversee the distribution. This pleased everyone and when they were selected, they went before the apostles who laid their hands on them and prayed. Luke records that there were chosen three Hellenists, three Hebrews, and a proselyte, significant because that represents every type of thought that was interested in Christianity at that time. The rest determined "we will give ourselves continually to prayer, and to the

ministry of the word." The disciples and apostles had to, through divine inspiration, find the way in which things should work out in human experience. The Commentaries say that these seven men ("seven" for fulfillment, completion) were not seen as the later deacons that Paul appointed. They were seen as a temporary solution for an immediate need.

One of those chosen to help distribute food was Stephen. He is the great character in this chapter and the next for he became the first Christian martyr. It was a turning point in the progress of the apostles' mission, for they seemed to see the necessity of spreading the gospel universally. Up to that time, they had preached only in Jerusalem. The Century Bible edition of Acts tells us some important things about Stephen: "...he marked one stage in the extension of the gospel from Jerusalem to the end of the earth--from the inmost circle of Judaism to its ideal circumference, redeemed humanity. For Stephen was a 'Hellenist' and not a 'Hebrew' proper, as these terms were then used; he represented the Jew of Hellenic or Greek, that is Gentile, in training and sympathies. Accordingly he was better able than the original apostles, Palestinian Jews (though of the less strict type found in Galilee), to feel from the first the larger spirituality of the gospel, as expounded in word and life by Jesus himself. He saw more quickly the fulfillment, as to spiritual substance, provided in Jesus the Christ...and therewith the sublimation, into some higher form, of the religion which since Abraham's day had been passing through various changes. Now it was reaching its final phase, foreseen of God from the first and involved in the Messianic hope. This is his drift and tendency of his unfinished apology before the Sanhedrin. It was one quite on the lines of certain of the Old Testament prophets, but appeared to the representatives of a stereotyped Judaism---a religion of the letter, which made existing forms Divine and eternal---to be blasphemy. And so he shared the fate of his Master, and on similar grounds." (*The Century Bible*, 183-184)

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." This caused certain of the rulers in the synagogue to dispute with Stephen, but "they were not able to resist the wisdom and the spirit by which he spoke." Then they suborned men to speak blasphemous accusations against Stephen and stirred up the people and the scribes and elders, and they came and got him and took him to the council. The Truth cannot be resisted. It is so clear, so accurate, so absolute, that nothing can be said against it. But the rulers did not want to know or understand it. They loved the status quo and did not want it disrupted. But the Truth is the Truth, and Stephen knew it. With his whole heart he proceeded to tell them of the glorious fact that the Messiah had come and that the Jews no longer had to stick rigidly to ritualism and creed. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." The peace and earnest joy of certainty that cannot be disputed or contradicted stared them in the face.

Chapter 7

Luke continues on with Stephen's defense of himself against the false witnesses suborned by the council. His long answer to their accusations was not to gain acquittal, but

to testify openly of the Truth. He was saying that Truth cannot be stereotyped. It takes many forms as the occasion requires. The temple is not the only place where one may find the truth. The Truth does not require a certain material place for it has nothing to do with inanimate matter. Stephen rejected the Jewish form of religion which was static, based on material customs, and left no room for inspiration or revelation. Beginning with Abraham, he showed how the idea of a fixed Truth, changeless, forever dependable, came to him before he had encountered it in a certain place. His search was for a consciousness, which he symbolized as "a city," built upon or founded upon, God, Principle. The substance of a right idea comes first, then its realization in a way it can be understood humanly. That idea of Truth came to him before there was a Jerusalem or a temple. He reminded them of Joseph who was sold into Egypt, yet God was there, delivered him and later his whole family. He spoke of Moses who stood on holy ground, yet he was in wilderness, not a temple. The Century Bible edition of Acts says, "This quotation is made in order to suggest that wherever God is pleased to reveal Himself, there is 'holy ground,' even though special consecration as a 'holy place' be lacking." (199)

Stephen also made the point that the tabernacle of witness, made for the Israelites in the wilderness according to God's instructions and housed the tablets of the Ten Commandments, was not a fixed place but was a moveable tent that went with them and was always exactly where they were. As such it was a symbol for Life, Truth, and Love, the divine Principle. He reminded them of David who sought to find a tabernacle for the God of Jacob, yet Solomon built him (God) a house. Then Stephen brought home the gist of his discourse to them: "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? Mrs. Eddy writes: "The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal...The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity, nor can He be understood aright through mortal concepts...no form nor physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness; it chills the spirit of Christianity." (S&H 256: 1-5, 13-16, 25-27)

Stephen made his point, which history affirmed, and it could not be gainsaid. He was really showing "the chain of scientific being reappearing in all ages," and "maintaining its obvious correspondence with the Scriptures." (S&H 271: 2-4) However, Stephen wanted to go further to show the Jewish leaders that accepting the whole of their history meant realizing that the form of Truth had been constantly changing, and as long as it was willingly followed there had been progress. However, all the way through there had been resistance to going forward. Now, Jesus had come as a new form of Truth, which had been sent to them as promised by God, and yet they had not accepted him, and instead had killed him. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One;

of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it." Stephen laid bare mortal mind's desire to stereotype Truth. "Truth cannot be stereotyped; it unfoldeth forever." (No. 45: 27-28) For instance, the concept of "temple" has taken on a new, more spiritual, meaning: "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love;..." (S&H 595: 7-9)

The temple leaders could not bear being upbraided about their insufficient spirituality which kept them from recognizing the Messiah. They were proud of outward appearances, their temple, their rituals, etc., and Stephen was implying that it was all as nothingness. "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism." (S&H 345: 26-30) At this point, Luke tells us, when the rulers were accused of being betrayers and murderers, "they were cut to the heart, and they gnashed on him with their teeth." Their great religious structure and their vested interests were being reduced by Stephen to nothing, and they were furious.

Stephen, filled with the Holy Ghost, looked steadfastly up into heaven and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Here is a wonderful sense of being utterly aware of nothing but Life and Love. This enraged the leaders even more and they "cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And Stephen kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Both Stephen and Jesus forgave their enemies, knowing that the hatred was nothing but animal magnetism resisting progress, and not the people themselves. "Love is especially near in times of hate, and never so near as when one can be just amid lawlessness, and render good for evil." (Mis. 277: 25-28) "Hate is a moral idiocy let loose for one's own destruction. Unless withstood, the heat of hate burns the wheat, spares the tares, and sends forth a mental miasma fatal to health, happiness, and the morals of mankind,---and all this only to satiate its loathing of love and its revenge on the patience, silence, and lives of saints." (My. 249: 6-16) "But the very heavens shall laugh at them, and move majestically to your defense when the armies of earth press hard upon you." (Mis. 338: 17-19) "Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love." (S&H 97: 32-3 n.p.) Luke says that Stephen "fell asleep." He immediately gained elevation above mortal discord.

The Century Bible edition of Acts sums up this chapter very well: "It was no accident that expansion dated from Stephen's martyrdom, that his blood was thus the seed of the wider church. For the gospel as he apprehended it (after the manner familiar to us in the epistle to the Hebrews) essentially transcended Jewish nationalism in its spirit and conception. Though not a word had been said by Stephen touching Gentiles, the spirit of legalism and ceremonialism, which was the real barrier between Jew and Gentile, was broken through by his large ideas of God and His graciousness." (xi 19 ff.)

Chapter 8

The death of Stephen impelled the dispersion of the apostles beyond Jerusalem, capital of Judah (manhood) into Samaria, capital of the old kingdom of Israel (womanhood). "... they went everywhere preaching the word." Saul, who had witnessed Stephen's death, had begun a stepped-up persecution of the Christians, "entering into every house, and hailing men and women committed them to prison." Here, he symbolized world-wide opposition to Christianity. Later, he will stand for world conversion to Christianity, at which point he will be re-named Paul.

Philip went down into Samaria and preached Christ to the Samaritans who gave heed to his preaching and miracles with "great joy." Those lame and with palsy and "unclean spirits" were readily healed. However, there was a man in the city named Simon who was a sorceress "and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." We remember that Moses confronted the sorcerers of Egypt who were able to do the same signs and wonders that Moses did, up to a point. Hypnotists today perform acts of wonder because we do not understand the power of mortal mind over so-called matter, believing it is objective to us. Mrs. Eddy writes: "What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of wisdom. Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth in order to escape the error of these latter days...Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus." (S&H 83: 2-9, 22-25) Jesus warned his disciples that their enemies would show signs and wonders to deceive, if possible, the very elect.

Simon typified the anti-Christ, that which would seem to heal but is not based on Principle, true Science, but illusion. Truth operates through the divine system of the seven-fold nature of God, seeing them in their activity as man. When the consciousness of spiritual Truth produces healing, there lies behind it the infinite intelligent operation of divine system, just as the whole system of mathematics does when introduced into a mathematical problem. Absolute fundamental facts that operate again and again lie behind the phenomena of healing. Anyone learning these facts can heal with them. True healing covers the whole person, healing the person physically, morally, and spiritually.

Simon, however, had some sense that the healing that Philip was doing was superior to what he could do, so he "believed also" and was baptized. Still, he had no real spiritual sense, and when Peter and John came to Philip to help him, they began introducing the "Holy Ghost" to the believers, explaining the nature of power, of Life, Truth, and Love, so that they could be empowered themselves. Simon saw an opportunity to make material gain from the ability to speak with the language of the Holy Ghost, to be a big shot, to impress people. So he offered money to Peter and John if they would give him the power of the Holy Ghost. Peter immediately renounced Simon, recognizing his material motive: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money...Repent therefore of this thy wickedness, and pray God, if perhaps the thought

of thine heart may be forgiven thee..." Then Simon asked them to pray for him. He needed to repent, for his motives were not right in the sight of God. We must learn to love Truth more than our self. The desire to be able to heal others is a holy desire and means absolute dedication of self. It comes naturally as one grows in understanding and love for mankind.

Luke winds up this chapter with an illustration of what can take place when the entire self is immersed in Science, completely dedicated to a universal sense of man as being the reflection of God, good--the opposite of Simon's material sense. After preaching the gospel in many villages of the Samaritans, Philip, Peter, and John returned to Jerusalem. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. "The south" indicates the symbol for Christianity, so Philip knew he had a mission which was to spread Christianity. "And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Esaias [Isaiah] the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Philip obeyed and ran to him and heard him reading from Isaiah. He asked him if he understood what he was reading. This eunuch was a proselyte, a Gentile who had been converted to the Jewish faith. Luke, a universalist, was happy to record this inclusion of a new convert to Christianity, where all races are equal. The fact that he was reading Isaiah indicated his thought turning Spiritward. Isaiah was the book where the Christ first came to light in the Old Testament.

The eunuch wanted Philip to come up and sit with him and help interpret for him what he was reading. The place where he was reading was Is. 53: 7,8 (LXX): "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so openeth he not his mouth. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." Dummelow's gives the interpretation: "Isaiah is speaking of the suffering Servant of Jehovah, whom the Apostolic Church rightly identified with Jesus the Messiah...in the humiliation of His Passion, justice was denied him by the Sanhedrin and by Pilate...and what language is adequate to describe the wickedness of His contemporaries who unjustly crucified him? His violent death took him from the earth." (829)

The eunuch asked Philip who Isaiah was speaking of, himself or some other man. "Then Philip opened his mouth, and began at the same Scripture, and preached Jesus unto him." Philip was classifying the eunuch, not as a mortal, but as a reflection of the essential nature of his source, God---Life, Truth, and Love. He realized they were of the same Mind, and thus, letting him take the initiative in the conversation, he met him right where he was spiritually, seeking after the Truth behind the verses he had read. He was ready to hear about the Christ. So Philip "preached unto him Jesus." The one Mind, being reflected by both men, enabled them to meet, and it blessed both with exactly what was needed. Mind had the answer which was being asked in humility and an honest searching for the answer, and supplied the answer almost immediately through an "angel" message to that reflection of the same Mind that knew the answer. Philip was taken to the eunuch in Spirit, not

materially by chariot or walking. He came upon the eunuch as he was puzzling over the verses. As he explained the coming of the Messiah and his ministry of healing, his crucifixion, and then his resurrection and ascension, they were traveling in the eunuch's chariot as they talked. When they came to "a certain water," the eunuch, now sure of his acceptance of this wonderful news about the Messiah, said, "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." The eunuch was completely evangelized to where he himself took the initiative and asked to be baptized as soon as he saw water. They were both submerged in Spirit, a pure, blessed sense of innocence, being loved unreservedly by God, being aware of their spiritual selfhood as their real being.

In Mrs. Eddy's book, *Miscellaneous Writings*, Mrs. Eddy answers questions which were posed to her by readers of her book, *Science and Health*. This question is posed and answered: "Did the salvation of the eunuch depend on his believing that Jesus Christ was the Son of God?" "It did; but this believing was more than faith in the fact that Jesus was the Messiah. Here the verb *believe* took its original meaning, namely, to be *firm*,---yea, to *understand* those great truths asserted of the Messiah: it meant to discern and consent to that infinite demand made upon the eunuch in those few words of the apostle. Philip's requirement was, that he should not only acknowledge the incarnation,---God made manifest through man,---but even the eternal unity of man and God, as the divine Principle and spiritual idea; which is the indissoluble band of union, the power and presence, in divine Science, of Life, Truth, and Love, to support their ideal man. This is the Father's great Love, that He hath bestowed upon us, and it holds man in endless Life and one eternal round of harmonious being..." (77: 1-6 n.p.)

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." Dummelow's says that Azotus was over 20 miles from Gaza. (830) Philip arrived there immediately by Spirit. The human body is actually spiritual, not being made of matter. It is the coincidence of the human with the divine, and moves at the impulse of Mind. It covers distance in an instant because there is neither time nor space in Mind. We will learn to do this as we let go of matter-based beliefs. The disciples of Jesus saw him do it, and thus were able to accept it as normal and natural. We know only a small part of what Jesus was able to teach his disciples before he ascended, being told by John "that even the world itself could not contain the books that should be written!" (Mrs. Eddy knew this, and wisely allowed *Science and Health* to go out into the world uncopyrighted.)

Chapter 9

Luke tells us of Saul's conversion to Christianity and its immediate aftermath. Here are some extracts from Funk and Wagnall's Bible Dictionary about Saul before his conversion to Christianity: He was born in Tarsus, a notable Roman city politically and

intellectually, and was a Roman citizen. He was a Pharisee as were his father and remote ancestors, probably a member of the Sanhedrin, and went to Jerusalem to be educated to be a Rabbi. His teacher was the much admired and respected lawyer, Gamaliel. We met Gamaliel, as you remember, earlier in Acts for his stand for the mercy of the law.

"When Paul says himself (Gal. 1: 15) that God set him apart from birth, it means that all the influences about him from the beginning---Jewish, Greek, Roman---contributed, apart from any consciousness or intention on his part, to fit him for the work of his life. There was a predestination in them which made him a 'chosen vessel' (Acts 9: 15), but which he only came to see later.

"He was a profoundly serious and pious man...To be righteous meant to keep the Law, and he strove with all his strength to keep it...We do not know when he came to Jerusalem. We have no evidence that he ever saw Jesus in the days of his flesh...Hence he probably encountered Christianity first in the form in which it threatened Judaism; Stephen had recalled the words of Jesus which threatened the destruction of the Temple and, therefore, to a great extent the superseding of the Law (Acts. 6: 14)...Up to the moment of his conversion Saul was persecuting with a good conscience...He was to the last moment of his pre-Christian life in the tragic situation described by Jesus; he thought that his persecution of the disciples of Jesus was service rendered to God." (684-5)

After bearing witness to the stoning of Stephen, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired letters to Damascus to the synagogues, that if he found any of this way [this Christian persuasion], whether they were men or women, he might bring them bound into Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Dummelow's interprets: "...the role of a persecutor is impossible to Paul [Saul]. Paul is really in the position of a plough-ox. Jesus is his driver, and holds the goad. Paul can no more resist Jesus than the plough-ox can resist his driver...According to Acts 26: 16, Jesus also told Paul that his mission would be to preach to the Gentiles." (Dumm., 830)

Saul, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do...And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. During this time, the Lord appeared to a certain disciple named Ananias and told him that a man named Saul had seen a vision and was staying in a certain house of Judas in the street called Straight. (Certainly he had found the straight and narrow path at last!) There, Saul was praying, and he saw in a vision a man named Ananias putting his hand on him that he might receive his sight. When Ananias told the Lord that he had heard of Saul and the evil he had done to the saints at Jerusalem, God said to him that Saul was his chosen vessel to bear his name to the Gentiles, and kings, and the children of

Israel. So Ananias (meaning "God hath been gracious") went and found the house, and laid his hand upon him and he received his sight.

That God is gracious is just what Saul needed to have come to him at that moment. He needed to realize that in spite of his past, he, too, was gracious as the beloved of God, and would soon be proving that man is gracious no matter where he is from or what he believes. He also prayed that Saul be filled with the Holy Ghost, and he was baptized, and stayed with the disciples that were at Damascus. After certain days, Saul preached Christ in the synagogues, saying that he was the Son of God. He had been completely converted to Christianity.

Mrs. Eddy writes about this conversion: "Saul of Tarsus beheld the way---the Christ, or Truth---only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed. Thought assumed a nobler outlook, and his life became more spiritual. He learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in humility he took the new name of Paul. He beheld for the first time the true idea of Love, "and learned a lesson in divine Love." (S&H 326: 23-32)

When Saul began preaching in the synagogues, those that heard him recognized him as the one who persecuted the Christians. But when Saul only increased in strength, the Jews took counsel to kill him. Saul knew of their watching the gates day and night, so "the disciples took him by night, and let him down by the wall in a basket." When he went into Jerusalem to join the disciples there, however, they were afraid of him and refused to believe that he was a disciple. So Barnabas took him to the apostles and told them about his conversion and his bold preaching in Damascus. Then the brethren, when they understood what had happened to Saul, sent him to Tarsus, his birthplace. (The reason he was willing to go there is given in 22: 18; it was a vision of Jesus in the temple.) "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Their reason for fear had become a Christian!

Luke now turns to Peter and two of his healings. The first healing was of a man who had been eight years in his bed with palsy. Did Peter say to himself, "This has been going on a long time. I don't know if I can heal him now!" No, healing isn't done in "time." It is done with the certainty that health has nothing to do with the material conception of time or material substance. Health is a fact of Life, everywhere present, the reflection of the Science of the universe, thus, always here, where "I" am. Peter simply said: "Aneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately." Jesus Christ did not look down from heaven and make him whole. Jesus Christ was, at that point, the symbol for "I Am," the Truth and the Life, the manifestation or activity of God, Principle. Our true Christ selfhood is demonstrable here and now, because it is the only fact about us eternally. "And all that dwelt at Lydda and Saron saw him, and turned to the Lord." Peter had a dynamic, spontaneous sense of Truth that accomplished the healing.

The second healing would usually be considered much more difficult, if not impossible. Peter went to another town, Joppa, where a certain disciple named Tabitha, (by

interpretation, Dorcas), a woman full of good works, had died and been washed and taken to an upper chamber. The widows were weeping and showed Peter all the coats and garments which she had made. "But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord." Peter understood that Life is forever fulfilled in individuality. Infinite Life cannot ever be finite. This scientific concept of man is a revolutionary one to the human mind. The universe is present as Mind, expressing Itself as ideas that are as eternal as It is. The New Testament is the story of this universe as learned from the life of Christ Jesus who taught it to his disciples who took it out into the world. Today, the Comforter has come with the underlying Science that can now be understood and applied scientifically to every erroneous situation. The universe is not miraculous. "The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law." (S&H 135: 6-8)

Chapter 10

As the apostles go farther and farther afield, they are becoming convinced of the universality of God, and this necessarily includes the sense of universal manhood. All people are ideas in Love's plan. This chapter deals with the on-going education of the apostles in universality. Because they are already inclined that way as the result of their time spent with Christ Jesus, the education often comes as revelation straight from divine Mind. It is followed up by the necessity of putting it into practice.

Peter stayed in Joppa after the two healings, abiding with Simon, a tanner. Chapter 10 tells of the revelation he had while there, and begins with the reason for the revelation. There was a certain man, a centurion, called Cornelius, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." He had a sense of laying down a mortal concept and turning to God; he had a sense of brotherhood and consistently acknowledged God's power. He was ready for the knowledge of the Christ.

At about the ninth hour of the day, the resurrection sense, Cornelius "saw in a vision...an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Cornelius called two of his household servants and a devout soldier who waited on him continually and sent them to Joppa. The three of them symbolize Life, Truth, and Love.

The next day, they went on their journey, and as they drew near the city, Peter went up onto the housetop to pray. His thought was lifted up to see the spiritual truth about the universality of man. "He became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto

him, as it had been a great sheet knit at the four corners, and let down to earth:" Peter was beholding a symbol for the four-fold calculus of man: man as the "word," or creation of God, as the "Christ," or Truth of God, as the "Christianity" or operation of God, and as the "Science" of God, the incorporeal idea one with the divine Principle. "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." (S&H 465: 17-1 n.p.)

The manifestation of God doesn't have anything to do with a physical body, but is a spiritual calculus of ideas. The calculus of Truth embodies all ideas, and that constitutes man. (Note: "Calculus," used in Science, means how Principle operates in practice. It is a symbol of the universe and its rhythmic nature and structure, its cyclic movements, harmonious interrelatedness and flow. It is also a symbol for the "city foursquare," the operation of the Word, the Christ, Christianity, and Science, as man and the universe, combined as one, expressing the allness and wholeness of Being. What Being is constitutionally and the way Being operates integrally are one and indivisible, for God is all-inclusive and all-embodying.)

In the sheet were all kinds of four-footed animals including wild beasts, creeping things, and fowls of the air. The four-fold calculus of man includes the universe since man is the highest idea of God. He saw the symbols of the fifth and the sixth days of creation, beasts of the earth and fowls of the air, indicating Life and Truth. "And Peter heard a voice telling him to rise and kill and eat. "But Peter said, Not so, Lord; for I have never eaten anything that is uncommon or unclean. The Truth about man was asking him to go up higher in his estimation of man---to "kill" his physical concept of man and take in the true concept as a pure spiritual calculus of ideas. And the voice spake unto him again a second time, What God hath cleansed, that call not thou common." Here, Peter had to see that he couldn't despise the second-degree moral qualities, for seen in their true light, they represent the cleansing of the mortal concept of man so that the divine can shine through. This happened three times, and then the vessel was received again up into heaven. This indicated that the real man, the only true man, never left heaven, the spiritual idea of God.

While Peter was digesting what this vision could mean, the men which had been sent to him from Cornelius arrived at his gate and asked if Peter was lodged there. As Peter thought about the vision, "the Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them." When Peter met the men, they told him that "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee." Peter lodged them overnight and then, with several brethren, went with them to Cornelius' house.

Peter was able to go with the Gentiles to the house of a Gentile because he had deciphered the vision: Man isn't a physical proposition. "He is a compound idea of God, including all right ideas;... that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." (S&H 475: 14-22) There is nothing to anyone but God's ideas, which are all good. "Good" is the substance of all things, as well as of man.

When they arrived, Cornelius, who had gathered his near kinsmen and friends together, fell down at Peter's feet and worshipped him. "But Peter took him up, saying, Stand up; I myself also am a man." Then they went inside where Peter saw many that had come together. "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?"

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. " It is interesting that Peter was hungry and Cornelius was fasting. They were both hungry for new vision, and it burst upon them.

Cornelius then asked Peter to tell them all that God commanded him to speak. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousness, is accepted with him. Then Peter preached about Jesus the Christ unto them all, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." He told of being witness to Jesus' crucifixion and to his being with them after his resurrection. "While Peter yet spake these words, the Holy Ghost fell on them all which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." Then Peter commanded that they be baptized in the name of the Lord, and they prayed him to continue to tarry with them certain days. "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him--- that reflect Love." (Mis. 150: 25-29)

Chapter 11

When Peter arrived back in Jerusalem, the brethren had heard that the Gentiles had also received the word of God. They were disconcerted that Peter had gone into the house of uncircumcised men and had eaten with them. But Peter rehearsed the entire story from the beginning and ended by saying, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also unto the Gentiles granted repentance unto life." Love and Truth cannot be resisted.

The question of circumcision comes up again and again. The officials at Jerusalem taught that unless a man had been circumcised according to this certain Jewish ritual, he couldn't receive the Holy Ghost. Even today, people believe that unless certain rituals are performed

according to certain church practices, or even that one must belong to a certain church, you're not spiritually acceptable to God. But we are seeing today in Science that there is no demand to adhere to any material rite or belong to any particular church or organization. The only demand is that man recognize his inherent spiritual nature and be true to it. What Peter learned was that there are no inferior men in God's eyes.

We learn that those who were scattered abroad after the stoning of Stephen travelled as far as Cyprus, Cyrene, and Antioch. Cyprus is an island in the Mediterranean which in early history belonged to the Phoenicians and afterwards was colonized by the Greeks. It passed under the power of the Pharaohs, Persians, Ptolemies, and Romans. It was one of the chief seats of the worship of Venus. It was the native place of Barnabas and was visited by Paul. Cyrene was the principle city of that part of northern Africa, lying between Carthage and Egypt. It was a Greek city with many Jews settled there. Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch. Antioch was the capital of the Greek kings of Syria and afterwards the residence of the Roman governors of the province which bore the same name. In Paul's time, it was the third largest city of the Roman empire. Jews were settled there in large numbers, governed themselves with their own ethnarch [governor], and allowed to have the same political privileges with the Greeks. No city, after Jerusalem, is so intimately connected with the history of the apostolic church, particularly with the progress of the heathen who became Christians. In fact, here the followers of Jesus Christ were first called Christians. It was from Antioch that Paul started on his three missionary journeys. (Peloubet's Bible Dictionary, 132, 133; 36, 37)

Luke tells us of those disciples who traveled as far as these places that "the hand of the Lord was with them: and a great number believed, and turned unto the Lord." When these tidings came to the church in Jerusalem, they sent Barnabas to Antioch. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Then Barnabas went to Tarsus to find Saul and brought him to Antioch. For a whole year they stayed there and "assembled themselves with the church, and taught much people." This chapter ends with a prophet, Agabus, who came from Jerusalem to Antioch. He signified by the spirit that there was to be a drought throughout all the world, which did come to pass in the days of Claudius Caesar. The disciples then determined to send, by the hands of Barnabas and Saul, relief to the brethren in Judea. It was as if the world was reacting to the overflowing spiritual food that was coming to those who were famished for it and were being fed. All the world wanted that food. Today, there is famine in many parts of the world. Mankind is impoverished with a need for that spiritual food which feeds the famished with the Word of Life, Truth, and Love. Agabus is mentioned only one other time in Acts when he tries to dissuade Paul from going up to Jerusalem because he would be bound and imprisoned there.

Chapter 12

Herod the king was persecuting the quickly-growing Christian church, and Peter, considered the head of it, was put in prison. He was delivered to four quaternions of soldiers (16) and bound with two chains. "Prayer was made without ceasing of the church unto God for him." That night, Peter slept between two of the soldiers, bound to them with chains. Then, "... , behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, [because he was asleep in matter and that forced him out of it] and raised him up, saying, Arise up quickly. [Put on your true Christ selfhood; express Truth, Life, and Love, and you will find that to be formidable!] And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out , and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel parted from him." Chains falling off, gates opening on their own, guards staying asleep, these are things that can happen when it is understood that Mind governs all things. It is subjective control. The advanced being, called an angel, was using the Science of the universe which, if we only knew, is available to all of us. The Bible does not record miracles, but scientific facts. They only seemed like miracles, the unexplainable, to the ignorant matter-based beliefs.

When Peter came to himself, he knew that he had been delivered from Herod. He went to the house of Mary, the mother of John, whose surname was Mark; there were many praying for him. (They were not asleep!) Peter knocked on the door, and a woman named Rhoda came and saw him and was so excited she ran back to the gathering without opening the door for him! When she told them that Peter was at the gate, they thought she was mad! Then they thought it was his angel! (There was a belief in those times that a man had a guardian angel that sometimes assumed his form.) They certainly didn't appear to have much faith in their prayers! When we pray, our expectations should be open to God's solution, never limited by what we believe can be done. But Peter continued knocking and was finally let in! Isn't this what we must do when we seem to be shut off from the solution to a problem? Keep acknowledging that the all-knowing Mind is present and answering our present need. He told them the story of his escape by the angel's intervention and told them to go tell James and the brethren. Then he left. "Love is the liberator." (S&H 225: 21-22) "Clad in the panoply of Love, human hatred cannot reach you." (S&H 571: 18-19) "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space." (S&H 520: 3-5)

Naturally, there was a great stir at the prison and in Herod's court when Peter was found missing. Then, Luke records the death of Herod: Arrayed in his royal apparel, Herod sat upon his throne and made an oration unto the people. "And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." (Dummelow's tells us that Herod died in 44 A.D. and that most of the early

persecutors perished miserably. 834) Arrogance and self-glorification are the false "I," which is self-absorption instead of reflection. "As we shall see through the ministry of Paul the deification of human personality, rather than the worship of Principle, is what primarily opposes the spiritualization and Christianization of mankind...Whether depicted by Herod, or by the Caesar of the whole Roman world, there is no truth in the belief that man is God. What ecclesiastical Christendom will endeavor to propagate, and what Paul must forestall in his missionary journeys, is the incarnate error of believing that the corporeal Jesus is God." (Brown, From Genesis..., 313)

Mrs. Eddy writes about making oneself equal with the Creator: "Man is not equal with his Maker; that which is formed is not cause, but effect, and has no power underived from its creator. It is possible, and it is man's duty, so to throw the weight of his thoughts and acts on the side of Truth, that he be ever found in the scale with his creator; not weighing equally with Him, but comprehending at every point, in divine Science, the full significance of what the apostle meant by the declaration, 'The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ.' " (Mis. 46: 14-25) Mrs. Eddy also put in the "Platform" of Christian Science in *Science and Health*: "God is indivisible. A portion of God could not enter man; neither could God's fullness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God. Allness is the measure of the infinite, and nothing less can express God...God and man are not the same, but in the order of divine Science, God and man coexist and are eternal." (S&H 336: 19-4, 28-30)

Luke ends the chapter with the growth of Christianity unscathed by persecution: "...the word of God grew and multiplied."

Chapter 13

This chapter begins an account of Paul's three missionary journeys into the Graeco-Roman world. This will take us through to the end of Acts. Paul's God-given purpose now is to reveal to this Gentile world its true Christian status, while at the same time dispossessing it of its false beliefs in pagan mythology and a God that can be incarnate in mortal man. It also gives an account of Paul's fourth journey where he is taken prisoner by Caesar. Rome stood in type for the whole civilized world at that time and thus was Christianity's goal. Later, Christian Science must do the same thing for the Westernized world.

Paul had to be impelled by the one universal and impersonal divine Principle, Life, Truth, and Love. As the apostles were gathered together at Antioch, praying and fasting, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." At this point the center of their activity had moved from Jerusalem to Antioch, so it was from Antioch that Paul went out on his missionary journeys. They also had John Mark to act as their "minister," a younger man to do their secretarial work and take care of them. Mrs. Eddy writes: "Now let my faithful students carry the fruit of this tree into the rock-ribbed nests of the raven's callow brood." (Mis. 356: 10-21) She told them how it was to be

done: "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression, and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life. (S&H 451: 2-7) Paul had already stepped forth from his "pride of power" after his experience on the road to Damascus, and Christianity certainly was his "Queen of life." And Barnabas seemed always to have been impelled by good works with no hint of aggression.

So, in obedience to their universal sense of Love, they set out on their journey. They sailed to Cyprus, and on to other ports of call, preaching in the synagogues of some of them to the Jews. At Paphos, they found a certain sorcerer, a Jew, a false prophet, who called for them. His name was Bar-jesus, "son of Jesus." He was with the deputy of the country, a prudent man who called for Barnabas and Saul, desiring to hear the word of God. But the sorcerer sought to turn away the deputy from the faith and withstood Saul. Then said Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" "Son of Jesus" is divinely and humanly impossible. Jesus taught: "Call no man your father upon the earth: for one is your father, which is in heaven." Life, Truth, and Love, the infinite Godhead, is the only parent of man. Mrs. Eddy writes: "To hinder the unfolding truth, to ostracize whatever uplifts mankind, is of course out of the question. Such an attempt indicates weakness, fear, or malice; and such efforts arise from a spiritual lack, felt, though unacknowledged." (No and Yes: 45: 8-12)

Evidently the sorcerer had a spiritual lack which he couldn't or wouldn't acknowledge, so he tried to "hinder the unfolding truth." Paul sought to make the sorcerer's blindness to the truth self-seen, so he said to him: "...the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." The fundamental truth is that God, not man, is "Father." (It is of note in verse 9 that in this incident, during his first missionary journey, Saul's name is now changed to Paul. Dummelow's gives a reason: "Saul, as a Roman citizen, had the well-known Roman name Paul. It is here introduced, because the apostle, for the first time, comes into intimate contact with the Roman world. The name Saul in Greek has the ridiculous sense of 'waddling.' Observe that from this point Paul becomes a more prominent figure than Barnabas. 835)

As they continued on their journey, they came to Antioch (a different one) in Pisidia, and went into the synagogue and sat down. As was the custom, visitors to the synagogue were given the opportunity to speak, and so Paul stood up. He had a wonderful sense that the gospel was for everyone, so he addressed his remarks to "ye that fear God" as well as "Men of Israel." He then began with the history of the Israelite nation in its beginnings and went on through David and the promise that his seed would bring to Israel the promised Saviour, Jesus. He told them about how John the Baptist had preached about one who would come whose shoes he was not worthy to unloose. Then he told them about

Jesus, his crucifixion, resurrection, and his many days with them before his ascension. He told them: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins...And by him all that believed are justified from all things, from which ye could not be justified by the law of Moses."

This was a very important point, because up to the time of Jesus the Jews taught that the law meant that if you sinned you must suffer. Jesus showed them that in that way the law was bondage; the Christ-idea of perfect man brought freedom. The law couldn't bind man any longer.

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath." In fact, many of the Jews and proselytes followed Paul and Barnabas. The next sabbath almost the whole city came to hear the word of God! Mrs. Eddy wrote in conjunction with this: "The great Way-shower illustrated Life unconfined, uncontaminated, untrammelled, by matter. He proved the superiority of Mind over the flesh, opened the door to the captive, and enabled man to demonstrate the law of Life, which St. Paul declares 'hath made me free from the law of sin and death.'" (Mis. 30: 16-21) Paul was telling them that Jesus had proven for all time man's incorporeality, and this proof of divine fact set him free from reckoning man as a mortal sinner.

When the Jews saw the multitudes, however, they were filled with envy and spoke against Paul's words. But Paul and Barnabas boldly said: "It was necessary that the word of God first be spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Still, the Jews stirred up some of the honourable people of the city to raise persecution against Paul and Barnabas and expelled them out of their coasts. "...foreseeing the persecution which would attend the Science of Spirit, Jesus said: 'They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service; and these things will they do unto you, because they have not known the Father nor me.' " (S&H 31: 28-2 n.p.) They have not known Life, Truth, and Love as one.

"But they shook off the dust of their feet against them, and came into Iconium. And the disciples were filled with the Holy Ghost." Remember that Jesus told his disciples: "Whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them." Dismiss as animal magnetism the rejection of the Christ-idea. In spite of this rejection, the Holy Ghost came to them with joy and spiritual peace.

Chapter 14

Paul and Barnabas went next to Iconium and spoke in their synagogue, where a great many of their Jews and also Greeks believed. Nevertheless, the unbelieving Jews stirred up the Gentiles and turned them against the brethren. So Paul and Barnabas spent a

longer time there preaching and doing signs and wonders. The multitude of the city continued to be divided, however, even to the point of wanting to stone them. Mrs. Eddy wrote about the persecution of Christians: "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love." (S&H 28: 4-8) When the evangelists learned of the plan, they fled into Lystra and Derbe, cities of Lycaonia. Again, apropos to the situation in which they found themselves, Mrs. Eddy provides wisdom to all who find themselves in a likewise predicament: "In Science we can use only what we can understand. We must prove our faith by demonstration. One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames. Until one is able to prevent bad results, he should avoid their occasion. To be discouraged, is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the rule of the problem because he fails in his first effort." (S&H 329: 12-20)

Lystra was a Roman colony with the typical heathen population, little affected by Judaism, and there was no synagogue there. Immediately Paul and Barnabas preached the gospel. In spite of the situation they had just fled, they were filled with hope and joy and inspiration for their next mission. They were filled with Love, love for God and love for man. It was their fundamental identity, and they could not, and knew that man could not, be separated from it.

Holding this thought, they encountered a man lame from his mother's womb. You will recall that the first healing in Christianity, by Peter and John, was of a Jew lame from his mother's womb. Now, we come to the first healing of a Gentile lame from his mother's womb. It is Christ's Christianity which handles the one lie, "Ye shall be as gods." This lie deems man to be the creator of man and is the lie of the mythological serpent in Genesis. Mrs. Eddy writes: "The argument of the serpent in the allegory, 'Ye shall be as gods,' urges through every avenue the belief that Soul is in body, and that infinite Spirit, and Life, is in finite forms." (S&H 280: 21-24) It is the one evil which in divine Science is denounced and replaced with the Truth: "Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God." (S&H 516: 21-23) The disciples and apostles had been instructed in the handling of this lie and knew it was the main lie facing mankind. They knew Jesus' mandate for all healing was: "Thou art made whole," not just at that moment, but forever, for "it is God that hath made us and not we ourselves." (Psalms 100: 3)

The cripple had heard Paul speak, and Paul, steadfastly beholding him, perceived that he had faith to be healed. He "Said with a loud voice, stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying...The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people."

When Paul and Barnabas heard of the commotion, they rent their clothes in horror of the blasphemy and ran in among the people and cried out: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from

these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:" Mrs. Eddy once had to answer a similar question: "Are you the second Christ? She said that to her understanding of Christ that was impossible, because there can be but one Christ. She said also, "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women." (My. 344: 1-8)

Paul then gave to the people a lovely sense of God's goodness as Father: "...he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Yet the people could not be restrained "that they had not done sacrifice unto them." And then came Jews from Antioch and Iconium and persuaded the people to stone Paul who then took him out of the city thinking he was dead.

However, "as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe." We do not know from this short summation if Paul was actually dead or near death, but either way, he was restored to health through the prayers of the disciples who stood around him. "Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal." (S&H 427: 5-7) They did not ask if it was God's will for Paul to be raised; they *knew* it was! God, Life, could never will anyone to die or stay dead! Infinite Life cannot *know* death or death would be a part of infinite Life---an impossibility.

In Derbe, when they had preached the gospel to that city, they returned to the other cities where they had gained new converts and exhorted them to steadfastness in the faith, and ordained elders in every church. They mothered and fathered their new converts, knowing the truth of Isaiah's words: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it..." (Is. 55: 11) Finally, after about eighteen months, they arrived back in Antioch. They gathered everyone together to "rehearse all that God had done with them, and how he had opened the door of faith unto the Gentiles." Mrs. Eddy wrote about her teaching of her students: "Metaphysics as taught by me at the Massachusetts Metaphysical College, is far from dry and abstract. It is a Science that has the animus of Truth. Its practical application to benefit the race, heal the sick, enlighten and reform the sinner, makes divine metaphysics needful, indispensable." (Mis. 38: 13-21) Paul and Barnabas knew what they were doing was indispensable to the enlightenment of the human race.

Chapter 15

When religion becomes buried in the rules and regulations of religion, (which are usually set by a hierarchy in the church), that everyone must obey or there is no hope of salvation for them, the true spiritual impetus for the church dries up. As the evangelists continued their preaching, certain Jews from Jerusalem came to them and said: "Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that they should go up to Jerusalem unto the apostles and elders about this question. When they went

up, certain of the Pharisees who believed insisted nevertheless, upon circumcision. The dead letter of the law was being insisted upon instead of the inspiration of Spirit, so Peter stood up to speak. He reminded that : "...ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Mrs. Eddy wrote about church rituals: "To the ritualistic priest and hypocritical Pharisee Jesus said, 'The publicans and the harlots go into the kingdom of God before you.' Jesus' history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful." (S&H 20: 28-32) She also writes: "Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His *proof* of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love." (S&H 26: 28-32) This higher sense of religion has to be done on an individual basis. The disciples and apostles were already presenting the *proof*.

Then the multitude kept silence, and gave audience to Paul and Barnabas as they declared the wonderful works of healing that God had wrought among the Gentiles. Here was *proof!* We can meet the demand to be the activity of the image and likeness of God, because we already *are* that image and likeness!

Last of all, James, the brother of Jesus, spoke to them. He was much respected as head of the church at Jerusalem and had a very balanced sense of their ministry. He said Simeon, (the ancient form of Peter's name instead of Simon), "hath declared how God at the first did visit the Gentiles, to take out of them a people for his name [that his (God's) name might be glorified in them]. He quoted prophecies that showed that the Messianic Church would embrace all nations (from Amos 9: 11, 12.): "...as it is written, After this I will return, and build again the tabernacle of David, [the royal family descended from David and included Joseph, Jesus' earthly father] which is fallen down [it was considered "fallen" because the southern kingdom was quite insignificant compared to the northern kingdom in Amos' time]; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." (Dummelow's, 838, 16-18)

James ended his address by mentioning four prohibitions that the Gentiles should follow. The reasons for them, according to Dummelow's (839), was to render social meetings with the Jews less difficult. 1.[Abstain from] pollutions of idols (by buying flesh in a heathen market, or, attending a feast in a heathen house, both of which may be flesh offered in sacrifice to idols) 2. [Abstain from] fornication (already forbidden to all Christians) 3.[Abstain from] things strangled (means blood was to be drained out of all

animals before they were eaten) 4. [Abstain from] eating blood. Dumm., 839, says there is one more found in other Bible authorities: "They should not do to others what they would not have done to themselves." This certainly makes sense as it is the golden rule (voiced negatively), a distinctly Christian precept.

After this was agreed upon by all present as the right path to take, James suggested it be written and read in all the churches, along with the agreement that Gentiles did not have to undergo circumcision. Mrs. Eddy has this to say about all ritualistic practices in light of the age of Science: "While respecting all that is good in the church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession. In conscience we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin." (S&H 28: 9-14)

Paul now gets ready for his second missionary journey to every city where they had preached on their first journey, visiting the brethren, their new converts. The motherhood sense wants "to see how they do."

Chapter 16

This time Paul takes Silas with him. As they visited the cities they delivered the decrees which had just been ordained in Jerusalem containing the prohibitions and the good news that Gentiles did not have to be circumcised. As they journeyed, they found the churches increasing in number daily. As they traveled, Paul had a vision appear to him of a man in Macedonia asking for them to come to them and help them. So immediately they set sail for Macedonia, assured that the Lord had called them to preach the gospel unto them. They abode in that city certain days, and on the sabbath they went out of the city down to a riverside where prayer was made. They sat down and spoke to the women which were there and met a woman who worshipped God. Her name was Lydia, and she was a seller of purple. Her heart was opened as they talked, and when she and her household were baptized she invited them to her home where she constrained them to abide there. Moffatt's Commentary says: "This little informal gathering of women was the foundation of a church renowned for its courage, generosity, and truly Christian spirit, for whose members the apostle has only praise, gratitude, and love." (153)

It so happened as they went to prayer one day that "a damsel possessed with a spirit of divination met them. She "brought her masters much gain by soothsaying. For many days she followed Paul and Silas saying, "These men are the servants of the most high God, which shew unto us the way of salvation." Paul saw that her spirit of divination wasn't based on understanding; therefore it was of no real value. It had no foundation and so he cast it out. But when her masters saw that she was no longer useful to them, they brought Paul and Silas to the magistrates and leveled charges against them, that they troubled the city, taught customs which were not lawful, being Romans.

Then a multitude rose up and rent their clothes and commanded that they be beaten. "And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner

prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house...And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

"When it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace." However, Paul told them that they, as Romans and uncondemned, had been openly beaten and cast into prison. The sergeants were then fearful and went to Paul and Silas and let them depart peacefully from their city. They went first to Lydia, and saw the brethren and comforted them before they departed. That lovely sense of motherhood again!

"The Commentaries say that Paul wanted to establish a precedent for future journeys by showing that he and Silas, being Roman citizens, were entitled to the protection which Roman law afforded them against mob violence. Mrs. Eddy writes: "Be patient toward persecution. Injustice has not a tittle of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of light, you are not children of darkness. Let your light shine. Keep in mind the foundations of Christian Science---one God and one Christ. Keep personality out of sight and Christ's 'Blessed are ye' will seal your apostleship." (My. 191: 4-14)

Paul grew to dearly love two churches, "one was this church at Philippi, and the other was the church at Thessalonica. He didn't ever find it necessary to rebuke them, as he did the others, and they supported him through thick and thin." (See Brook, *The Acts...*, 198) "This church was the one which retained its womanhood qualities, its spontaneous acceptance of spiritual reality. We should know by now that "womanhood" has nothing to do with male or female. Mrs. Eddy writes in her exegesis of Genesis: "Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat'; as much as to say in meek penitence, 'Neither man nor God shall father my fault.' She has already learned that corporeal sense is the serpent. Hence she is the first to abandon the belief in the material origin of man and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense,

which reveals the spiritual origin of man." (S&H 533; 26 -7) "The woman saw that neither God nor man was the creator of evil; she separated it from God and therefore from His image and likeness, man. If we have this impersonal woman sense, we shall trace everything that is good back to God and everything that is unlike good back to animal magnetism." (Brook, *The Bible as Our Life, The Acts...*,198-199)

Chapter 17

After leaving Lydia's home, Paul and Silas went to Thessalonica where there was a Jewish synagogue. They stayed there three weeks reasoning with the Jews out of the Scriptures. Some of them believed, but a great multitude of the devout Greeks and of the chief women believed. The devout Greeks were ones who had given up idolatry, attended the synagogue and believed in the God of the Jews. The unbelieving Jews on the other hand started an uproar in the city, crying out against the brethren. So the brethren sent Paul and Silas away by night to Berea. Mrs. Eddy writes about our protection: "Evil thoughts, lusts, and malicious purposes cannot go forth like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defense." (S&H 234: 32-3 n.p.)

In Berea, they went again into the synagogue where they found the Jews more noble and were ready to accept the word of Paul. In fact, they "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few." Paul's teaching was being confirmed by the Scriptures. Mrs. Eddy said about her students: "My students, with cultured intellects, chastened affections, and costly hopes, give promise of grand careers." (Mis. 356: 29-32) Truth appeals to cultured spiritual sense. "Noble" means "possessing high ideals and morals." Their spiritual sense wanted to identify rightly what Paul had been talking to them about. Mrs. Eddy urged her students to do the same thing: "My students need to search the Scriptures and *Science and Health with Key to the Scriptures*, to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency." (Mis. 214: 19-23)

This must have been a wonderful experience for Paul and buoyed him up when the Jews of Thessalonica followed him to Berea to stir up the people. Immediately the brethren sent Paul to Athens by ship while Silas and Timotheus stayed behind. While Paul waited for them, he was stirred by the sight of the entire city given over to the worship of idols. He disputed in the market daily with them that met with him as well as discussions with the Jews in the synagogue. Then the philosophers of the Epicureans and of the Stoics listened to him. They thought he was speaking of a strange god, for he was preaching about Jesus and his resurrection. According to Peloubet's Bible Dictionary, "The object of Epicurus was to find in philosophy a practical guide to happiness. True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. It is obvious that a system thus framed would degenerate by natural descent into mere

materialism; and in this form Epicurism was the popular philosophy at the beginning of the Christian era." (183) So pleasure in matter was the important thing to the Epicureans. The Stoic school of thought was founded by Zeno of Citium in Cyprus..."They regarded God and the world as power and its manifestation, matter being a passive ground in which dwells the divine energy. Their ethics were a protest against moral indifference, and to live in harmony with nature, conformably with reason and the demands of universal good, and in the utmost indifference to pleasure, pain and all external good or evil, was their fundamental maxim." (Peloubet's Bible Dictionary, 649)

The answer to these two schools of thought lies in the divine Mind with the two translations which it involves, the "Scientific Translation of Immortal Mind" and the "Scientific Translation of Mortal Mind" as found on pp. 115-116 in *Science and Health*. "Science, understood translates matter into Mind...It is religion's 'new tongue,' with signs following,' spoken of by St. Mark. It gives God's infinite meaning to mankind, healing the sick, casting out evil, and raising the spiritually dead. Christianity is Christlike only as it reiterates the word, repeats the works, and manifests the spirit of Christ." (Mis. 25: 12, 15-21) "This indicates that an understanding of Science does and must affect the outward manifestation; and we do need to see a better manifestation in the human. The truth is, of course, that we're never dealing with matter as an entity, because it is only a subjective state of what is called mortal mind, and before the facts of divine Mind, the beliefs of mortal mind fade; therefore mortal mind's subjective state or manifestation called matter irresistibly changes." (Brook, *Talks on the Acts of the Apostles*, 214-215)

The Epicureans and the stoics took Paul to Areopagus (Mars Hill) to hear of his strange new doctrine. ("For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing.") These Athenians loved to discuss new ideas, to argue about them, and loved the mental exercise it provided, but it was more or less like a hobby, not something that came from a hunger and thirst after truth. Divine metaphysics is not "some new thing." It is the absolute Truth of that which has always been and always will be. Mrs. Eddy writes: "All the knowledge and vain strivings of mortal mind, that lead to death,---even when aping the wisdom and magnitude of immortal mind,---will be swallowed up by the reality and omnipotence of Truth over error, and of Life over death." (Mis. 61: 6-10) She also said that when her thought "wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight " into the Scriptures was "darkened thereby." (Mis. 169: 3-5) This was what Paul was up against here, idolatry, ancient philosophy, and the love of human knowledge.

"Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. Paul delivered a beautiful, thorough disputation of idolatry based on the fact of one God. He made seven pertinent points:

1) God made the world and everything therein; therefore, he is Lord of heaven and earth and cannot dwell within a temple made with hands. "Life is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be created but

absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end." (S&H 331: 5-10)

2) This one God does not need to be worshipped with our hands as if he needed anything since he gives life and breath to all things. "From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily." (S&H 512: 21-24)

3) He has made of one blood all nations to dwell on the earth. "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love." (S&H 467: 9-10)

4) He has made us to seek Him and find him and is not far from any one of us. "This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny." (Mis. 232: 6-12)

5) In Him we live and move and have our being. "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it in words which he quoted with approbation from a classic poet: 'for we are also His offspring.'" (S&H 332: 4-8)

6) As we are the offspring of God, we do not need to believe that the Godhead is made of gold or silver or anything graven with men's hands, for He made us, not we Him. "God is divine Life, and Life is no more confined to the forms which reflect it than substance is in its shadow. If life were in mortal man or material things, it would be subject to their limitations..." (S&H 331: 1-5)

7) Man is commanded to repent (re-think our whole belief system) for He hath appointed a day [the "day" of the seventh period] in which He will judge the world in righteousness by that man whom He hath ordained [the Christ came as a Science showing us the human and divine coincidence which Jesus modeled for us]; He has given us His assurance by showing us through Jesus' resurrection that there is no death. This is true of all of us, because, like Jesus, neither is there any birth into matter. "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual,---yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death." (S&H 332: 9-15)

Paul told them what constitutes divine sonship. It lies in being the understanding, or idea, of God, which lives and moves in God. "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it...'For we are also His offspring.'" (S&H 332: 4)

Mrs. Eddy also writes about paganism and human philosophies, She wrote that for Christian Science, there can be "but one method in its teaching. Those who depart from this method forfeit their claims to belong to its school, and they become adherents of the Socratic, the Platonic, the Spencerian, or some other school. By this is meant that they adopt

and adhere to some particular system of human opinions. Although these opinions may have occasional gleams of divinity, borrowed from that truly divine Science which eschews man-made systems, they nevertheless remain wholly human in their origin and tendency and are not scientifically Christian." (112: 8-15) Under the leadership of Paul, the whole pagan, agnostic system of the Greek and Roman world was analyzed and handled, for they have no place in genuine Christianity and have no place in the true identity of man.

Some of Paul's listeners mocked him; others wanted to hear more at a later time, but some believed, including women. "We need the spirit of St. Paul, when he stood on Mars' Hill at Athens, bringing Christianity for the first time into Europe. The Spirit bestows spiritual gifts, God's presence and providence. St. Paul stood where Socrates had stood four hundred years before, defending himself against the charge of atheism; in the place where Demosthenes had pleaded for freedom in immortal strains of eloquence... Methinks the infidel was blind who said, 'Christianity is fit only for women and weak men'; but even infidels may disagree. Bonaparte declared, 'Ever since the reign of Christianity began the loftiest intellects have had a practical faith in God.' Daniel Webster said, 'My heart has always assured and reassured me that Christianity must be a divine reality.' " (Mis. 344: 29-6; 14-20)

Chapter 18

After Paul's stand for the living God on Mars' Hill, he departed for Corinth, the capital of the Roman province of Achaia. There he found a certain Jew, Aquila, and his wife, Priscilla. They had just lately come from Italy because Claudius had commanded that all Jews leave Rome. Because they had the same craft as Paul, tentmakers, they invited Paul to abide with them and "he wrought," made tents. Silas and Timotheus went to Paul from Macedonia, bringing him money. Although Luke does not tell us outright, it is assumed that they were converts, for they remained staunch friends with Paul and seemed to be good, trustworthy, principled people. Every Sabbath Paul went to the synagogue and reasoned with the Jews. The chief ruler of the synagogue believed on the Lord with all his house. But when the Jews opposed and blasphemed, Paul went to the Gentiles. Part of that time he stayed with Justus, one who worshipped the Lord with all his house. Many of the Corinthians believed and were baptized. While he was there, he wrote an epistle to the Thessalonians, who were undergoing persecution, his first writing to a church. He didn't write any on his first missionary journey and wrote more on his third.

While in Corinth, Paul had a night vision in which the Lord spoke to him: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." We learn that the Jews had made insurrection "with one accord" against Paul and brought him to the judgment seat saying that he had persuaded men to worship God contrary to the law. But Gallio, proconsul of Achaia, would not be drawn into their religious dispute. He cared nothing about the religious questions involved and drove them from the judgment seat. Paul could recognize that it was divine Principle impelling the whole situation and that he was its undivided idea---not an isolated person fighting a battle. He ended up staying in Corinth a year and a half.

Finally, after taking leave of the brethren, he sailed with Aquila and Priscilla to Ephesus and after reasoning with the Jews in the synagogue, left them there. He went on to Galatia and Phrygia, Jerusalem, Cesares, and Antioch, strengthening all the disciples.

After Paul had departed, a certain Jew named Apollos, "an eloquent man, and mighty in the scriptures, came to Ephesus." He knew only the baptism of John the Baptist, but he was fervent in spirit, and taught diligently the things of the Lord, speaking boldly in the synagogue. When Aquila and Priscilla heard him they befriended him and expounded to him the way of God more perfectly. Then, when he wanted to go to Achaia, the brethren wrote to the disciples there to receive him. He helped them a great deal with the Jews, convincing them of the scriptures foretelling Jesus as the Christ. This whole story exudes the warm sense of motherhood among everyone involved. Mrs. Eddy comments: "John came baptizing with water. He employed a type of physical cleanliness to foreshadow metaphysical purity, even mortal mind purged of the animal and human, and submerged in the humane and divine, giving back the lost sense of man in unity with, and reflecting, his Maker." (Mis. 184: 29-1 n.p.)

Chapter 19

Paul, in the meantime, sailed for Ephesus on his third and last missionary journey. At Ephesus, he met with certain disciples and asked them if they had been baptized with the Holy Ghost. They replied that they had never before heard of the Holy Ghost, but had only been baptized of John. Paul explained that John's baptism was for repentance, and that they should believe on him who would come afterwards, Christ Jesus. They then wanted this baptism, and when Paul laid his hands on them they spoke with tongues and prophesied. ("Inspired and fervent utterances of praise are meant." Peloubet's, 845) Luke includes the information that there were twelve of them. "Twelve" is the symbol for demonstration and fulfillment, just as it was for Jesus' disciples and also at the beginning of Acts when Matthias was chosen to replace Judas so that there would be twelve disciples.

Afterwards, Paul spoke boldly in the synagogue for three months, persuading them of the kingdom of God. Many did not believe, though, and spoke evil of Paul's message, so he left and began disputing in the school of one Tyrannus, continuing for two years. In that time, "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them." "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light." (S&H 135: 26-32, emphasis in original)

Paul's healing was the result of Truth's power over mortal mind's beliefs. His thoughts were so pure, so in tune with the "Holy Ghost" (divine Science) that he healed just by being present (This was said many times by those who were healed just by being in the presence of Mrs. Eddy.). No material beliefs could get through to him because his Mind was

the Principle that naturally governed his circumstances. He was filled with Love and saw no material condition outside of that Love. There is no comment on whether or not Paul approved the practice. It might have been that most of it was faith more in Paul's faith than in God Himself.

Then came some "vagabond Jews, exorcists, [who] took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth." They were the seven sons of a Jew who was the chief priest. An "exorcist" is one who "pretends to expel evil spirits by conjuration, prayers and ceremonies." (Webster) Luke tells of the instance of the exorcists calling over someone who had an "evil spirit" and the spirit said: "Jesus I know, and Paul I know; but who are ye? Then the man in whom was the evil spirit "leaped on them and overcame them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified...Many of them also which used curious arts brought their books together, and burned them before all men...So mightily grew the word of God and prevailed." They were caught out using Jesus' name, thinking the power was simply in saying the name, as if the name was magical. They didn't understand that it wasn't the name "Jesus" that was powerful, but the Truth which Jesus *knew* was powerful because he *understood* it.

Mrs. Eddy writes about this from her own experience: "Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed." (S&H 452: 23-26) "The path of Christian Science is beset with false claimants, aping its virtues, but cleaving to their vices." (No. 42: 20-22) "Ignorant of the origin and operations of mortal mind,---that is, ignorant of itself,---this so called mind puts forth its own qualities, and claims God as their author." (S&H 512: 27-30) Truth is only true when it is unadulterated.

After this promising occurrence, Paul stayed in Asia for a season, thinking that later he would go to Jerusalem and then on to Rome. About this time a large stir aggravated the people. Due to Paul's conversions of so many of them, the worship of Diana, their goddess of the reproductive and nutritive powers of nature, was declining, and the silversmiths who fashioned shrines to Diana were afraid for their jobs. Not only that, but they were very upset that "the great goddess Diana should be despised, and her magnificence should be destroyed. A sumptuous temple had been built to her with money sent in from all of Asia. The people not yet converted filled the whole city with confusion and caught Paul's companions in travel, Gaius and Aristarchus, and rushed with them into the theater. Instead of man expressing his own individuality by listening to his own higher nature, there was just mob hysteria. Mrs. Eddy writes: "Christian Science reveals Truth and Love as the motive-powers of man. Will---blind, stubborn, and headlong---cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good." (S&H 490: 6-11)

When Paul tried to enter the theatre, the disciples held him back. The "chief of Asia," an official, not of Ephesus but of the province of Asia specially connected with the worship of the Roman emperor, a friend of Paul's, also advised Paul not to enter the theatre.

The Jews in the crowd drew Alexander, a Jew, out of the crowd to explain to the angry mob that they had no sympathy with Paul's proceedings. Since the Jews had no sympathy with the worship of idols, they were afraid that they, too, would be in danger if the mob's behavior resulted in a massacre. However, as soon as they knew that he was a Jew, the angry mob began to cry out, "Great is Diana of the Ephesians," and kept it up for two hours!

Certainly no image is more adored and revered throughout most of the world than that of motherhood. We know, of course, today that motherhood cannot abide in a statue of silver! But does it abide any better in a body of flesh and bones? The Love of motherhood, the Love we call God, is Spirit, not any more fleshly matter than silver matter. "On the first missionary journey, Life, Truth, and Love handle the organic sense of fatherhood from the standpoint of Life, the Father; on the second journey, Life, Truth, and Love handle the organic sense of sonship from the standpoint of Truth, the Son; on the third journey, this same holy trinity of Life, Truth, and Love handles the organic sense of motherhood from the standpoint of Love, the Mother." (Brown, *From Genesis*, 316) Thus, the image of a furious mob is quietly and reasonably handled by a man with a wonderful sense of motherhood.

A town clerk appeared on the scene and began to appease the people: "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess of Diana, and of the image which fell down from Jupiter? Seeing then that these things ought not to be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and these are deputies: let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly."

'In Corybeare and Howson's *Life and Epistles of the Apostle Paul* it says: "Thus God used the eloquence of a Greek magistrate to protect His servant, as before He had used the right of Roman citizenship and the calm justice of a Roman governor.' This man was just the town clerk, nameless, but he was impelled by the divine motherhood, with its right sense of the Son, or Truth, the one man. His speech sounds like a mother talking to her child, and his sound common sense quieted that mob hysteria." (Brook, *The Acts...230*) Truth is a sword which decapitates error.

Chapter 20

After the uproar, Paul waited at Ephesus for the return of Timotheus and Erastus, and they departed for Macedonia where he gave much exhortation to the converts there. (The date was 55 A.D.) Then he headed for Greece where he stayed three months. However, "... when the Jews laid wait for him, as he was about to sail over the sea into Syria, he returned through Macedonia. (Dummelow's says: "The plot was to kill Paul on board the Jewish pilgrim ship in which he had taken his passage." 846) Paul's Father-

Mother God protected him again and preserved his life. While in Macedonia for about three months he wrote his second Epistle to the Corinthians and, according to widely held opinion, his Epistle to the Galatians. He extended his missionary labors and spent the three winter months of 55 and 56 A.D. in Corinth and wrote his Epistle to the Romans.

When spring returned, they went on to Troas where they stayed seven days. There Paul, intending to depart the next morning, preached to the disciples who were all gathered in an upper room. He was still preaching when midnight came, and a young man, sitting in an open window, fell into a deep sleep and fell down from the window three stories to the ground. He was taken up dead, but Paul went down and embraced him and said: "Trouble not yourselves; for his life is in him." To Paul's consciousness of being, Life was God, never subject to accident or matter beliefs. It was the Truth about all life of which man is the manifestation. "And they brought the young man alive, and were not a little comforted." If Paul could reach that perception of consciousness, we all can! Death is not a part of God's kingdom, reality. Divine Love restores life because Love is the preserver of life.

These stories can teach many lessons for they are open to many individual symbolic interpretations. Here is one lesson it can teach us: Eutychus, we are told, was a young man, and often the youthful thought is not yet whole-hearted about Science or thinking about God's relationship to their life. They can become bored, especially with much preaching, and thus the spiritual spark may temporarily "die." Paul, full of love, embraced the young man, held him to be the manifestation of that warm, vital, living expression of the living God. It was his birthright and could not be taken away from him, and this Truth awakened him to his spiritual reality. The grace of Christianity deals with every type of thought for it is infinitely diversified, providing the "sincere milk of the word" (I Peter 2: 2), as well as the more substantial bread.

Paul was determined to reach Jerusalem for Pentecost, but first he wanted to touch base with the elders of the church in Ephesus. When he had gathered them together, he gave them his farewell message, telling them he would see them again no more. He must have felt intuitively that God would care for His "little ones" whom He had brought to Paul and that they could now shoulder their Christian responsibilities through following their own inspiration. He knew he had his course to run, and Principle was impelling him on. He told them with the greatest humility: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Mrs. Eddy writes: "Never absent from your post, never off guard, never ill-humored, never unready to work for God,---is obedience; being 'faithful over a few things.' (Mis. 116: 26-29) She also says: "Obedience is the offspring of Love," (Mis. 117: 13) and, "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin." (S&H 241: 19-21)

Paul was the sublime example of these directives. God had turned him from the disastrous path he had been on and transformed him into an agent of purpose and would care

for him in spite of all difficulties and trials. Just as all of us must do, the elders were being asked to let go of a personal sense of Paul. We, too, must let go of a personal sense of those who mentor us and discover our own individual purpose and plan in Love's design. We must learn that we, as the full reflection of the Life, Truth, and Love that pervades the universe, have access to the same wisdom that will enable us to fulfill our own missions. We are so much more than the human eye beholds. Mrs. Eddy gives us this beautiful hint: "...man's identity or consciousness reflects only Spirit, good, whose visible being is invisible to the physical senses: eye hath not seen it, inasmuch as it is disembodied individual Spirit-substance and consciousness termed in Christian metaphysics the ideal man, forever permeated with eternal life, holiness, heaven." (Mis. 205: 13-22)

Jesus always obeyed his divine orders, never swerving from his mission. Mrs. Eddy wrote: "Despised and rejected of men,' returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and the cross awaited the great Teacher. Yet he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness." (S&H 20: 16-23) She herself was stalwart about her mission from God: "I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error---its hidden paths, purpose, and fruits---at first defied me. I was saying all the time, 'Come not into the secret'--but at length took up the research according to God's command." (Mis. 222: 29-5 n.p.) Mrs. Eddy needed the strength of Spirit to stay with her mission, never to deviate from the divine order,---to lay bare the evil inherent in animal magnetism. It would have been easier to stay with the absolute reality of Spirit, good. Human will, material sense, played no part in their actions, and thus they were able to fulfill their missions.

Before Paul left them, he adjured them to faithfully "watch," for "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Paul meant this literally, and, also, metaphorically. He was warning them that the evil which would try to disturb them and take away their new understanding of God and man would be found among themselves. If we are continually alert to suggestions that deny what we are learning, speaking the Truth to the error when confronted by it in our thought, the Truth will destroy the error.

Remember that Jesus said, "What I say unto you I say unto all, Watch." (Mark 13: 37) When a new spiritual idea has come to us signifying spiritual growth, we must use our Soul sense (spiritual sense) to watch that we cherish it and stay alert to old material beliefs that would pop up in our thought denying the facts we are learning about God and man. The "watching" we do is our motherhood protecting our "child" or newborn understanding of some spiritual idea. We want to preserve its sinless and pure identity, for it will bring us immeasurable blessings. The mortal suggestions that seem to continually surround us, if we are not alert to them and fear or become disturbed by them, will act to rob us of our spiritual treasure. We can know: "A spiritual idea has not a single element of error, and this idea

removes properly whatever is offensive." (S&H 463: 12-13) We handle in thought the mortal arguments that come to us as "animal magnetism." Mrs. Eddy writes: "The serpentine form ["snake" in the garden of Eden] stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to 'spiritual wickedness in high places.'" (S&H 563: 21-30) That which we must hold uncomplaining guard over is our own thinking. Mrs. Eddy warns us: "Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train. One should watch to know what his errors are; and if this watching destroys his peace in error, should one watch against such a result? He should not. Our Master said, 'He that taketh not his cross, and followeth after me, is not worthy of me...and he that loseth his life [his false sense of life] for my sake shall find it.'" (My. 233: 19-27)

Paul ends his farewell to them by speaking of coveting and of supporting the weak, reminding them that "It is more blessed to give than to receive." He tells them he himself has not coveted silver or gold or apparel, that his own hands have ministered to his necessities (such as engaging in his trade which was tent making while with Aquila and Priscilla). Coveting is a sign of a sense of incompleteness; if we trust that divine Mind includes all ideas and that we reflect that Mind, we will prove Mrs. Eddy's injunction: "God gives you His spiritual ideas," [the ideas of Mind, all the ideas that we could ever need], "and in turn, they give you daily supplies." (Mis. 307: 1-2) There must be a loving sense of helping others when first needed, but those who are helped must also know that "it is more blessed to give than to receive." Being on the receiving end all of the time leads to covetousness. It must be balanced by giving.

Mrs. Eddy reminds us: "There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful...Is a musician made by his teacher? He makes himself a musician by practicing what he was taught. The conscientious are successful. They follow faithfully; through evil or through good report, they work on to the achievement of good; by patience, they inherit the promise. Be active, and, however slow, thy success is sure: toil is triumph; and thou hast been faithful over a few things." (Mis. 340: 5-10, 18-25) Paul had loved and mothered the elders of the new Christian church; it was time to leave them to the divine motherhood, just as Philip had done with the eunuch. He prayed with them, and they sorrowfully accompanied him to the ship, for they were told he would see them no more.

Chapter 21

Paul continues on his journey to Jerusalem, stopping in Tyre seven days to talk with the disciples there. They told Paul "through the Spirit" not to go to Jerusalem. They must have had a sense of Paul's negative reception at the temple there. But Paul would not be kept from what he considered was God's will. He stopped at other ports of call along the way, touching base with those disciples at Ptolemais and Tyre. At Cesarea they stayed with Philip seven days. There they met a Judean prophet, Agabus, who took Paul's girdle and

bound his own hands and feet, saying: "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." But Paul answered: "...I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Paul had a feeling that he had to be persecuted and didn't mind dying for the Lord Jesus. He needed to rise higher to the spiritual sense that knows "I am God's representative, and can never die. I have dominion and authority." A sense that we may have to perish doing God's work isn't the highest sense of God, Love.

Paul went on to Jerusalem, his third missionary journey finished. He stayed with James, and all of the brethren in Jerusalem came and eagerly listened to Paul's account of his journey and visitations with the disciples in Asia and elsewhere. They glorified God, noting the thousands of Jews which then believed and were zealous of the law. After his visit, Paul went to the temple, and there the unconverted Jews from Asia saw him there and stirred up all the people, saying he had brought Greeks into the temple and thus polluted it. The people then took Paul out of the temple to kill him. When the soldiers and centurions saw it, they ran to them, and the people stopped the beating. The soldiers then bound Paul with chains, demanding to know who he was. The people's answers were confused, so Paul asked to speak, declaring that he was a Jew of Tarsus and wanted to speak to the people. He was given license to do so and began to speak to them in Hebrew. The story of Paul is certainly the story of the determination of mortal mind to "hold Spirit in the grasp of matter." (S&H 28: 6-7) The orthodox Jews thought that if they could silence Paul, they could silence his message, but Spirit's universal reflection can never be silenced. The false sense of church is material organization, held fast in a lower sense of material reasoning, not uplifted by true Science.

Chapter 22

This chapter begins with Paul's defense of himself before all the people. Although having already experienced some beating, Paul was able to "rise in the strength of Spirit" and speak with authority and power. Mrs. Eddy encourages us: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." (S&H 393: 12-15) He did not allow mortal mind to overwhelm him, but spoke with calm and dignity. Isaiah promised: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (59: 19) Paul recounted the story of his conversion on the road to Damascus after his persecutions of the Christians. The crowd listened silently as he spoke, but completely rejected his account and cried out against him. The soldiers then took him into the castle to be scourged. But Paul then asked them: "Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the chief captain found out that Paul was a Roman, he told him, "With a great sum obtained I this freedom. And Paul said, But I was free born." He meant that he was a Roman, but his words certainly lend themselves to symbolism. Paul is both Jew and Gentile. God is at once the center and circumference of being. Man's fundamental spiritual identity is outside the organization of matter, which we call a body. Itself is slavery, but God's likeness is free. Every one of us can say in Truth, "I

am free born." We often find we can claim this only after paying "a great sum." This whole sense of freedom which Paul held in thought resulted in the next thing that happened. They loosed him from his bands and commanded the chief priests and all their council (the Sanhedrin) to appear, and brought Paul and set him before them.

Mrs. Eddy said: "Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton and a friend of the impure, and Beelzebub is his patron." (S&H 28: 15-21) The same was true of Paul. It is amazing how mortal mind always seems to bring the accusation of impurity against any progressive spiritual leader. Uncompromising right, Truth, stirs up mortal mind to fight for its very life. But since there is no reality in mortal mind, it can't possibly touch or harm man in any way. Material organization may be a servant in the early stages of its founding, but as its message rises higher in spiritual understanding, inferior methods hold back the members from going forward in individual inspiration, thus delaying and squelching its very purpose in the first place.

Chapter 23

Paul, standing before the Sanhedrin, spoke earnestly to them, telling them he had lived in all good conscience before God. (Certainly, ever since his conversion, he had been a loyal witness to the nature of God as Life, Truth, and Love.) For this admission, he was smote on the mouth by those standing by him at the command of the high priest. Paul rebuked him sternly, then, seeing that there were Pharisees and Sadducees on the council, astutely set the Jewish sects arguing against one another. He told them he was a Pharisee, who believed in resurrection. This got the two groups into a great dissension, to the point where the chief captain had Paul taken away before he was hurt. The next night the Lord [Jesus] stood by Paul and comforted him and said: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Paul received his reassurance directly from divine Love where he knew he was dwelling, and because Jesus dwells there as well, he was able to receive his message directly from him. "Christianity must be taken to Rome in order, eventually, to be resurrected from Rome. As Israel came up out of Babylon, and Jesus out of the tomb, so, at last, Christianity will be freed from Rome. This same liberation will also apply in the case of Christian Science.

"Neither is Rome the tomb of early Christianity, nor is it the womb of later Christianity. When Western Christian civilization begins to rise from the ashes of the old Roman Empire later in the Middle Ages, this appears as the birth of later Christianity. Not Rome, but Christianity itself--the Christianity of Jesus and Paul--is the womb whereof the real identity of the present world-encompassing Western civilization is born. Freedom is claimed by Western man as the keynote of his society. When this world-society understands its identity in terms of the original Science of Christianity (Christian Science) all mankind will echo the words of Paul, "I was free born." (Brown, Genesis..., 317)

Paul knew his mission was to go to Rome and nothing could stop it. A plot to kill him by a band of Jews was foiled with the help of Paul's nephew, his sister's son, and he was

sent to be tried by Felix in Cesarea. A letter was given to him by the chief captain explaining why Paul was appearing before him. He had written that Paul had appeared before the Sanhedrin and that he perceived that their questions to him had not laid to his charge of anything worthy of death or even of bonds. He also told Felix of the group of Jews' plan to lie in wait for him to kill him the next day and how they were spoiled in their plan by a young man who told on them.

Felix, having a Jewish wife, knew of the ways of the Jews and put Paul in Herod's judgment hall to await his accusers. Felix had seduced his wife, Drusilla, the third daughter of Agrippa I, away from a neighboring king and was in an adulterous union with Drusilla. He was known for his receipt of bribes and for his evil government.

Chapter 24

After five days, the high priest and elders arrived with a certain Tertullus, an orator who informed the governor, Felix, against Paul. He began by pouring on the flattery as he laid his case before Felix. Then he called Paul "a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who also hath gone about to profane the temple..." Mrs. Eddy says: "Metaphysics, not physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the cause which governs all effects, while we are strong in the unity of God and man. There is 'method' in the 'madness' of this system,---since madness it seems to many onlookers. This madness sits serene at the portals of the temple of thought, while the leaders of materialistic schools indulge in mad antics." (Mis. 369: 7-15) Felix listened and commanded Paul's accusers to come before Felix. After they were in place, Paul was given an opportunity to defend himself:

Paul began by telling Felix that he had only been in Jerusalem for twelve days and in that time had not disputed with any man nor raised up any people to sedition, nor had been in the city or in the synagogues. He told him that he was in Jerusalem in order to bring alms to his nation and offerings. He was purified in the temple with neither tumult nor multitude. He, as a Nazarene, believed all the things written in the law and the prophets. (The Nazarenes were a perfectly orthodox and lawful combination of Jewish believers. "...herein do I exercise myself, to have always a conscience void of offence toward God and toward men...Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day...And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Mrs. Eddy wrote: "Mortal man has his appeal to Spirit, God, who sentences only for sin." (S&H 440: 20-21)

Felix then said that when Lysias, the chief captain, came down, he would know more about the matter. He ordered a centurion to keep Paul and gave him liberty so that any of his family or friends could visit him. Something of what Paul said must have touched him since he gave him such leniency. Also, after certain days, he came with Drusilla, his Jewish wife, and sent for Paul, "and heard him concerning the faith in Christ. "Instead of simply stating what the Christian faith was, Paul boldly called his august hearers to

repentance. He reasoned of righteousness (condemning Felix's receipt of bribes and evil government); of temperance, or, rather, 'continence' (with special reference to the adulterous union of Drusilla and Felix), and of the future judgment, which will be without respect of persons. The result was that Felix trembled, but delayed his repentance." (Dumm., 849) "Go thy way for this time; when I have a convenient season, I will call for thee." Mrs. Eddy quotes Felix's reply: "Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect. The advanced thinker and devout Christian, perceiving the scope and tendency of Christian healing and its Science, will support them. Another will say: 'Go thy way for this time: when I have a convenient season I will call for thee.'" (S&H 39: 31-7) As it turned out, Paul was in Cesarea for two years. It has been advanced that during this time Luke wrote his Gospel under Paul's eye.

Chapter 25

After the two years, Festus, who succeeded Felix as procurator, or governor, of Judea, about 58 A.D., went to Jerusalem and gathered the Jews who were accusing Paul and took them to Cesarea for the trial. When Festus, willing to do the Jews' pleasure, asked Paul if he would go to Jerusalem to be judged, Paul then made his appeal to Caesar. Festus granted the appeal and when king Agrippa II was told of it, he asked that he might hear Paul himself. At that session, Festus told the king that he had found nothing in Paul worthy of death.

All the way through this charade of a trial by the Jewish leaders, Paul looked to divine Mind as the only law. He knew his mission was to be fulfilled in a more universal way by going to Rome, and the human law operated to fulfill it. "Jesus' supreme demonstration was to prove the fact of eternal Life, whereas Paul's was to burst through the bonds of the narrow confines of Jewish orthodoxy and make the spiritual facts which lay behind Jesus' demonstration available to all men,---Jew and Gentile alike... "If the love of divine Principle is supreme in our consciousness and we realize our oneness with it, it will irresistibly move every situation to aid our demonstration." (Brooks, The Acts, 263)

Chapter 26

Paul gives his speech before the Jewish king, Agrippa. This speech was very similar to the one he gave before, recounting his history as a Pharisee persecuting Christians, his conversion on the road to Damascus and then his obedience in taking the gospel of Jesus to the Jews and the Gentiles. However, Luke meant to write this speech as "a fitting conclusion to the account of his missionary labours and trials in Acts, and it resulted in his acquittal by Agrippa II, the chief personage of the Jewish nation." (Moffatt's Commentary on Acts, 223-224) The king told Paul when he had finished: "Almost thou persuadest me to be a Christian." The king was moved by Paul's sincerity and honesty.

Mrs. Eddy writes: "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine

Principle,---is unfolding Life and the universe, ever present and eternal." (S&H 306: 25-29) Paul was undisturbed by mortal mind's pictures of falsehood, hatred, and undeserved imprisonment. We also learn from Christian Science: "Science has inaugurated the irrepressible conflict between sense [personal material sense] and Soul [impersonal spiritual sense]. Mortal thought wars with this sense as one that beateth the air, but Science out masters it, and ends the warfare. This proves daily that 'one on God's side is a majority.'" (Mis. 102: 27-31) Paul proved this with facts that had irresistible power back of them. This power always accompanies divine authority.

Chapter 27

We now will see how divine Mind further cares for Paul in a storm at sea. He is put on a ship headed for Italy, along with other prisoners, under a centurion named Julius. Luke mentions a certain man, Aristarchus, a Macedonian from Thessalonica. We remember that Paul had a great love for the church at Thessalonica. The next verse expresses such tender "motherhood" care for Paul. The next day, as the ship was stopping at Sidon, "Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." Mrs. Eddy writes of this lovely sense of caring: "Your faith has not been without works,--- and God's love for His flock is manifest in His care." (Mis. 154: 5-7)

After sailing into the harbor of Lycia, the centurion found a ship bound for Italy and put Paul and the other prisoners on it. During this part of the trip, the winds became contrary and sailing was dangerous. Also the fasting was occurring for the Day of Atonement. Paul admonished them: "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." Paul was alert, and his spirituality allowed him to "read" mortal mind and its events. Mrs. Eddy writes: "It is the prerogative of the ever-present divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future. Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired,---yea, to reach the range of fetterless Mind." (S&H 84: 11-18)

In spite of Paul's warning, however, the ship's officers would not listen. They forged ahead and for a little while "a south wind blew softly," causing them to believe they were safe. "But not long after there arose against it a tempestuous wind...and when the ship was caught, and could not bear up into the wind," they let the ship drive itself. As they were "being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." Mrs. Eddy writes: "Moral and spiritual might belong to Spirit, who holds the 'wind in His fists'; and this teaching accords with Science and harmony. In Science, you can have no power opposed to God, and the physical senses must give up their false testimony." (S&H 192: 17-21)

At this low point, when everyone thought all was lost, Paul stood up and spoke: "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have

gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as I was told thee. Howbeit we must be cast upon a certain island." (Glossary definition of "angels:" "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." (S&H 581: 4-7)

Shortly after Paul's reassuring remarks, the shipmen believed that they drew near to some country and sounded and found it twenty fathoms. A little further they sounded again and found they were in fifteen fathoms. Then, fearing that the ship would be forced up onto some rocks," they cast four anchors out of the stern, and wished for the day." (Dummelow says that " 'J. Smith shows how exactly the geographical details in the traditional St. Paul's Bay (on the NE. coast of Malta) correspond with the description here.'" (Knowling, p. 852)

As the shipmen were about to take the lifeboat and save themselves, Paul told the centurion and the soldiers, "except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat and let her fall off. As the daylight was coming on, Paul encouraged all to eat some meat since the storm had kept them from eating for the fourteen days of the storm. (They had last eaten before the Atonement Day fast and were very weak from hunger.) Then Paul took some bread, gave thanks before them all, broke it and began to eat. "Then were they all of good cheer, and they also took some meat." (Luke tells us there were "two hundred threescore and sixteen souls" (276) on board!) Here was the gentle sense of Love, caring for the human need. Paul's calm, natural, fearless demeanor brought a sense of normalcy back to the people, as if to imply, "We're all going to be safe, so let's have a meal!"

When they had eaten enough, they lightened the ship by throwing the cargo overboard; then, when enough daylight came, they discovered a certain creek with a shore, and there they grounded the ship on the shore. The forepart stuck fast, but the hinder part of the ship was broken apart by the violence of the waves. The soldiers' counsel was to kill the prisoners, lest any of them should somehow escape. "But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land."

Chapter 28

Paul's angel vision was fulfilled, and all on board were safe on an island. It was inhabited by kind barbarous people (not meaning uncivilized, but neither Greeks nor Romans) who had kindled a fire to warm them, for it was cold and raining. As Paul was putting a bundle of sticks on the fire, a venomous snake came out of the heat and fastened on his hand. As the barbarians looked on, they thought that perhaps Paul was a murderer who had escaped the sea but vengeance would not let him live. However, as they continued to watch, Paul shook the snake off into the fire and remained unharmed. There was not even so

much as swelling from the bite. Then they decided he must be a god. "On behalf of Christianity, Paul has the wisdom to handle and reduce to nothingness the claim of the original talking serpent, that man shall be as gods." (Brown, From Genesis..., 318-9)

The chief man of the island, Publius, received them and lodged them courteously for three days. Paul found out that the father of Publius lay sick of a fever and a bloody flux (dysentery), and he laid his hands on him and prayed, and healed him. This brought other sick people to him from around the island whom he also healed. "Such is the power of the Mind of Christianity--the Mind of the universal body of man." (Ibid., 319) When it was time to depart, three months later, the people of the island honored them and laded them with everything necessary for their trip. They departed in a ship of Alexandria which had wintered in the isle. The divine Principle, Love, had supplied all their needs through the entire voyage. God is no respecter of persons.

On the way to Rome, the ship stopped in several ports where there were brethren who visited with Paul. When they arrived in Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay in a dwelling by himself with a soldier that kept him. (Dummelow says that this exceptional treatment was due to the favorable report of Festus and the goodwill of the centurion. 853) However, we learn that he was still bound with a chain. Jesus, the representative of the Christ, was bound with a chain, and then Paul, the representative of Christianity, was bound with a chain. Christ the head, and Christianity the body, together constitute one world. The divine purpose of both Jesus and Paul is the hope of deliverance for the whole human race from the binding restrictions of the mortal sense of life.

After three days, Paul called the Jews together and explained his reason for being a prisoner in Rome. The Jews were surprised for they had received no letters out of Judea concerning Paul nor had any of the brethren that had come spoken any harm of Paul. They told Paul they desired to hear from him what he thought since they only knew that it was spoken against everywhere. So they appointed him a day, and many came to him in his lodging where "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." He showed them that everything he spoke of was prophesied in the fourth thousand-year history of their scriptures and manifested in the fifth with Jesus, the Messiah, coming as promised.

Luke tells us that some believed and some did not. Paul quoted to them the words of Isaiah as part of the prophecy: "...Go unto this people, and say, Hearing, ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching

the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Here, Paul obeys God's directive to go to Rome with much fruit forthcoming. He was unhindered, speaking with complete freedom to whomever was interested in his discourses, Jews and Gentiles alike. There is no record of his ever appearing before Caesar, the reason for his journey. He did, though, write the Epistles to the Philippians, Colossians, Ephesians, and Philemon.

We leave the Acts of the Apostles spiritually translated, the symbol of birthless, deathless Christianity under the government of its world-wide Principle. We come now to the Epistles, where the actual teachings of Christianity are laid before us.

Chapter 6 The Epistles of Paul to the Romans, Corinthians, Galatians Ephesians

“The Epistles form the last integral group of canonical writings before the Book of Revelation brings the Scriptures to a close. The ascending Scriptural order reaches its natural climax, signifying the restoration of humanity to its original unfallen estate---the home, or heaven, of the Principle which is Love.

“The word *epistle* is from the same root as *apostle*, meaning *to send*.” The Christ message to mankind of salvation from error’s false message of matter-based life comes from its center, Jerusalem, and is sent forth into the world, as the absolute truth about the world, namely, its spiritual identity. The epistles of James, Peter, John, and Jude signify the Jerusalem center. Those of Paul concern the Gentile circumference, whose capital city is Rome, and to Hebrews, returning to the center. “The teaching of the Pauline epistles is that ‘works’ (pertaining to an inflexible sense of Old Testament ‘law’) are outgrown in Christianity. The Christian, Paul says, is one who comes forward from the old Judaic standpoint of law to the new Gospel standpoint of faith. The standpoint of James, Peter, John, and Jude is that *‘faith without works is dead’*---*understanding without demonstration is valueless, nonexistent*. In Greek, faith implies understanding. Out of understanding, demonstration happens naturally. (Brown, From Genesis...322-3) Spiritually understood, the Prophets, Gospels, and Epistles are three facets of one timeless operation, in symbol, of the instantaneous action of divine reflection where man is the image of God, Love.

"Inevitably, the Epistles conclude with Jude's doxology as an acknowledgment of the truth of unfallen man. He writes: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever." *Science and Health* expresses this idea scientifically when it says: "Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history." (S&H 471: 1) "...the vast complexities of the Scriptures as a whole have led us to an idea which is profoundly simple." (Brown, From Genesis...320-321)

Paul realized that the law was necessary as long as it was reinforcing faith in God. "But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ." (Gal. 3: 25, 26) "The teaching of the Pauline Epistles is that 'works,' pertaining to the inflexible sense of them in the Old Testament, are advanced from that lower sense to the higher sense of 'faith' in his 'new' testament. In the Greek, faith implies understanding. Man is held in the heart of its timeless Principle. What does this mean in the scientific language of today? It means that man, including the universe, is the reflex image of God, or, the reflection of Mind which is the Principle of all that is. This is the absolute Truth brought to mankind by the Bible. It's message will free us from all evil when understood. Reflection signifies simultaneous, instantaneous being, in contrast to the processes of history, space, and time.

It is quite clear that we do not see much evidence of God's creation with the physical senses. We are confronted constantly with evil in various degrees, from the very mild to the grotesque. These all testify against faith in God, good. The concept of a material world and universe is so pervasive we have to work very hard to lift our heads above it. Yet, even a tiny glimpse of the ever-presence of good is enough to wake us up to its potentialities in our life. We awaken by slowly beginning to understand the *mental* nature of what we confront. This is heartening, for then we begin to realize that evil can be defeated in our experience by uniting with our growing sense of God as Mind. We need only to change our mind to Mind! Paul writes: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12) The battle is fought on a mental basis, always.

The entire message of the Epistles is about this battle which comes with the acceptance of Christianity into one's life. It begins with faith that we can achieve the promise of salvation by our works. It gives us the reasons for having this faith. Step by holy step we gain a spiritual understanding of the nothingness of what claims to be a real, powerful opposition and obstruction to our faith. The world will not give us this confirmation. The physical senses will constantly testify against our faith. How does one stand against such seeming odds? We do so in the consciousness that the Mind of Christ (the Truth about our universe), our Mind, is "bringing into captivity" all material beliefs and every claim of mortal thought. In Paul's words: "...the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;..." (II Cor. 10: 4-5)

We can take heart that our battle is not with that which seems so real "out there," but with that which is entirely mental. Once we learn about God's nature and imbibe the Spirit, or holy qualities that make up that nature, we can readily see that which is not included in that nature and enter our plea against them, knowing that we are casting down "imaginations." It is not a pleading plea, but is full of power, for Truth destroys error.

Paul is offering to the whole world, the Jews and the Gentles, the gospel of the universality of God. This comes to us through faith in God and in Christ, the "Wayshower." The Christ was exemplified by Jesus the Christ who showed us how to translate the Truth about God and man to the human consciousness. Because of Jesus' wonderful works, we can understand man's oneness with God, that we dwell in the Mind that is God, that God is forever conscious of each one of us as His Son/Daughter. This great knowledge is the grace of God to us. Paul teaches the way to God through faith in Christ's life, his teachings and works.

We will comment upon the general ideas presented in each Epistle.

The Epistle of Paul to the Romans Chapters 1-16

Chapter 1 Paul's conversion on the road to Damascus was the event in Paul's life that "separated" him "unto the gospel of God." (1) Paul opens by enunciating himself as the "servant of Jesus Christ, called to be an apostle separated unto the gospel of God...concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead..."(4) Therefore faith in God and in Jesus, His Son, is called for.

Paul's teaching of salvation means that each one is the "Son of God." His first Epistle sets out the thesis of his teaching. It is the new gospel of salvation for mankind. Paul calls all those who are in Rome "the beloved of God, called to be saints." (7) He saw all men as consecrated to God, righteous, sanctified of God. Just as today we see man as the very reflection of all that God is, and it is holy and good. Mind's idea manifests no error. Principle is the one control governing all. (Webster: "Control." to exercise directing, guiding, or restraining power over; to subject to authority; to regulate; govern.") "Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science." (S&H 171: 12-13) Paul knew that Jesus exercised this control as an example for man, showing him what understanding of Principle as Mind can do. It is absolutely our salvation from the terrible restrictions of matter-based thinking. The Principle of the universe cannot be separated from Mind---intelligence, wisdom. Then, neither can anything in the universe. The implications of that are what we are studying.

Paul tells the Romans: "For God is my witness, whom I serve with my spirit in the gospel of his Son,... " (9) We serve God with a spirit of purity, not through any material element or belief. God's Son, which means all of us as the expression of God, individualized, is a pure manifestation of God. "...I long to see you, that I may impart unto you some spiritual gift, to the end you may be established..." (11) Paul writes: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (16-17) The just are those who live by Principle. Paul breaks with the Hebrew belief that the Jews alone are the children of God. By faith in God we become aware of our sonship with God.

(1:18-32) In this section, Paul shows the distinct difference between the ungodly, unrighteous man of material sense and the man of Soul who manifests only spiritual understanding. It is a striking contrast between the body of mortality and the body of Christ (the body identified with the Truth). The world in Science is image in Mind, just as physicists have learned. Coming from Mind, returning to Mind, remaining forever in and of Mind, this image (idea) reflects the substance of Spirit---is Spirit's reflection of itself. This reflection is the world's sinless identity as it exists in infinite Soul. Such an idea is the reverse of the physical senses regarding the race of Adam.

Soul has to do with our spiritual identity as opposed to the erroneous idea of a material one. Soul is spiritual sense, spiritual understanding. It is the consciousness of

freedom from all limitation. As we become aware of our sonship with God, we begin to identify ourselves spiritually as a complete, changeless, individualized, idea of God, good. We begin to lose a sense of limitation and find that our experiences include normal, lawful, orderly, perfect functioning. We claim our true selfhood as harmony-in-operation. We become satisfied and at peace. We understand that we are the perfect balance of manhood and womanhood, the lively, vigorous, ceaseless but restful functioning of Life and Love, Mind and Spirit, in a definite, specific, individual way. We give up a limited, mortal sense of an isolated selfhood apart from God. Mrs. Eddy writes: "Self-renunciation of all that constitutes a so-called material man, and the acknowledgement and achievement of his spiritual identity as the child of God, is Science, that opens the very flood-gates of heaven, whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness." (Mis. 185)

Paul explains that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (20) The world as it really is (invisible to the senses) teaches us about itself through the symbols in which it appears (is understood by the things that are made). Christian Science teaches: "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." (Mis. 60: 28) Christ Jesus' sense of matter was the opposite of that which mortals entertain...His earthly mission was to translate substance into its original meaning, Mind." (Mis. 74: 13) Jesus viewed humanity from the standpoint of divinity, not divinity from the standpoint of humanity. To him, humanity was a symbol in process of translation, not a mortal counterfeit, sinning and dying.

Paul strikes hard at "the race of Adam." "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the incorruptible God into an image made like to corruptible man,...Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." (21-23, 25) Christianity is meant to translate the corrupt senses back into a state of incorruption. The universe is the uncorrupted reflection of Spirit. ("Corrupt" is from "to break," implying fragmentation of the oneness of being.) Paul speaks of the unnatural corruption of the man/woman relationship on the human scale. This led to the full complement of sin: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, , malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (29-32)

Sin brings its own suffering. *Science and Health* says: "The human mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the

highest mortal thought. The reverse is the case with all the formations of the immortal divine Mind." (189: 18) In actuality, our world is made up of formations of Mind which are reflections of Spirit, and which, in turn, are identities of Soul. These identities, once recognized and acted upon, reverse the evidence of the senses which present a materially perverted image of them. In the degree that physical perversion yields to spiritual conversion, our consciousness of our world is in process of translation.

Chapter 2 Paul chastises "man." "...thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (1) Principle is reflected by that which is principled. If you see another acting in an unprincipled way, you are seeing something you believe in or see in yourself. The condemnation should stem naturally from the principled position you should be taking which is condemning the act, not the person. Paul continues: "But we are sure that the judgment of God is according to truth against them which commit such things." (2) The judgment of God is not as if God is looking down on the earth keeping count of each one's sins for a certain judgment that is coming. "For there is no respect of persons with God." (11) Principle sees its reflection as the truth about itself. Paul tells the Romans: "...the goodness of God leadeth thee to repentance." (4) There is one divine Principle of all Science, standing in its purity, harmony, and immovability, and imparting this steadfastness throughout its creation. Principle seems to render to every man according to his deeds, but this is simply the result of man's own sins keeping him from the harmony that could be his if he were living a principled life whereby he would experience harmonious living.

Paul elucidates his message: "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law [“the law” means the Law of Moses; " Dumm., 867], do by nature the things contained in the law, these having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness..." (13-15) "With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science." (S&H 469: 30-5 n.p.)

2: 17-29 Paul having just shown that the Gentiles are under God's judgment because of sin, now turns to the Jews. He attacks their hypocrisy which is pervasive among the leaders of the Jews. They teach others the law but do not abide by it themselves. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will,...(17, 18) And art confident that thou thyself art a guide of the blind, a light of them which are in darkness...(19) Thou therefore which teachest another, teachest thou not thyself? (21-26) "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; spirit, whose praise is not of men, but of God." (28, 29) A living faith is expressed through the spirit (by living it), and not through the letter only (teaching about it). One divine Principle interpreting itself in its infinite, individual expression *is* its life and being.

Chapter 3 Paul has shown that Gentiles and Jews have willfully sinned. Having said that circumcision is of the heart, Paul then asks the next logical question: What advantage then hath the Jew? or what profit is there of circumcision? (1) Why be a Jew if everyone is judged by inward spirituality? Paul says, "Much every way: chiefly because that unto them were committed the oracles of God." (2) The oracles were the utterances of God, Truth, in the Old Testament. God's Word was entrusted to them. They had received the truth in the highest way it could be received in the days of Moses. But what if some did not believe the oracles? Would that make the oracles ineffective? "God forbid," says Paul. (4) Because the truth of God is the demonstration of the divine Principle, the sinfulness of mortals cannot annul it. "Let God be true, but every man a liar." (4) Mortal beliefs are full of lies (sin). However, nothing can detract from the status of man as reflection of Principle, for it is forever intact and infinite. "The spiritual fact, repeated in the action of man and the whole universe is harmonious and is the ideal of Truth." (S&H 207: 28-29)

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." (21) Paul is writing about a way of acceptance which God has provided---which is by faith of the Messiah, Jesus Christ, "unto all and upon all them that believe: for there is no difference... Therefore we conclude that a man is justified ["declared or accounted righteous, as by a judge." Dumm., 869] by faith without the deeds of the law." (22, 28) Man, through faith in Christ Jesus alone, is saved by the grace of God. Salvation, then, is not by merit; Jew and Gentile are on the same footing, for divine Principle, as Love, redeems the entire human race, for it is sinless by reflection. Faith in Christ Jesus means understanding the Christ that Jesus exemplified and living by that understanding. We remember that faith without works is dead. Paul ends his section on Principle by proclaiming: "...we establish the law." (31) We, the only I or Us, *are* the law, manifested.

Principle as Love knows no evil, no retribution, no hatred, no inharmony. "Harmony is produced by its Principle, is controlled by it, and abides with it...Harmony in man is as beautiful as in music, and discord is unnatural, unreal." (S&H 314: 16) In personal, or national, or universal relationships, there should be the realization of one side only, and on that side the united consciousness called man, disproving the lies of the carnal mind. Fundamentally, groups of people or nations are really ideas versus beliefs. "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." (S&H 271: 1) The "chain of scientific being" is the ordered unfoldment of the "seven days of creation" and its logical correspondence with the Bible and the various periods of civilization---one plan or design seen throughout---discerned as universal, collective, and individual design. The divine Principle, Love, is governing the universe, its own body.

Chapter 4 "Life is divine Mind...Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending." (S&H 469: 4-6) Life lies in knowing or understanding ideas. Life is underived, the First Cause, which has always been and depends

on nothing but itself to be, constant life-force, "the same yesterday, today, and forever."
"Life is Mind, the creator reflected in His creations." (Ibid., 331:5)

Paul writes a beautiful dissertation on faith and grace. In Chapter 3, he assures us that the law (of Moses) is not made void by faith, but that contrariwise, faith establishes the law. Faith, as Paul meant it, was a complete change of heart which depended utterly on God and affected one's daily actions. One could not believe in and follow the law unless one first had faith that the law was true and right. Paul turns back to the beginning of faith for the Hebrews, which was manifested by Abraham, the "father" of the Jewish religion *because* of his faith. "Abraham" has this definition in S&H: "Fidelity; faith in the divine Life and in the eternal Principle of being..." (579) To God, the infinite universe is perfect, complete, ever-present, ever-active. It is not dependent on good works by man, for the reflection, man, "can do nothing of himself but what he seeth the father do." [reflection] (John 5: 19)

Paul says: "...he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, that righteousness might be imputed unto them also:" (11) (Circumcision for the men signified their covenant with God, and much importance was imputed to it by the Jews. Abraham's faith preceded circumcision by many years.) "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (13) World-wide inheritance would not take effect by obedience to law, but by dependence on faith, which all men could have, not just the Jews. Abraham, an old man, had to have great faith when God told him: "I have made thee a father of many nations." (17)

"For centuries---yea, always---natural science has not been considered a part of any religion, Christianity not excepted. Even now multitudes consider that which they call science has no proper connection with faith and piety. Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete, and being practical and complete, they are not deprived of their essential vitality. The way through which immortality and life are learned is not ecclesiastical but Christian, not human but divine, not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals may escape from sin, yet to escape from sin, is what the Bible demands." (S&H 98: 22-5 n.p.)

4: 18-22 Abraham, "against hope, believed in hope, that he might become the father of many nations; according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he (God) had promised, he was able also to perform." (18-21) Abraham had confident faith, against all human possibility, disregarding his body, which, according to human reckoning, was practically dead. This unwavering faith was not just a hope it might be true, but conviction that it *was* true at that moment. "And therefore it was imputed to him for righteousness." (22)

Abraham did not understand the allness of God as Life, the divine Principle of the universe, but he had enough spiritual sense not to doubt the message that came to him from his divine Mind, and put all of his faith in it. His thinking must have been so pure that the message found easy entrance into his thought. He received the command to leave his own country, to leave his father's kindred, and to travel to a land that God would show him, for God was going to make of him a great nation; his name would be great and he would be a blessing. Not doubting, he left his home and went by faith to a land that God would give him. (Gen. 12: 1-5) "In Hebrew, Greek, Latin, and English, faith and the words corresponding thereto have these two definitions, *trustfulness* and *truthworthiness*. One kind of faith trusts one's welfare to others. Another kind of faith trusts divine Love and how to work out one's own salvation...The Hebrew verb *to believe* means also *to be firm* or *to be constant*. This certainly applies to Truth and Love understood and practised." (S&H 23: 21-26, 32-2 n.p.)

4: 23-25 Abraham's faith, resulting in his justification, is the pattern of divine Principle by which it is manifested. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead: Who was delivered for our offences, and was raised again for our justification." (23-25) When Abraham put his son, Isaac, on the stones to be sacrificed, he trusted in God's promise that through his seed (Isaac) all the families of the world would be blessed. Divine Life as Soul, timeless and changeless being, does not sacrifice its manifestations. This higher thought came to Abraham and stopped him from sacrificing his son, so if we have faith in God who raised up Jesus his Son from death to fulfill his purpose, our faith will be justified. Through the grace of Life, all identities are "resurrected" from mortal beliefs into their true spiritual identities by faith, raised into spiritual understanding in this age. "Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative. Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal." (S&H 427: 2-7)

Chapter 5 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (1,2) Paul points to the blessed effects of our faith in the grace of God. He even finds positive room for rejoicing in tribulations since they cause us to dig deep to find the certainty of our faith..."tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed [putteth not to shame]; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (3-5)

Divine Life and all it means is available and active for everyone everywhere as the human and divine coincidence. Life is the I AM, and Principle is that which demonstrates itself. Life in demonstration of itself as principled activity is the Holy Ghost, divine Science in operation."For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death." (Mis. 189: 21-25)

5: 6-11 "For when we were yet without strength [morally weak], in due time Christ died for the ungodly...God commendeth his Love toward us, in that, while we were yet sinners, Christ died for us...For if, when we were enemies [opposing God's truth and will], we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (6, 8,10,11) Paul speaks of God's love for us, that he sent His Son even though man was morally corrupt, and are saved by his resurrected life. His resurrection was our resurrection, for we have now received atonement, at-one-ment, with God, our original and only actual status as reflection. "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,---to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." (S&H 18: 1-9)

5: 12-19 Paul contrasts Adam, who symbolizes sinful mortal mind, and for whom the law (the Commandments) came into being, with Christ, who expressed the sinless divine Mind, and through whom comes salvation. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" (12) The "Adam-consciousness" is the belief that man is made by man instead of God and thus is beholden to matter for everything. The Christ-consciousness is that which knows the Truth about man as the reflection of God. It abides "steadfastly in wisdom, Truth, and Love." (S&H 495: 28-31) Jesus manifested that Christ-consciousness for the world, proving the falsity of life by and dependent upon matter. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." (15)

The belief of sin, sickness, disease, and death, a limited lifespan, etc. is indeed a type of "death," compared to the living of true manhood which includes abundant eternal good, with no evil at all. Life as living Truth is the actual reality of each one of us. None of us is here because matter brought us here. That is the big lie, which involved animal magnetism (hypnotism), called the Adam dream, which resulted in the separation of manhood from womanhood, and put, through hypnosis, sensation and intelligence into matter, and brought about the "fall" of man. That sin has darkened our existence ever since. That very ancient depravity became, through the ages, a myth, which the Old Testament prophets used to explain man's downfall.

We have been raised to believe that lie, and we live and die by it. Yet, it is not the truth about us at all! God, the Truth of creation, knows nothing about it! It knows only its own truth. "From Genesis to the Apocalypse, sin sickness, and death, envy, hatred, and revenge,---all evil---are typified by a serpent, or animal subtlety...The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea. In Genesis, this allegorical, talking serpent typifies mortal mind,...In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe for destruction.

It is full of lust and hate, loathing the brightness of divine glory." (S&H 564: 24-5 n.p.) We are seeing this today, are we not? "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (19) Man lacks nothing, no good quality, but reflects the full manhood of being.

5: 20, 21 "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (21) "The miracle of grace is no miracle to Love." (S&H 494: 15) [The] "...highest human concept of the man Jesus, that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, will become so magnified to human sense, by means of the lens of Science, as to reveal man collectively, as individually, to be the son of God.

"The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science--the Science which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death. The material corporeality disappears; and individual spirituality, perfect and eternal, appears---never to disappear." (Mis. 165: 7-16)

Chapter 6 1-14 Paul teaches us that God's man, the true man, lives by grace. He is not under the law of material beliefs, like the "old man," but those beliefs are destroyed, and the true man is raised up in the likeness of Jesus' resurrection. "...like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life....Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (4-6) Truth is not knowable as matter but comes to us as ideas. "Knowing that, Christ being raised from the dead, dieth no more; death hath no more dominion over him. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof... For sin shall not have dominion over you: for ye are not under the law, but under grace. 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." (9, 12, 14)

15-7: 6 Truth's ideas are entirely spiritual---"free from sin" and "servants to righteousness unto holiness." (6: 18) "...we should serve in newness of spirit, and not in the oldness of the letter." (6) We learn to reason out from Truth with spiritual ideas (facts) rather than just accepting whatever the senses are telling us. "Christ Jesus reckoned man in Science, having the kingdom of heaven within him. He spake of man not as the offspring of Adam, a departure from God, or His lost likeness, but as God's child. Spiritual love makes man conscious that God is his Father, and the consciousness of God as Love gives man power with untold furtherance. Then God becomes to him the All-presence---quenching sin; the All-power---giving life, health, holiness; the All-science---all law and gospel." (Mess. '02: 26-4 n.p.)

Chapter 7 7-25 Paul now writes about the disposition to sin in spite of wanting to do good, "bringing forth fruit unto God." This bothers all Christians. "For that which I do I allow not: for what I would, that I do not; but what I hate that do I." (15) But then he realizes that it is the sin that seems to dwell in him that sins and not his true selfhood. He makes the separation between the true man and the false idea of man. He knows that the man made in the likeness of God is sinless and abides naturally by God's laws. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (20) "For I delight in the law of God after the inward man...I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (25) Through the Christ-consciousness we are free from sin.

Truth's identity is immortal, not in anything material. It is incorporeal, never touched by anything that is going on around it, no matter how real and inharmonious, limited and material it may seem. The lies of the carnal mind cannot know or touch it. It is the "form of the Son of God," never nebulous but concrete and tangible, practical and specific. I, as the expression of Truth, am not subject to outside influences, but subject only to my Maker, to that which *is*. The divine "I" of my being has never been in any material situation, difficulty, conflict or disease. Even the "smell of smoke" cannot be on me. I have never passed through anything material. "Soul is the divine Principle of man and never sins, hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul." (S&H 481:28-32)

Chapter 8 1-9 "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (1-2) When we walk after the Truth, we are in grace, for we cannot then disobey the divine Principle of our being, the invariable, unfailing "rock" that is the foundation of all being. Thus, we are not under condemnation. Truth is the Principle of the universe, irresistible---nothing can withstand its operation. All of the finite beliefs of mortal existence deemed true will be "overturned and overturned." How do we know that our fleshly beliefs are being overturned in us? "...they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." (4- 6) "...Truth is the actual Life of man." (S&H 410: 12) As we become conscious of the Truth, and begin to demonstrate it in our life, that which is principled overtakes our thinking and actions and acts as law to us, bringing everything into harmony with it.

8: 10-13 When we are one with Christ, Truth, we are one with eternal Life. "...the Spirit is life because of righteousness." (10) "...if ye, through the Spirit do mortify the deeds of the body, ye shall live." (13) This divine Life "raised up Jesus from the dead" and shall also quicken your mortal bodies." (11) Fleshly beliefs regarding the body "die," but we have a spiritual body, recognizable and present, but hidden by false beliefs that see only "matter." As those false beliefs are re-educated to see that only Spirit is there, the body will

finally express those harmonious facts. Only the Christ, Truth, can re-educate us through Science. Truth is a living proposition, not an abstract ideal. Mrs. Eddy writes of "...the living, palpitating presence of the Christ, Truth." (S&H 351: 14)

8: 12-25 "For as many as are led by the Spirit of God, they are the sons of God...ye have received the Spirit of adoption [redemption], whereby we cry, Abba, Father." (14-15) The universal Christ comes as the compound idea, man. It is whole, a universal manifestation, having nothing to do with sects, organizations, beliefs, "ologies," "isms." Truth is one, not concerned with numbers of adherents, knows no barriers. It is one whole universal being, Principle and its idea, the whole Christ as one compound idea. The spiritual substance and essence of all the various denominations is found in one Truth. It is the "undivided garment." "The divine Science of man is woven into one web of consistency without seam or rent." (S&H 242: 25-26)

As the operation of the Science of Truth, we are "heirs of God, and joint heirs with Christ;" (17) "...the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God...Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (18, 19, 21) The "bondage of corruption" is bondage to material beliefs that make us sick, diseased, inharmonious in countless ways, and then leave us nothing but death to look forward to. We know with Paul that this is not of God. So, "we hope for that we see not, then do we with patience wait for it." (25)

8: 26-39 "And we know that all things work together for good to them that love God, to them that are called according to his purpose." (28) Truth is inseparable from Love. Truth as Love is perfect, exact in every way, and its operation always has that fitting-together quality which meets every human need and brings every part of Love's plan together in a sweet, effortless way. Love's plan is always going one way to heal and bless. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son..." (29) God's image is always whole and complete, even though it seems to be a future ideal to mortal belief, for man dwells in Mind eternally as reflection."

Truth as Love is incapable of bringing anything but a blessing, for its plan is altogether good. "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord." (35, 38, 39) "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right." (S&H 227: 24-26)

Chapter 9: 1-13 "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, "Ho, every one that thirsteth, come ye to the waters." (S&H 13: 2-4) Paul brings out the universality of God, Love, in this section. To most of the Israelites, they

are God's chosen people, "to whom pertaineth the adoption, and the glory, and the covenants, and the living of the law, and the service of God, and the promises;" (9: 4) But then he begins his discourse on God's love for all people everywhere: "...they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son." (4, 6-9)

The plan of salvation is not for one people, but is for those who have faith in the all-power of God, in His all-presence and in His goodness. Love is the Motherhood of God. All of mankind reflect God. All ideas included in Love are active in God's plan. Love is no respecter of persons.

9: 14-21 Love as Spirit is the conception that is pure. It is our true substance and includes no matter. If man is the reflection of God, it is God that made us, not we ourselves. We exist as the idea of God, Spirit. All serve a good purpose. This being the case, Paul asks: "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay...?" (20- 21) Matter is not a creator. "When the supposition, that Spirit is within what it creates and the potter is subject to the clay, is individualized, Truth is reduced to the level of error, and the sensible is required to be made manifest through the insensible." (S&H 173: 6-10) The "seed" of promise was not made to Abraham's descendants in the flesh, but to those who had the same consciousness of faith, looking to God alone for their good. It is this "seed" of faith that unfolds to mankind and finally embraces all.

9: 22-29 Our Soul is God, spiritual sense or understanding. It is our firm foundation, our changeless, constant identity as the image of Love. "...I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." (25, 26, 27) Does this mean that God will destroy the remainder of Israel, or, even, the rest of the world? This is the current belief by most religions. Love sees only what reflects its self, its sinless selfhood, Soul. Therefore, it is never involved in destruction. The principle of math does not destroy its numerals and their equations just because they are used wrongly. It knows nothing about it. If it did, there would be a time when the infinite Truth was filled with error! The "remnant" is in all of us, the "seed" that will finally recognize its own true being as the "elect" of God. That which is not the truth about creation will be destroyed in our thinking by Science, and Love's pure and harmonious reflection will be seen as the only reality, understood and lived. We will see ourselves as "Soul," sinless being. This is the Science Jesus lived and practiced.

10:9: 30-10: 21 The great Principle of the universe is Love, which perpetually creates and governs its creation. There is no personal element in loving. Love just loves---so we, its reflection, just love. The universe is one whole intertwined Consciousness of Love---

reflected in love. A human sense of righteousness, dependent upon matter-based laws, personalities, self-righteousness, etc. is not faith in the all-goodness of infinite Love. When you *know* that what you believe about God is right because you have proven it in healing some condition or situation, you have absolute faith in it. Love is always connected to Principle. It is the divine Science of all creation. Every expression is indivisible from its Principle.

Paul writes that the Jews are ignorant of God's righteousness, for they have established their own sense of righteousness which is not based on Christ. "...Christ is the end of the law for righteousness to everyone that believeth." (10: 4) To be clear, God does not set that condition because He knows of our sin, but the condition is incumbent upon *us* in order to work out of the sin we have brought upon ourselves. "Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood...Mortal testimony can be shaken. Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine." (S&H 297: 19-31)

"For centuries---yea, always---natural science has not been considered a part of any religion, Christianity not excepted. Even now multitudes consider that which they call science has no proper connection with faith and piety. Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete; and being practical and complete, they are not deprived of their essential vitality.

"The way through which immortality and life are learned is not ecclesiastical but Christian, not human but divine, not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet to escape from sin is what the Bible demands." (S&H 98: 22-5 n.p.)

Paul gives them a sense of the love of God for them and for all men: "The word [of God] is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved...For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." (10: 8, 9, 12)

11: 1-10 Paul asks if God has cast away his people [the Israelites], and then answers: "God hath not cast away his people which he foreknew..." but has "reserved...seven thousand men who have not bowed a knee to the image of Baal [worshipped matter]...a remnant according to the election of grace. And if by grace, then is it no more of works:..." (1-6) The "seven" is the symbol for that which is perfect and complete in man, God's reflection, which cannot be cast away for it is the only true man. The smallest good in each one of us is brought into full expression because of the grace or free gift of God, which *is* His reflection. We will, at length, recognize the great fact that only the good of us is true, not because of anything we have done as a mortal, but because of the great fact that good is the only fact of

the Science that sustains us and all of creation, the man foreknown and foreordained to live and operate as Love's reflection. All of mankind is destined to realize this.

Mrs. Eddy remarks about the grace of God: "The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring human sense flee from its own convictions and seek safety in divine Science. Reason, rightly directed, serves to correct the errors of corporeal sense; but sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks their illusion with the unbroken reality of scientific being." (Ibid., 494: 15-24)

11: 11-32 "The errors of corporeal sense" as stated in the above verse from Mrs. Eddy, have been the stumbling block for the Israelites, but, nevertheless, because their "first fruit" is holy, [their long-ago covenant with God], "the lump is also holy: and if the root be holy, so are the branches." (16) The Gentiles accepted the Christ, Truth, sooner than the Jews, but Paul tells them: "...so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." (26, 27) God is not sitting up in heaven counting our sins. God is Love alone, ever conscious of His beloved creation, never moved by error, never aware that something needs to be changed or saved. Only mortal mind changes, is translated out of, belief in matter, evil, death. It is translated out of error in proportion to its acceptance of Truth, seen in good works and healing.

11: 33-36 "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?...For of him, and through him, and to him, are all things: to whom be glory forever. Amen." (33, 34, 36) Only through faith in God can we begin to work out our salvation. God's grace is bountiful to all because it is forever present. It is the normal, natural Love which is unencumbered by the sins of men, knowing man as never needing saving. As we work from the standpoint of perfection, claiming it as the only universal fact, we begin to drop our sins, for we see the wonderful results of such mental work. Jesus did his mighty works from such a standpoint, demonstrating what he could not yet outright explain.

Paul has presented us with the divine ideal. Now, he shows how grace and faith and Love's purpose of universal salvation can be accomplished. "Sickness, sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding. As the cloud hides the sun it cannot extinguish, so false belief silences for awhile the voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition." (S&H 297: 32-7 n.p.)

12: 1-13; 14 Our true Mind is our goal. Therefore, we must be further translated from Soul, through Spirit, to Mind. We must learn to translate "things" into "thoughts." All evil must be reduced to mortal mind. "...for to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8: 6) Life and death is really a matter of

consciousness! Spiritual sense alone can enable us to apprehend man's perfection, which is Life to us.

We have taken the steps outlined in the first eleven chapters of Romans and thus have covered the "ground" necessary to begin the demonstration of the Christ, Truth, which we have accepted with faith in the grace of God. Our faith engenders in us a spiritual sense of our closeness to God, of God's love for us. It spreads into our daily life with more kindness, less judgment of others, a more universal sense of good, God. This elevated sense of man, not dwelling on man's sinfulness, but on his sinlessness, is the activity of Soul. Soul is man's sinless reality expressed as the result of spiritual understanding. It is shown forth on the body as freedom from sickness, disease, agelessness, etc. Soul and body are one.

12: 1, 2 Paul begins this chapter: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (12: 1, 2) We must turn our thinking away from the lures of this world in order to discern spiritual good. "When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one...Man should renew his energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out his own salvation." (S&H 426: 8-11)

12: 3-8 Here we are cautioned not to think of ourselves too highly. We must keep in mind that reflection is not cause but effect. That which is unfolding in us is coming from our renewed respect and love of God, good. It is giving God an opening to inspire us. "God hath dealt to every man the measure of faith." (3) "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another." (4, 5) We are individual in our spirituality and thus in our expression of Spirit. Paul gives examples of this as some may prophesy; some may minister to others, or teach, or exhort. But whatever one does, "let him do it with simplicity, diligence, and cheerfulness." (6-8) The rules of Soul are selflessness and humility, respect for the individuality of others, and joy in the good of others.

12: 9-21 Now Paul pours out the results of the activity of Soul: Love without dissimulation; cleave to good; be not slothful in business; be kind to one another with brotherly love; be fervent in spirit, serving the Lord; rejoice in hope; be patient in tribulation; continue instant in prayer; give hospitably to saints; give blessing for cursing; be of the same mind one toward another; mind not high things; be not conceited in your own mind; do not recompense evil for evil; be honest with all men; live peaceably with all men; be not revengeful, but give place unto wrath; feed the hungry, give drink to the thirsty. "Be not overcome of evil, but overcome evil with good." All of our interests are aligned with God, good, and so are identical in importance. (9-21) Self-interest and selfishness are entirely ruled out as Soul replaces personal sense.

13: 1-7 "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (1) We must be governed by

Principle, not by our own personal sense of what is right. Soul is the manifestation of God individualized. What are the "higher powers" to which we individually must be subject? Mrs. Eddy poses the question: "What are the demands of the Science of Soul? The first demand of this Science is, 'Thou shalt have no other gods before me.'...Thou shalt have no other intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, 'Thou shalt love thy neighbor as thyself.' It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established." (S&H 467: 1-13) This understanding operates as the power, or divine Principle, of God, good.

Chapter 13: 8-10 "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." (8) The demands of Soul as Life function as the understanding of and obedience to the Ten Commandments reiterated here in verse 9 and their shortened version in verse 10 given by Christ Jesus, the "Golden Rule." Soul as Life includes no evil. Life is individualized as sinless Soul. Our neighbor reflects the same Soul as we do, so "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." (10) The "fulfilling of the law" is naturally obeyed as we comprehend the true meaning behind "reflection." Comprehending this enables us to bring our reformed sense of Life as the reflection of God into every aspect of our human lives. Though we still live in the world, we no longer feel a need to conform to it. Divine power, expressed in principled living, not human will, is that which fulfills "the law."

Chapter 13: 11-14 "...knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts of the flesh." (11-14)

Mrs. Eddy says this about sin and the need to awaken from it: "Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures that tend to perpetuate the dream, for sin is the only element of destruction...Sin makes its own hell, and goodness its own heaven." (S&H 196: 6-10, 18-19) "...the sinner would make a reality of sin,---would make that real which is unreal...He is joining in a conspiracy against himself,---against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil...To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure." (Ibid., 339: 12-19; 28-31) Thus, in this fifth section, Paul illustrates how man is to be translated from the mortal to the immortal.

Chapters 14:1-15: 13

In the last section, Paul spoke of man's reformation in general. Now he speaks of the necessity of individual reformation. Each of us is responsible for his own efforts

according to what is unfolded to us. We are not to judge others according to their concepts of good and evil. If one has a genuine faith in God, no matter how it is expressed, God will take care of that person in an individual way. Each one will be strengthened until all of humanity has faith in God. "Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood. Human thoughts have their degrees of comparison. Some thoughts are better than others. A belief in Truth is better than a belief in error, but no mortal testimony is founded on the divine rock. Mortal testimony can be shaken. Until belief becomes faith, and faith becomes understanding, human thought has little relation to the actual or divine." (S&H 297: 20-31) Uncharitable judgment could cause one to lose their glimmer of faith, and fall back on belief. For this reason, we do not judge the faith of another lest we cause them to lose their next step up to understanding.

14: 1-4 "Him that is weak in the faith receive ye, but not to doubtful disputations." (1) Do not dispute a man's faith. "Yea, he shall be holden up: for God is able to make him stand." (4) All faith, whether great or weak, God as each one's Mind is working out its purpose to uplift that one's understanding.

14: 5-12 "Let every man be fully persuaded in his own mind." (5) Mrs. Eddy says: "...be thoroughly persuaded in your own mind concerning the truth which you think or speak..." (S&H 412: 7-8) If he is holding to it because he has faith "unto the Lord," (8) then God will lead him to do what is right. Paul writes: "We shall all stand before the judgement seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (11, 12) "Christian Science commands man to master the propensities,---to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid,---until you have balanced your account with God. 'Whatsoever a man soweth, that shall he also reap.' The good man finally can overcome his fear of sin. This is sin's necessity,---to destroy itself. Immortal man demonstrates the government of God, good, in which is no power to sin." (S&H 405: 5-21)

14: 13-18 "Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." (13) "Whatever obstructs the way,---causing to stumble, fall, or faint, those mortals who are striving to enter the path,---divine Love will remove; and uplift the fallen and strengthen the weak." (Mis. Writings, 328: 23-26) We must be the reflection of Love in our association with others, uplifting their faith. "For he that in these things serveth Christ is acceptable to God, and approved of men." (18)

14: 19-23 "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (19) Having faith in God, we know that good is the fact

in all things, and we are strengthened by it, thus strengthening those around us who need it. Finding strength within comes as a matter of Principle. Principle upholds all who are leaning on it. "Hast thou faith? have it to thyself before God." (22) "Against the fatal beliefs that error is as real as Truth, that evil is equal in power to good if not superior, and that discord is as normal as harmony, even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve endeavor. When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error.' (S&H 368: 14-19) "Let every one of us please his neighbour for his good to edification." (2) "...the exercise of the sentiments---hope, faith, love---is the prayer of the righteous." (S&H 206) Our "neighbors" are blessed with these sentiments. These are the "good" of Spirit, and when we see it reflected in our fellow man, we are seeing the reflection of Life.

15: 4-6 "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (4-6) All of mankind is gathered together in one Mind, as God's reflection, the Christ, Truth. Each of us, in an individual way, reflects the Truth. This is our "consolation." The apprehension of this great fact is, according to John 14: 16- 17, the "Comforter." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; for he dwelleth with you, and shall be in you."

15: 7-13 Paul brings out the universality of God, Love. "...receive ye one another, as Christ also received us to the glory of God." (7) Truth, "the Christ" in Bible language, is, as it must be, universal, for all that is created is the reflection, the "object" of the one Mind, the "Subject." That is the true Science of the universe and we are destined to understand and joy in it and to become one people. "Praise the Lord, all ye Gentiles; and laud him all ye people...Esaias saith [Isaiah 11: 10), There shall be a root of Jesse [meaning the Messiah, the Christ], and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." (11, 12, 13) Jew and Gentile alike are the object of God's love. The Holy Ghost is divine Science which makes us all one in Love. "Holy Ghost. Divine Science; the development of eternal Life, Truth, and Love." (S&H 588)

15: 14-16: 27

Mind, the spiritual intelligence and wisdom we gain as we put our faith into action and become "doers of the Word and not hearers only" is lauded in this section. As our faith becomes strengthened, we put it into action and practice it. We cannot be satisfied putting our faith into action as an outward sense of obligation or for selfish human desires. It must be applied solely for service to God and our fellow man. Our single aim is to bring to everyone the Christ ,Truth, as a healing, guiding presence and power in the earth.

(15: 14) "I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." (14) Mind expresses itself with infinite intelligence. Wisely, with good motives, we are able to help each other in ways that are needed.

15: 15-21 "Through mighty signs and wonders, by the power of the Spirit of God;...I have fully preached the gospel of Christ...as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand." (19-21) Reasoning out from God, Mind, with those who have not heard of Christ, sends a powerful message since it is backed up by demonstration. The Spirit heals that which does not respond to matter beliefs. "The dream that matter and error are something must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sickness and sin will disappear from consciousness. The harmonious will appear real, and the inharmonious unreal." (S&H 347: 26-31) (15: 22-29) A sense of Soul, individual being, denotes unlimited, unhampered spiritual activity. Paul was planning a journey to visit and minister to his "brethren" in Spain, Jerusalem, Macedonia, and Achaia. (23-28) "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." (29) Spiritual activity refreshes, inspires, heals, and blesses. "This Soul-sense comes to the human mind when the latter yields to the divine Mind." (S&H 85: 4-6) "Spiritual devoutness is the soul of Christianity." (S&H 140: 17-18)

15: 30-33 Paul asks his brethren in his letters to them about his forthcoming visits that they "strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed." True prayer is the use of spiritual power. The divine Principle is the only power in the universe and when that great truth is accepted and claimed for one's self or another, harmony is assured. "Divine Mind is the only cause or Principle of existence." (S&H 262: 30-31) "The divine Principle and idea constitute spiritual harmony,---heaven and eternity." (S&H 503: 9-10) Knowing that man reflects divine Principle, no matter where one goes or who one encounters, the prayerful knowing of that eternal truth is a protection to all.

Chapter 16:1-16 In the first sixteen verses of this chapter, Paul salutes many of the men and women who have worked in the Christian churches that have been founded (mainly in members' homes) during Paul's travels. Their lives as active Christians have been crucial in the spread of Christianity. These first Christian church workers have proved their faith by their deeds, and Paul must have felt deep love and gratitude for all of their sacrifices and stalwart efforts on behalf of "the Lord" and spreading the word about the Christ. "Salute one another with an holy kiss. The churches of Christ salute you." (16)

16: 17-24 Paul ends his epistle by warning the workers in the churches to avoid those who "cause divisions and offences contrary to the doctrine which ye have learned;..." (17) Mind as Truth knows that which is not the Truth and has the power to rebuke and

destroy it. It discerns error in all of its disguises: that which "... by good words and fair speeches deceive the hearts of the simple." Paul assures his Christian brethren that "the God of peace shall bruise[crush]Satan[mortal mind]under your feet shortly." (18-20)

16: 25-27 Because Mind is Love, it manifests itself as complete salvation for mankind through the revelation of its Christ, "kept secret since the world began." (25) "But is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ forever. Amen." (26, 27)

Paul salutes the men and women he knows, with a great outpouring of love and gratitude, who are living their life for the sake of the gospel of Jesus Christ. They were manifesting the Mind that is Love.

Someday, in this seventh period of human history since Adam, sin, for whom the law came into being, the Christ man, the true man, will manifest "complete salvation." "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being." (S&H 227: 21-29) "The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his God-given dominion over the material senses. Mortals will someday assert their freedom in the name of Almighty God. Then they will control their own bodies through the understanding of divine Science. Dropping their present beliefs, they will recognize harmony as the present reality and discord as the material unreality. If we follow the command of our Master, 'Take no thought for your life, ' we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body, dictate its terms, and form and control it with Truth." (Ibid., 228: 11-24)

The First Epistle of Paul The Apostle to the Corinthians Chapters 1-16

1: 4-2: 16 In his epistle to the Roman Gentiles, Paul signified the Christian attitude towards world conversion, that it is based on universal love. He now offers the means for accomplishing this. He picks up where his Book on Romans leaves off, with a plea for no schisms in the body. The Corinthians have been believing that they are following the teachings of certain teachers. "I am of Paul;---and I of Apollos;---and I of Cephas..." Paul wanted to make the point that "Christianity, stemming as it does from spiritual Israel, is the true identity of the Gentile world. It is the world's revelation of its own being. Christianity, therefore, is not something to be superimposed upon the world, but understood as coming forth from the world...the gospel revelation of Jesus Christ is that man, is the son of God. Paul tells the Romans that man does not climb up to God from the standpoint of Adam, but comes forth from God from the standpoint of Christ. (Brown, From Genesis..., 325)

The Corinthians to whom Paul writes, around 55 A.D., are Christian Gentiles and a few Jews in Corinth, the most important city in Greece under the Roman Empire. They are a varied group of members of the church at Corinth formerly started by Paul several years earlier. Some were among the better class of the time, but most were of a humbler lot who worked hard for a living, even some slaves. Some were of Jewish origin and still attached importance to Jewish rites. Some had been redeemed from vicious habits and had to keep strict watch over their lives. (Dumm., 890) Since Paul is writing to one church, his message is more narrow to suit their needs. Therefore, I will write more in a story fashion than chapter by chapter for the rest of the Epistles, which are to individual churches.

Paul is writing the Corinthians because he has received word that there are contentions among them. He must show them (and man in general) how they are supposed to accomplish the climb, or translation, from Adam to Christ. The epistle is full of comfort and love, a beautiful reflection of divine Love. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ... in everything ye are enriched by him...Even as the testimony of Christ was confirmed in you." (1: 3, 5, 6) He must teach them of their very oneness in Christ. They have been claiming their calling to Christ based on the teachings of certain teachers: Paul asks: "Is Christ divided? ...He that glorieth, let him glory in the Lord." (1: 31) They all had been baptized in the name of Christ as a result of his great sacrifice for them. He had given his life for them. Now they were being called to give up their old style of life for him.

Paul reminds them that "your faith should not stand in the wisdom of men, but in the power of God." Paul is teaching them to use their Christ-consciousness. (2: 5) "...we speak a wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught." (2: 7) Our thinking, our speaking, and our actions are no longer of this world. We have entered a new life, with Christ, Truth, as the foundation. The world's wisdom is foolishness before God. Certainly, the old science believed by the world to be true is proving at this date, this seventh world period, to be foolishness. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." (2: 9, 10)

We cannot imagine today how the new science and its ramifications for mankind will change virtually everything we have held as fact. It will be wonderful! "...and his name shall be called Wonderful..." (Is. 9: 6) "When 'the Word' is 'made flesh' among mortals, the Truth of Life is partially understood; and sickness, sin, and death yield to holiness, health, and Life, that is, to God. The lust of the flesh and the pride of physical life must be quenched in the divine essence, that omnipotent Love which annihilates hate, that Life which knows no death. 'Who hath believed our report?' Who understands these sayings? He to whom the arm of the Lord is revealed. He loves them who unveil the Messiah, whose name is Wonderful." (Un., 39: 1-13)

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;

comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned...For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (2: 12, 13, 14, 16) The "Comforter," *Science and Health*, gives us the spiritual interpretation of "Holy Ghost:" "Divine Science. The development of eternal Life, Truth, and Love." (588)

Divine Science is the natural, practical, demonstrable, eternal, infinite science of the universe. It is not new except to human mortal mind. We must, at this point, strive for it, for it is still mostly "foolishness" to us. But since we have "the mind of Christ," the Truth, we will eventually spiritually outgrow our ignorance and realize that which is "freely given to us of God," freedom from sin, sickness, disease, and death. "Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of the 'mind of the Lord,' as the Scripture says." (S&H 291: 12-18)

The Corinthian Christians are still very young "in Christ," and Paul tells them: "...I have fed you with milk [the simple rudiments of Christianity], and not with meat [more advanced teaching]: for hitherto ye were not able to bear it, neither yet now are ye able...for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (3: 1-3) He must teach them that they must devote themselves to God alone. Jesus Christ's teaching was that "ye are the temple of God, and that the Spirit of God dwelleth in you...the temple of God is holy, which temple ye are." (3: 16, 17) As we begin to love that which is spiritual, our entire mind, body, and actions will reflect harmony, healing, and peace. "And ye are Christ's; and Christ is God's." (3: 23) Each individual idea of Christ, Truth, belongs to God's reflection, the Christ, which belongs to God as one whole reflection including the universe.

4: 2-5: 20 "...it is required in stewards, that a man be found faithful..." (4: 2) Paul is helping them to see that stewards (servants) are responsible to their master, who is Christ. Therefore, they are not in the business of judging others...Each one has the same value toward God as God's perfect reflection. Each one is fully reflecting all of God's riches, or qualities of good.

One quality of Soul is sinlessness. Each of us in our true Christ-consciousness is sinless. Awaking to this quality of Soul, we will stop sinning. We actually are already in possession of a sinless nature, for we are in coincidence with God, Soul. The Christ man is the human and divine coincidence. Soul rebukes our sins, for we must be brought face-to-face with sin's nothingness. In this chapter, Paul deals with all phases of sin. He writes of the reports of sin that have been reported to him about the Corinthians: the puffed-up, the fornicators, the covetous, extortioners, idolaters, railers, drunkards, the unrighteous, the unbelievers, adulterers, the effeminate, the abusers, the revilers and thieves." (5: 11) Sin dies in us as we identify ourselves with Soul. "Put away from among yourselves that wicked person [your false sinful self]." (5:13)

Paul excoriates the Christian Corinthians for judging one another according to mortal mind's dictates (the "law") and not according to "the saints," (the Christ-consciousness). Mortal mind cannot judge another because it sees its own self. The sinlessness of Soul judges by knowing the nothingness of sin as being an actual part of another. Soul is that which raises our worldly consciousness to see our true God-like being; it is the grace of God. Having faith in God, sinlessness as true being, we are able to have dominion over the material senses which take us down into the pit. "Know ye not that your bodies are the members of Christ?...he that is joined unto the Lord (Truth) is one spirit...know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (5: 15, 17, 19, 20)

"Self-renunciation of all that constitutes a so-called material man, and the acknowledgement and achievement of his spiritual identity as the child of God, *is* Science, that opens the very floodgates of heaven, whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering [sin brings suffering], and demonstrating the true image and likeness." (Mis. 185: 7-14, emphasis not in original) The conscious acceptance of divine identity enables our very presence (actually the presence of God, Love) to radiate light, truth, life, and therefore healing of all discord. We must give up a limited mortal sense of an isolated selfhood apart from God. We must become aware of God, or good, as the one fact or identity of all creation and so come into our inheritance as the sons of God.

Christ Jesus paid a great price with his earthly experience in order to raise mankind's consciousness into the Truth of being, proving to us that "body, identity," belongs to the eternal God, is the reflection of God, and is thereby perfect. Jesus was our wayshower; we need to examine closely everything he said and did to find the salvation he was expressing by it. Being brought into contact with the Bible and its freeing message should not be taken lightly as a chancy thing by anyone. It is the light of the world to you, the science which has come to your attention by the grace of God, which will save you from centuries of despair caught in the mire of erroneous beliefs concerning yourself and your earthly experience.

Principle seems to be a difficult term for many people when speaking of God. Here is an explanation that has helped me tremendously: "[Principle is] an all-inclusive term which refers to a supreme power, governing and controlling its infinite expression, all the facts and functions of which are inter-related and operate harmoniously in obedience to it, Divine Principle and idea---Life, Truth, Love. God's nature as Life conveys the timeless, eternal, living sense; His nature as Truth emphasizes the Christ, the dynamic rock-like power of its ideal; His nature as Love radiates a pure Christianity with its warmth, universality, and all-embracing nature. Love's sweet control does not fluctuate, is never random, never destabilized. That which governs us abides by exact, scientific, infinite law, order, rule, and system, which is divine Principle. It is that which fundamentally controls man and orders his life. We all must yield a personal, separated sense of ego, with its self-centeredness and human will, and accept our eternal unity with the one Principle of all

being, conscious of its harmonious workings." (Brook, *God's Nature as Principle*, The foundational Book Company, 1963, p. 4)

To align one's self with the divine Principle means that one has the authority to enter upon self-government, to make right individual decisions in accord with the divine will and suited perfectly to the need of the hour. It will always include the entire nature of God in its highest sense. Human wisdom is not high enough. This includes the observance of human moral codes laid down by Moses from God in the Ten Commandments, and the Beatitudes given by Christ Jesus as well as his rule that governs all, the Golden Rule. Man-made laws, based on unprincipled precepts instituted by governments, church leaders, civic organizations, etc., that govern every detail of life from a sense of human ego (I know what's best for you; you don't), become a burden to man's right to individuality.

7: 7-40 Paul must deal with unprincipled or questionable relationships between married couples, the rules of circumcision, and the status of servants and virgins that have come to his attention among the congregation in Corinth. He gives instruction in line with Principle adapted to the prevailing need. He himself is celibate by choice and believes that is the highest state of human relationship, but he does not declare that is best for everyone. "For I would that all men were even as I myself [celibate]. But every man has his proper gift of God, ..." (7: 7) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God [are everything]." (7: 18-20) "Brethren, let every man, wherein he is called, therein abide with God." (7: 24) Our social status is of no importance. Each one is God's representative, accountable to God alone for abiding in God's commandments.

In Paul's last half of this chapter, (7: 25-40), he puts forward the highest sense of human relationship between men and women. It is the "seventh period" sense which will come to us to be reckoned with when we are ready for it. He says: "But this I say, brethren, the time is short: [Paul and the other apostles believed Christ was coming again soon] it remaineth, that both they that have wives be as though they had none...for the fashion of this world passeth away." (7: 29) For us today know that Christ did not come soon as they had expected. However, a time will come during this seventh thousand year period when mankind will become so spiritualized that the materially human means of generation will cease, and man will be "as the angels."

Paul nevertheless gives his Corinthian converts, and the rest of the world, the highest sense of the marriage relationship for mankind to work toward. He is very careful to refrain from making that a law to the human situation not yet ready for it. "Now concerning virgins [men and women] I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful...Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." (All who are married know that it is not without its troubles, if not with the husband and wife, then with their children if they have any, or other family members, etc.) "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the

world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy in body and in spirit: but she that is married careth for the things of the world, how she may please her husband...so then he that giveth her [a virgin] in marriage doeth well; but he that giveth her not in marriage doeth better." (7: 25, 27, 28, 32, 33, 34, 38) In other words, Paul knows that the highest morality that will bring us closest to our true being as the reflection of God is to be celibate. Paul would save his Christian friends from the lower sense of generation if he could but knows they are not ready.

Mrs. Eddy devoted a whole chapter to marriage in *Science and Health*, such is its importance to the success of civilization, which she and Paul knew must finally come as man ascertains his spiritual state of being. She writes: "Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the apocalypse,--where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven,---marriage will continue, subject to such moral regulations as will secure its increasing virtue. Infidelity to the marriage covenant is the social scourge of all races, the pestilence that walketh in darkness,...the destruction that wasteth at noonday...Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life." (56: 7-3 n.p.)

"Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual attention and approbation should wait on all the years of married life." (Ibid.,1-6) "Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a center for the affections. This, however, in a majority of cases, is not its present tendency, and why? Because the education of the higher nature is neglected, and other considerations,---passion, frivolous amusements, personal adornment, display, and pride,---occupy thought." (Ibid., 60: 16-23) "The good in human affections must have ascendancy over the evil and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, and give higher aims to ambition." (Ibid., 61: 4-9)

"Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator, God, unfolds all

creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal." Ibid., (68: 27-16 n.p.) "Jesus said, 'The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world [the seventh period when the Comforter has come and explained the Truth to the human race that God as Mind, Spirit, Soul, Principle, Life, Truth, and Love is being reflected in countless reflections], and the resurrection from the dead, neither marry, nor are given in marriage.'" (Ibid., 26-30)

Chapter 8 Life and love are one in the human depict. "...charity [love] edifieth." (8: 1) "...if any man think he knoweth anything, he knoweth nothing yet as he ought to know." (2) (Those words are actually the thesis of this entire book!) "But if any man love God, the same is known of him." (3) Man loves because he reflects Love. Paul has been asked about eating meat offered in sacrifice to idol., if a Christian is permitted to partake of it--not if they are permitted to sacrifice to idols with certain meat, but if they can eat of that same meat in their own diet. He tells them: meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." (8: 4, 6, 8) Paul frees the new Christians of any blame for eating certain meats. *Any* food we may eat means absolutely nothing to divine Life which knows nothing about certain "diet rules or laws. To divine Life, food in itself is not even necessary for health, much less for appeasement! (12) The Christians' new sense of life should include sacrificing old, useless habits that we are outgrowing, and in so doing strengthen our brethren who may be weaker and could use a good example. This is loving our neighbor as our self.

Chapter 9 Paul tells the converts at Corinth that as an apostle he had every right to expect maintenance from the church, but had refrained from exercising it since he might have been suspected of preaching for gain. It was known that he was a tentmaker, and it was believed he should pay his own way from that business. It was also thought that the business of tentmaker was his main job and being an Apostle on the side did not include remuneration. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" (2) Have the converts not been freed unto salvation by Paul's efforts? He then gives them examples of his expectation of monetary support (4, 5, 7) The apostles were spiritual soldiers, husbandmen, and shepherds. From the Jewish law he wrote: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. (The oxen could eat the corn.) Doth God take care for oxen? Or saith he it altogether for our sakes? ...he that ploweth should plow in hope; ...If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things [food and lodging]?" (9, 10, 11)

However, Paul then appraises them of the fact that he has "used none of these things... And this do for the gospel's sake, that I might be partaker thereof with you." (15, 16, 19, 23) Paul has chosen to give up his own recompense for his love of mankind and Christ, knowing that his substance is provided for by that same Love which he knows blesses his fellow Christian converts.

"... I keep under my body [secure self-control over the self-indulgence of my body], and bring it into subjection: lest that by any means, when I have preached to others, I

myself should be a castaway [disqualified, rejected]." (27) We must have demonstrated in some ways that which we preach or we cannot expect to win others to the Truth. "Blessed is the man that endureth [overcometh] temptation: for when he is tried, [proved faithful], he shall receive the crown of life, which the Lord hath promised to them that love him." (James I: 12)

Chapter 10 Paul is still addressing his converts in the tone of Life. The life which we now live should be the reflection of the divine Life as much as now possible. It is a life which must be based on love, for they are inseparable. We are blessed with the grace of God which is renewed each day. When the Israelites were brought out of Egypt (bondage to materiality), "all our fathers were under the cloud [which symbolized the presence of God which was over them as they passed through the Red Sea, with the waters parted on either side of them, and all passed through the sea; And were baptized unto Moses in the cloud and in the sea; And all did eat the same spiritual meat; And all did drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (1-4)

They made a definite break from their old life in Egypt and committed to Moses' guidance, in effect, becoming his disciples. The divine Truth was with them during their whole journey with Moses in the wilderness. For forty years they were fed with manna and quails and quenched their thirst from water which came out of rocks. We also know their clothing and shoes did not wear out. However, as we know, in spite of that tender Mother/Fatherhood care, they went back to their old ways of worshipping idols and were "overthrown in the wilderness." (5) We, too, must be sure that we are not bowing to our material idols, but sacrificing our self-satisfied, egotistic self-interests for the true wisdom of living Life through reflecting wisdom, purity, spiritual understanding, spiritual power, love, health, and holiness. Otherwise, we will find ourselves overthrown in the wilderness of self-destruction.

Paul tells us that "all these things happened unto them for our ensamples: and they are written for our admonition,...Wherefore let him that thinketh he standeth take heed lest he fall." (11, 12) The worship of idols is alive and well today, not golden calves, but matter in all its varied forms. We believe that our very lives depend upon matter, and, that dependence is on a substance that can be good or bad. It is believed that matter can, in its many formations, cause us to thrive or suffer. Food can be good or bad. The drugs we take can be helpful or harmful. Therefore, health can be good or bad depending on the use of the "right" food and the "right" drugs. Yet, failing health and death are considered inevitable!

We believe the material environment can alter life for good or bad; that the genes we are born with have influence over the quality of our life, and, in fact, govern the lives of every living thing. Many today also believe the stars and planets influence our lives for good or bad. The material brain is bowed down to by us as the source of our very intelligence, which could be high or low, as well as our five senses, our movements, our bodily systems. We believe that we, including the universe, would not even be here without matter. The majority of the world's people believe that a God made the universe out of matter, but that it is unreliable for our and the world's longevity. Yet, we are being told that

it has been discovered that there is no matter! Is there then no God? We certainly know that we did not create all of this! We also realize that it took intelligence to create it. But was the intelligent Creator flawed in some dangerous way that His creation will at some point destroy itself? If we believe that, or any other viewpoints based on matter, we are looking at it all from our own flawed viewpoint! The relatively newly discovered fact pertaining to the nothingness of matter *will* obliterate the entire world as we *believe* it to be. For we are now finding that we live in a universe of Mind. The entire ball game has been changed, and we are still playing by the old, outdated rules which no longer apply, and, in fact, never did apply except in our own flawed perceptions!

Paul was right, whether he thought the end of the ages was going to be soon for his age, or whether it turns out to be much later, during our age. His warning still stands: "...let him that thinketh he standeth take heed lest he fall." For Paul's age, the baser beliefs in the intelligence and power of golden idols needed to be attacked as useless. He attacked the eating of certain foods that were believed to please the idols, which he knew were lifeless, powerless. How many thousands of years had the general population of the earth been bowing down to lifeless idols, thinking they had power over human life? He had his work cut out for him! Nevertheless, he had a wonderful message for his age and ours: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (10: 13) The grace of God is given to each one of us as a natural part of our being.

A mortal sense of things is common to all of us, but it is not natural to our God-being. The grace of God is not given to us because God is tempting us to see if we remain true to Him. Even human parents that love their children do not strew temptations in their path to see if they will be tempted and "fall from grace" and then have to be punished! God's ever-present "escape" is the scientific fact that man is the direct reflection of God, good, the Parent Mind, and cannot therefore "fall from grace." Knowing that and living by it is our "way to escape."

Mrs. Eddy speaks to this in her writings: "Vibrating like a pendulum between sin and the hope of forgiveness,---selfishness and sensuality causing constant retrogression,---our moral progress will be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success. 'Work out your own salvation,' is the demand of Life and Love, for to this end God worketh with you. Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering does not understand God." (S&H 22: 3-12, 27-29)

In mathematics, you "suffer" by not obtaining the correct answer to your problem if you do not abide by the mathematical principle that applies. The Principle does not punish you. It does not know anything but itself. It does not know about the intense, possibly very long and frustrating time you have spent trying to work out the problem. The only thing you have going for you is that you know your efforts will pay off in the end because the problem has a never-changing, ever-present answer sustained by its Principle. Finding that answer

will finally save you from your blood, sweat, and tears! The steadfast Principle "requires" you to put forth great effort to find your answer. You probably had to start over many times. It may have taken many days, months, or years! But it was not "punishment" to you except of your own inept making! "Wisdom and Love [divine Principle] may require many sacrifices of self to save us from sin [the wrong pathway to the right answer]." (S&H 23: 1-2) "The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring human sense to flee from its own convictions and seek safety in divine Science. Reason, rightly directed, serves to correct the errors of corporeal sense; but sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks their illusion with the unbroken reality of scientific being." (S&H 494: 15-24)

At the end of this chapter, Paul admonishes: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (31) Whatever you "digest," or whatever you "imbibe," (take in as real, satisfying, and helpful), or whatever you do to edify your being, be sure it is glorifying God, Life, Truth, and Love, the Principle of your being.

11: 2-14: 40 In the interests of Truth, Paul turns to the meaning of true worship. He begins with the admonition that each one should be following Christ, not any person. "But I would have you know, that the head of every man is Christ, [Truth]; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head [a man who covered his head was considered of inferior position]. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head:..." (11: 3-5) In other words, it would bring disgrace on both. (In Paul's time, the woman was believed to be under the man, or husband. In Eastern society at that time (and still today in some countries), it was customary for women of virtue to cover their heads in public. Only women of bad character went about with an uncovered head. Woman's place as equal with man was not yet recognized in society at large, and Paul could not take that on at his point in time. (In fact, when Mrs. Eddy took it on in her time, as you have seen earlier in the book, it was not generally accepted.) However, Paul took care of it by teaching that the man was to be under Christ, "and the head of Christ is God." In other words, the woman was actually under God as was the man. (3) Both men and women needed to express humility when praying by showing they had given up self-will and self-centeredness--- the man gave up his pride by uncovering his head, and the woman her charm and attractiveness by covering her hair.

The coming of the Comforter in this age has disannulled that teaching with the higher revelation that God reflects both womanhood and manhood. Therefore, His reflection does also. Paul wrote of a higher vision when he said: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord [in Truth]. For as the woman is of the man, even so is the man also by the woman; but all things of God." (7-9, 11-12) Paul taught in his epistle to the Galatians that "there can be no male and female: for ye are all one in Christ Jesus." (Gal. 3: 28) Salvation is for all alike, for all are alike in spiritual position. The coming of the Christ did not abolish the unequal social conditions of Paul's day nor has it yet for many around the world. Just as in the case of slavery in Europe,

America, and other countries, existing social conditions that wronged a great segment of society and were not righted for hundreds years, so the coming of the Christ did not abolish the social conditions of Paul's day. Over many decades, conditions have slowly improved for those thought to be inferior in America for various reasons. Woman's place in society has likewise evolved to a higher place as it has in many other places in the world. However, that equalization has not yet come to many. The world awaits the understanding of the Truth of God and man as brought by the Comforter.

Chapter 11 is devoted to the proper observance of the Lord's Supper. The greater part of the chapter deals particularly with a custom called a "love feast," which Paul addresses, that died out very early in the Christian churches. The feast took place at the church on the same day as, but just before, the Lord's supper was commemorated. It began as a way to express Christian love by providing food for poor Christians at a meal together with all of the members of the church, the rich brethren providing for the poor. However, it turned into a drunken orgy with the rich members eating all of the food and drinking all of the wine before the poor brethren arrived! This must have been especially true of the Corinthian brethren. Paul says: "What...despise ye the church of God, and shame them that have not?" Paul then directed them about the actual Lord's supper Jesus had with the disciples before his crucifixion, its holiness, its spiritual meaning. "For he that eateth and drinketh unworthily, eateth and drinketh to damnation to himself, not discerning the Lord's body. For this cause many are weak and sick among you, and many sleep [are not awake to the evils of materiality]." (29)

I have addressed the meaning of the Lord's supper earlier in the book and will not give it much coverage here. Paul reiterates the subordination of one's self to the authority of Christ, Truth, by the symbolism of drinking his cup and eating the bread, or body, of Truth. We hold on to the old sense of what is true, our material beliefs concerning the Messiah, our body, our health, our intelligence, etc. when the material symbols are more important (eating a piece of bread and drinking a glass of wine) than what they symbolize. Whatever materializes worship negates the true sense of God as Spirit, inculcating images of a man-like God, or Jesus as being God.

The Christ establishes a universal manhood by enabling us to realize that man, known as spiritual, is the whole body of God. The whole body of God is the Son of God, God's reflection, which cannot be broken away from Him: (3-4, 6-12, 21-26, 31-9 n.p., emphasis in original) Paul says: "But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. [He meant the spiritual understanding of "bread" and "wine.]" (28, emphasis in original)

Chapter 12 In eating of that bread and drinking of that cup, man proves himself to be of the body of Christ. Paul enlarges on that great fact: "Now there are diversities of gifts, but the same Spirit... And there are diversities of operations, but it is the same God which worketh all-in-all." (4, 6) He then likens mankind to the human body: "For as the body is one, and hath many members, and all the members of that one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit...That there

should be no schism in the body; but that the members should have the same care one for another. Now ye are the body of Christ [Truth], and members in particular. And God hath set some in the church, first apostles [they came first], secondarily prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (12, 13, 25, 27, 28) Today, due to the "new" knowledge of man as being the reflection of all of God's qualities, each member of "Christ's body" can do all of the above "gifts."

Chapter 13 This is the heart of Paul's teachings in I Corinthians. Paul is speaking about the language of universal Love. He speaks of the operation of this love: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (31) It is the language of Spirit, inseparable from its letter. "Though I speak with the tongues of men and of angels, and have not charity[love], I am become as sounding brass or a tinkling cymbal." (1) Science, the letter, is nothing without its Christianity, the Spirit. Letter and Spirit are one. The body of Christ, Truth, is nothing without Love. "The letter of Science plentifully reaches humanity today, but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,---pulseless, cold, inanimate." (S&H 113: 3-8)

Paul's thirteen verses that make up chapter 13 are considered some of the most beautiful verses in the entire Bible. Christian love does not envy, is not conceited, does not behave itself unseemly, seeks not her own advantage, thinks no evil, rejoices not in iniquity, endures without giving up. Love is eternal, for it remains the completion and perfection of our being. "Love never faileth:...we know in part, and we prophesy in part [imperfectly]. But when that which is perfect is come [the Truth as the Christ, and later, the Truth as the Comforter] then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly: but then face to face: now I know in part; but then shall I know even as also I am known." (11, 12) This is a lovely definition of reflection.

Man is compared to a child who understands very little of that which actually *is*. It is ignorance of the Science of reflection, for we do not yet understand that Principle which governs the universe including man *by reflection*. To know as you are known is to understand the wisdom of Mind, the purity of Spirit, the spiritual understanding of Soul, the spiritual power of Principle, the love of Life, the health of Truth, and the holiness of Love. "And now abideth faith, hope, love, but the greatest of these is love." (13) If the living of God, Love, is not genuine, man will remain a child, in the dark about his own being, and will not grow up! This scenario seems to be playing out today. Man's behavior towards his fellow man is often childish, churlish, full of envy and ego, easily provoked, rejoicing in iniquity, faithless, hopeless, loveless. This is true of government leaders around the world as well as those they govern. The world in general has not a clue where it has gone wrong, because it does not know of the Principle of reflection.

Chapter 14 After his exhortation on the value and excellence of love, Paul now tells the church members the best way, the most loving way, to spread the wonderful news

of God's love for mankind. He enlarges on the necessity for clarity and scientific understanding in our message to others. Our words given through emotionalism cannot benefit anyone. "Follow after love, and desire spiritual gifts, but rather that ye may prophesy." (1) Prophesying at that time meant teaching others through symbolism and healing actions so that the message could be understood by all. It could, but did not necessarily have to include the foretelling of future events as is thought today. Dummelow says that "prophesy" meant "inspired preaching; declaring God's mind,...[to tell] forth the will of God...". (914-915) A church community is built up through an inspired membership taught by members who teach about spiritual things with easy to understand lessons. Jesus was this kind of teacher. Only words and messages with precise meanings can give an understanding of Truth. "Brethren, be not children in understanding." (13, 20)

The language of universal Love includes everyone in the understanding of it, for everyone reflects the same Mind that is Love. Converting the world to Christianity includes the living spirit which animates the scientific letter; otherwise the world will lose interest if the spirit (proof of the words) is not present. "God is not the author of confusion, but of peace, as in all churches of the saints." (33)

Mrs. Eddy includes many references to the subject of the use of the letter along with the spirit in teaching and practicing Christian Science in her book, *Science and Health*. Here is one of them: "If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter. The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on divine Christian Science, aflame with divine Love." (S&H 366: 30-9 n.p., emphasis included in original)

Paul has caused much consternation in the churches in our age where women are more generally considered equal to men in the church and are becoming more so all the time. Paul says women are to keep silent in church and to speak to their husbands at home about their religious questions or feelings. However, he seems to reverse that teaching in chapter 11: 5 where he says: "But every woman that prayeth or prophesieth (teaches) with her head uncovered dishonoureth her head"..." Again, in these latter days, it is known that women are absolutely equal to men in spiritual teachings and church governance. The coming of the Comforter has cemented that ongoing freedom for women. It is the highest teaching of the Christ as *Science and Health* is the second coming of the Christ and equalizes all mankind as the reflection of the Father-Mother God, elevating Womanhood as equal with Fatherhood. (34-35)

15: 1-58 In this fifteenth chapter, Paul is addressing some of the Corinthians' unbelief in the resurrection of Christ. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain. Yea, and we are found false witnesses of God;...And if Christ be not raised,

your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ perished. If in this life only we have hope in Christ, we are of all men most miserable." (12-14, 16-19)

Paul tells about the many who saw Jesus after his resurrection: "...he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep [have passed on]. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." (5-8) (This is "not a complete list. Mary Magdalene and the two on the road to Emmaus are omitted. He mentions those personally known to himself, and whose authority would have weight at Corinth." Dumm., 917) Jesus made sure that many people saw him after his supposed death. And he waited until after his ascension before he showed himself to Paul. It was the very reason he died in the first place, to prove by his resurrection that there is no death.

The substance of the universe cannot die. It is eternal, and all things are made of it. Spirit does not age and die, nor does it deteriorate due to any cause. Mind-substance is eternal. It is not born and does not go through successive stages of life. It is changeless, perfect, and eternal. "For since by [a false sense of] man came death, by [the true Christ] man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (21, 22)

Adam symbolizes a time in very ancient history when man hypnotized himself to find pleasure in his body. Woman went along with it, realized it was a terrible mistake, and repented of it. The "apple" or fruit of that faulty knowledge has plagued us until this day. It is a great comfort to know that only that which is false must die; our true status as the reflection of God has never changed. But we must give up our hypnotized sense of life and sensation in the body if we would be free of the awful fruits of this belief. The belief of good sensations is accompanied by the belief of painful sensations. The erroneous earthly illusions we have accepted with whole-hearted educated belief will never be able to save us from their dire effects. Paul said: "...I die daily." (31)

Our incorrect values did not come to us in an instant, but have been handed down to us since our supposed material birth. We must daily strive to give up those mortal values which work to hold us in bondage to the body and material beliefs. Our final salvation cannot be pinned to someone else's efforts, but must be by our own efforts. To this end Christ, the Truth, works with us. Paul writes: "The last enemy that shall be overcome is death." (26) This final victory may not come until we have passed on and find ourselves just as we were when we passed on, still having to overcome sin and death. We will reap, at that point, the fruits of our progress in having overcome some or many faulty beliefs and will find it easier due to our having gone through death and come out on the other side in a better state of grace. Our whole thought about everything will change dramatically, and we will make more rapid progress. But this will only come if we have already made progress through having "di[ed] daily." Our daily trust in matter must be overcome.

Only the perishable dies; the imperishable dies not and so is seen as "resurrected." "Then cometh the end, when he [the Christ or true man] shall have delivered up the kingdom

to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." (24) "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (28) All that exists is God and His reflection [the Son]. "And as we have borne the image of the earthy [that which decays and dies], we shall also bear the image of the heavenly [that which lives in harmony eternally]." (49) The image of the earthy is the Adam man, the false image of God, which is no image. Resurrection is a matter of consciousness. When the falsities of the Adam man are put off, the image of the heavenly or God-like man becomes apparent. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (50)

Because God is Mind or consciousness, the only Ego, the belief of a human private ego must be laid down before the one divine Mind can be experienced. The kingdom of God is not a place but the consciousness of harmony. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory [Is. 25: 8]. O death, where is thy sting? [Hos. 13: 14] O grave, where is thy victory? The sting of death is sin [Rom. 5: 12]; and the strength of sin is the law [the belief in death which we still hold as law.] . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (54-57) "Paul shows how the perfect unity of letter and spirit was exemplified in the resurrection and ascension of Jesus. There, in the fulness of scientific translation, mortal mind disappeared, and everything everywhere---the immediate object of understanding---was, to Jesus, an image in eternal Mind." (Brown, From Genesis..., 327) "Death is swallowed up in victory" when we have fully exchanged our mortal consciousness for our true immortal one.

The last chapter is written as personal messages to those whom Paul will be visiting on his coming trips. They carry no instruction for us today except to indicate Paul's care and love for his fellow apostles in all the different cities where they are at work for the Lord.

The Second Epistle of Paul The Apostle To The Corinthians Chapters 1-13

Chapters 1: 3-2: 17 Paul, having given the order by which world translation takes place, in this next Epistle shows us how we start practicing this translation in order to accomplish it. Humanity must learn to express the grace and comfort of unselfed love. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of

God." (3, 4) We give back to God what comes from God by reflection. Love is expressed in loving.

Paul tells of the sufferings of himself and the other apostles in their different spheres of service, "that we were pressed out of measure, above strength, insomuch that we despaired even of life:" (8) He then gives thanks for the loving prayers of those who prayed for them. "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." (12) "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." (14) We overcome all difficulties through the truth that man is the direct manifestation of the Christ, the Truth. All of the mental strain, depression, and oppression of the apostles was overcome by their unity with the divine Mind which is ever-present to save and to comfort. (The latest findings from physicists is our acknowledgement of the higher aims and motives of life such as loving others, forgiving, etc. being necessary to our health, longevity, and harmonious daily experiences.

Chapters 3: 1-4: 18 "Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." The "tables of stone" are the Ten Commandments of the Old Testament, the letter of the law of Moses. When we give out the Truth that we know in our heart because we have seen it proven in our life, we have absolute trust in the Christ. It is the proof that lets us know that "our sufficiency is of God." (2-6)

Paul speaks of Moses who had to cover his face with a veil when he spoke to the children of Israel, who "could not steadfastly behold the face of Moses for the glory of his countenance;..." The "Thou shalt nots" of the law condemned various behaviors. Paul said: "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." (9) "...But we all, with open face [not veiled] beholding as in a glass [mirror] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (14, 17, 18)

Spirit is the pure image of man, the glory of man not hidden by the "veil" of materialism. This verse comes the closest of any in the Bible to the direct reference to man as being the reflection of God. In our understanding that we are the direct reflection of God, we are liberated from all that does not reflect God, good. In identifying our self as Spirit we are eventually translated into the glorious liberty of Spirit. It is the purity of Spirit whereby we prove that the reflection of good includes no evil--no sin, sickness, disease, accidents, nor death. This is the consciousness of man's unwavering unity with God. ...Man finds his spiritual power when he unites the law [as given by Moses] with the Spirit of the law [thou *canst not* sin because of the law of reflection] as taught in I Corinthians. This power is not found in human capacity, but in God, our one true Mind, or Consciousness.

"...if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them...For God, who commanded the

light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (4: 3, 4, 6) Paul was sending the "light of the knowledge of the glory of God" into the world, for his time and ours, the idea of us all held in the great heart of divinity. It tells of the forms of the living love embraced in one infinite Father-Mother Love. "...we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal [limited by time]; but the things which are not seen are eternal." (18)

Mrs. Eddy writes: "Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*. Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance...If man was once perfect but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The lost image is no image. The true likeness cannot be lost in divine reflection. Understanding this, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (S&H 258: 31-5 and 15-21 n.p.)

Chapter 5: 1-21 Soul is the consciousness of freedom from all limitation. It applies only to the spiritual sense of man as the changeless identity of God, individual, self-governing, inexhaustible good. "For we know that if our earthly house of this tabernacle [a sense of a material body] were dissolved, we have a building of God, an house not made with hands [not made of matter], eternal in the heavens." (5: 1) The true body, "reflection in multifarious forms of the living Principle, Love" (S&H 477: 21-22), expresses interdependence of Being, where every part moves in harmony with every other part. It is the only body in operation, infinite, eternal, harmonious, and this truth controls all so-called lesser conceptions. This one body, reflecting the full nature of its Source, applies to every concept of body--- individual body, corporate body, national body, and universal body. This fact wipes out conflict, tensions, pressures, inflammations, disorders, for there is only one body, and *it does not war with itself*. Paul looks forward to this higher sense of body, "...that mortality may be swallowed up of life." (4)

He warns: "...whilst we are at home in the body, we are absent from the Lord...For we must all appear before the judgment seat of Christ [the Truth about the body of mankind]; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (6, 10) Each of us is responsible for the thoughts we embody, and our "judgment" comes hourly as we go about our day making choices, either materially or spiritually-based, that impact our body as well as our relationships. "No final judgment awaits mortals, for the judgment day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error...Truth will be to us 'the resurrection and the life' only as it destroys all error and the belief that Mind, the only immortality of man, can be fettered by the body, and Life be controlled by death. A sinful, sick, and dying mortal is not the likeness of God, the perfect and eternal." (S&H 291: 28-31 and 292: 7-12)

As we gain this higher sense of life as unfettered, not dependent upon a material brain and body for health or happiness, we will experience these last verses of Paul:

"...henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation...that we might be made the righteousness of God in him." (16-19) Freed from sinful material sense, man is the "righteousness of God." The Christ man, manifested to mankind by Jesus, is the true man of God's creating.

"The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate [appease; gain good will of] Himself? Christ is Truth, which reaches no higher than itself...It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's image and likeness. Man cannot exceed divine Love, and so atone for himself. Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, the law of divine Love." (S&H 18: 13-11 n.p.) "When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease and spiritual harmony reign." (Ibid., 288: 10-14) "

Chapters 6-7 The term Principle is an all-inclusive term which refers to a supreme power governing and controlling its infinite expression, all the facts and functions of which are inter-related and operate harmoniously in obedience to it. Webster defines it: "That from which something takes its rise, originates, or is derived; fundamental truth, law, or motive force, on which many others depend; a comprehensive doctrine." In Christian Science, this term for God includes all of the other terms or synonyms for God. It is spiritual power. Webster's defines power as "control; authority; command; government; ability to act." In the realm of being, power lies in spiritual ideas (facts). Ideas are the power-units of being---omnipresent and omnipotent. They are always absolutely good. Therefore, that which is absolutely good has all the power.

"In Science, you can have no power opposed to God, and the physical senses must give up their false testimony...The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls never to rise." (S&H 192: 19-26) "God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful deception and unreality of existence. Evil is not supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary. Without this lesson, we lose sight of the perfect Father, or divine Principle of man." (S&H 207: 8-14)

In these two chapters of Paul's epistle, he traces the things which would have seemed to be evil experiences in his life and in the lives of his fellow apostles, but imputes no power to them. He shows how we can triumph over the seeming evil by abiding with

Principle, being steadfast, with unwavering endurance in spite of the claims of unbelief, lawlessness, hardships. His full faith is in God's comforting message to them: "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)." (6: 2, 4-6, 10)

Few Christians today, in peaceful countries, have to undergo the sufferings of the early apostles, so surely we can assume for ourselves the same gratitude for God's grace and love. But we hear and witness on the nightly news the difficulties Christians in other countries have to endure today, evil reports on every side which include wholesale killing of Christians because of their religion. These are the trying times when we must abide in our higher sense of life as that which blesses us in spite of material sense testimony.

Sticking with Principle means being clear-cut in our attitudes and actions without worrying about what others think or do. This allows us to work out solutions to every troubling situation, knowing it is to the glory of God, our own principled existence. "...for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people...And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (16, 18) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear [holy honour]of God...we have wronged no man, we have corrupted no man, we have defrauded no man." (7: 1, 2) When we abide by Principle, we cannot corrupt or be corrupted. Therefore, we can "have confidence in [God's] man in all things." (16)

Chapter 8 Life is underived, the First Cause, which has always been and depends on nothing but itself to be. It is the constant life-force of the universe, "the same yesterday and today and forever." It is infinitude, no limits whatever, spacious, boundless, timeless, eternal. It is the Father of all, the source of abundance, richness, unfoldment (not accretion), self-supplying, self-regenerating, self-perpetuating, self-renewing, never in or devolved from matter, the ever-presence of good, rightful activity. "Organization and time have nothing to do with Life." (S&H 249: 19-20) "Let us rejoice that we are subject to the divine 'powers that be.' Such is the true Science of being. Any other theory of Life, God, is delusive and mythological." (Ibid., 249: 8-11)

Now that Principle has been at work in the attitudes of the Christian Corinthians, enabling them to see that God dwells in them and walks in them and thus they are cleansed from all uncleanness, they are ready to open their thought to the idea of giving back to others, and this is the purpose of Paul's letter to them. Mrs. Eddy says: "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." (S&H 4: 3-5)

Paul writes to the Corinthians about his gratitude for the fulness of Life expressed by the Macedonian churches in their abundant care for their fellow disciples in Jerusalem. Dummelow's tells us that the Macedonian churches were very poor, so their bountiful giving in sharing what they had with other churches in need was especially lauded by Paul. (Dumm., 936) "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality [liberal outpouring of food and

goods]. For to their power I bear record, yea, and beyond their power they were willing of themselves;..." (8: 2, 3) Life is the showing forth, the actual activity of living love, which is Life. Then that good which we give comes back to us by reflection. Those who love God love God's manifestations. This is the reflection of God's qualities towards others. A consciousness of abundance is always our true state of Mind. What we are conscious of, that we express and see expressed. Paul tells the Corinthians that the Macedonians "...first gave their own selves to the Lord,..." (8: 5) He writes in hopes the Corinthians will also do the same. (8: 7, 8)

Chapter 9 continues with the same theme. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (9: 6) What you accept mentally, you experience in kind. This is reflection. In metaphysics, where divine Science is understood, we give of our supply, our love, knowing well that it cannot be depleted but is reflected right back to us. God as Life is carried right through the end of chapter 9: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: " (8)

Chapter 10: 1-12: 10 Truth is the living ideal, the living standard of perfection, the fundamental reality of all creation. My Christ consciousness tells me, convinces me, of Truth. The Christ consciousness is my birthright, the birthright of Jesus, the birthright of the whole world. Truth is permanent, unshakable, and irresistible fact, that which *is*, which nothing can destroy. How God or the Principle of the universe "sees" the universe is the truth or fact of all that *is* the universe. "Truth is affirmative and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality." (S&H 418: 20-22)

Since this is true, our unity with Truth empowers us and enables us to experience harmony no matter what material situations seem to throw at us. In this section Paul tells the Corinthians of the hardships he has overcome, attributing these victories to the Christ power of which he is conscious. He begins by showing how, by complete reliance on Truth, he has been able to overcome the carnal mind. "Now I Paul myself beseech you by the meekness and gentleness of Christ...For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" (10: 1,3,4,5)

Paul calls everything that goes against the knowledge of God "imaginations." As mankind begins to learn the truth about that which we call "God," we will understand the truth about Paul's statement. Pulling down the "strong holds" that our ignorance of Truth, God, has on us, is a necessity in our warfare with the flesh. Actually, our warfare is not with the flesh, but with what we *imagine* the flesh to be. We believe it is matter and has dominion over us. "Do we look on things after the outward appearance? If any man trusts to himself that he *is* Christ's, even so *are* we Christ's." (7, emphasis in original) If we believe we belong to "Christ," we believe we belong to the Truth, and thus we *are* the Truth

in reflection. "Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error [the "imagination"], is a *rule* in Christian Science. This rule clearly interprets God as divine Principle,---as Life, represented by the Father, as Truth, represented by the Son, as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God." (S&H 568: 30-5 n.p., emphasis not in original)

Here are a few more statements Mrs. Eddy makes in *Science and Health* about our "warfare" with "imagination:" "In divine Science, the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion ["imagination"], against which divine Science is engaged in a warfare of extermination. The great verities of existence are never excluded by falsity." (543: 8-16)

"If God makes sin, if good produces evil, if truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers nor laws, spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy." (231:12)

"The suppositional warfare between truth and error is only the mental conflict between the evidence of our spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and understanding of divine Love." (288: 3-8)

"Science and understanding, governed by the unerring and eternal Mind, destroy the imaginary copartnership, matter and mind, formed only to be destroyed in a manner and at a period as yet unknown. This suppositional partnership is already obsolete, for matter, examined in the light of divine metaphysics, disappears. Matter has no life to lose, and Spirit never dies. A partnership of mind with matter would ignore omnipresent and omnipotent Mind. This shows that matter did not originate in God, Spirit, and is not eternal. Therefore matter is neither substantial, living, nor intelligent...Our material human theories are destitute of Science." (274: 27-32; 275: 1-6, 25)

Paul ends this chapter suitably with this advisement: "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." (17, 18) The mortal, material man has nothing to commend himself. His whole sense of life is an illusion. But when he learns to glorify God, divine Life, Truth, and Love, as that which he reflects, he will be blessed by that very God, his Source of all good.

Chapter 11 Paul follows the end of his last statement to the Corinthians with his own worry that they will start to follow false teachers that may come to them, presenting a different gospel from Paul's. There were those who proclaimed that Jesus demanded strict adherence to the Law, the rites of Judaism. He tells them: "...for I have espoused ["married"] you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (11: 2, 3) The "husband"

symbolized the one Mind or Consciousness in holy union with Love, the "chaste virgin." The result of this holy union is the Christ, the Truth, the Son that comes straight from God as reflection. Paul wanted them to learn that they were no longer tied to the old Law but were saved from it through the Christ, their own forever state of being as united with the divine Mind which is Love. All of mankind has been "beguiled" by the belief (the "serpent") that mind, life, and sensation are in the body. Such teachings have been handed down for thousands of years, to the point that "Satan himself is transformed into an angel of light." (14) Paul meant that by tempting men by making evil seem desirable, the carnal mind has transformed men into the servants of evil.

Paul continues to defend his ministry to them by telling them of all the ways he has been persecuted for the message of Christ he has brought to them. (24-33)

Chapter 12: 1-10 Paul tells of "a man," [himself], who was "caught up to the third heaven... whether in the body, or out of the body, I cannot tell...) and heard unspeakable words..." (12: 2-4) The glory of the true manhood was revealed to him. With this wonderful revelation, he was able to bear all of the infirmities which came to him for they could not compare to that heavenly inspiration. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (10) "Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's feet!" To suppose that persecution for righteousness' sake belongs to the past, and that Christianity today is at peace with the world because it is honored by sects and societies, is to mistake the very nature of religion. Error repeats itself. The trials encountered by prophet, disciple, and apostle, 'of whom the world is not worthy,' await, in some form, every pioneer of truth." (S&H 28: 22-31) "We must have trials and self-denials, as well as joys and victories, until all error is destroyed." (S&H 39: 8-9) "Every trial of our faith in God makes us stronger. The more difficult seems the condition to be overcome by Spirit, the stronger should be our faith and the purer our love." (S&H 410: 14-17)

12: 11-13: 14 "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action... Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work,' " (S&H 454: 17-21, 22-24) These words from Mrs. Eddy seem the perfect introduction to this last section of Paul's second epistle to the Corinthians.

Although Paul was being persecuted by the false apostles, declaring him a fraud and a failure, and the Corinthians were being drawn in by their lies, it could not prevent Paul from loving them. "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (12: 15) Love lifts us out of human enmity. Paul sought only to raise up the faith of the Corinthians. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." (12) "We speak before God in Christ: but we do all things, dearly beloved, for your edifying." (19)

It will be Paul's third trip to them, and he writes them hoping not to find them as he had before, "lest there be debates, envyings, wraths, strifes, backbitings, whisperings,

swellings, tumults:" (12: 20) "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." (13: 1) This rule for disciplinary action against a church member is found in Matthew 118: 15-17 and is adopted by Mrs. Eddy for discipline in the Christian Science Church manual, p. 51, Article XI, Complaints. It reads: "...if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Paul will establish judgment of those guilty by the words of several witnesses. The Christ furnishes power to separate out the sins needing correction. "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you...Examine yourselves, whether ye be in the faith; prove your own selves, how that Jesus Christ is in you, except ye be reprobates?" (13: 5) Each one of the Corinthians should examine himself as to his living according to his faith. "For we can do nothing against the truth, but for the truth." (8) We are to do good, not for show to gain the approbation of others. We do good because that is our true selfhood.

Finally, Paul ends his letter with love. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you...The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (11, 14) Our one aim should be to reflect the nature of God. Only by being true to the Science of our real being, which is reflecting the good of God, can we experience our perfection which bears fruit in unity and peace.

The Epistle of Paul the Apostle To The Galatians Chapters 1-6

1: 1-2: 10 The first three epistles dealt primarily with faith in the grace of God. Now Paul will teach about man's relationship with the Christ, which fulfills every need. God translates Himself to us through the Christ, God's direct revelation to His reflection, man. God is Principle and reveals Himself to all who are open to his direction. This revelation is impartial, not given only to special persons in a church. Each one of us can at any time find inspiration and illumination directly from divine Principle. More and more, we turn to the all-sufficient Truth that Life is God, a Principle ever-present and all-powerful, dependent on no human action. We come to see the divine Principle as Love, always dependable, always caring for us in the best possible ways for our needs. This absolute trust in divine Love frees us from dependence on material aids, finding all-sufficiency in Spirit instead. This faith (which, in Hebrew, means "understanding," a much higher meaning) enables us to reflect that Love with love for our neighbor, doing good to all men. This is the Mind of Christ which we "put on."

Galatia was a Roman province where Paul had founded Christian churches during his first missionary journey. The population of the cities there were almost all heathen, including some natives of the country and some Greek and Roman colonists. Dummelow

records that "the heathen priests dominated the people, and bound them to the practices of a ceremonial law, as hard as that of the Jews." (944) When he visited the Christians of Galatia, he had just come from the apostolic council at Jerusalem (Acts 16: 1-5) which declared the Gentiles free from the obligations of Jewish ceremonial law, which included circumcision. However, Jewish Christians had infiltrated the churches, telling the Galatians that they had to be bound by the old Jewish laws in order to be accepted as a Christian. They said Paul was not correct in his teaching and disparaged his work because he was not taught directly by Jesus. They believed that Jesus was the Messiah to the Jewish race only, not of the world. Paul begins his letter to the Galatians, who were being led astray by this false teaching, with a defense of his right to be their teacher: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)" (1: 1) Paul received his right to teach true Christianity directly from God, through revelation. (22-24) He had practically no contact with the other apostles after his conversion on the road to Damascus. His career as a Christian did not depend on what others had told him, but came directly from his inspiration from God.

It was not Principle for the Judaisers to try to force new Christians to follow old regulations from the Jewish faith. Paul defended man's right to be free of the old parent organization which he had left behind. Self-government is of God, Principle. Galatians is known as the "Magna Charta of Christian Liberty" for its advocacy of spiritual freedom and self-government.

Fourteen years after living remote from the other apostles, Paul "went up by revelation, and communicated unto them that gospel which I preach among the Gentiles..." (2: 1) "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." (9)

2: 11-3: 14 The Christ, Truth, is all that is needed for our salvation. The Truth saves us from a sterile law of life based on "the works of the law." These laws continue our false dependence on matter or material conditions for our salvation, when our salvation is in turning from matter-based beliefs. Matter has no laws, no Principle, no life, no truth, to make it a saving agency.

Paul brings out in this section the necessity of living our lives in sincerity with our convictions based on faith, not on material law. Paul preached that by faith in Christ and not by works of Law were men saved. They should know that faith in Christ versus faith in "the law" [Jewish rules and regulations added over hundreds of years, no longer enlightened by God, but petty and unprincipled, had nothing to do with the basic Ten Commandments and their follow-ups]. He asks the Galatians: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" (3) Material laws do not apply to us, and in this age of the Comforter, we can begin to see the enormity of what that means for mankind.

3: 15-4: 7 Paul now speaks about the true interpretation of the law versus faith. Truth is always true; it is ageless, permanent, unshakable, and cannot be added to nor taken from. That great revelation which came to Abraham from God, [his Mind], was the complete spirituality of man, dependent upon no human "help." This revelation again came

to Mary, who brought to the world Christ Jesus, made "without hands," the "seed" of Abraham, and he brought the enlightened revelation that we all are the "sons of God." There is no other law but that which comes from Spirit. This is the great Truth which frees and blesses us all." (See 3: 16)

Man as the reflection of God, Mind, Truth, is instantly in communion with God, doing the will of God naturally, not needing an "outside" influence. Because of sin in the world, "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus...There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (24-26, 28-29) Only faith (understanding) is needed to be the sons of God. The Galatians did not need to submit to circumcision to become a "son of God." Having the Christ consciousness, or being conscious of the Truth underlying the universe, its divine nature as Principle of all that is, causes us to realize that we are now, and have forever been, the Sons of God.

Paul continues his discourse about being sons of God by comparing new Christians to children who do not yet have control of their inheritance as a son of God. They need to grow up into their understanding of Christ, live the Truth, demonstrate their faith. Therefore, because this instruction was necessary, " when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law [subject to human conditions], To redeem them that were under the law, that we might receive the adoption of sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (4-7) "Ye shall know the truth, and the truth shall make you free." (John 8: 32)

4: 8-31 In this whole epistle, Paul has tried his very best to steer the Galatians into a knowledge of their inheritance as sons of God, not needing to hold on to the old laws that have been remitted by Christ's sacrifice for them. He has mothered them through scolding, teaching, by example, by entreating, and by giving them a lovely sense of his care for them, regarding them as his own children. In this section, he especially expresses the motherhood of God. "My little children, of whom I travail in birth again until Christ be formed in you,...Tell me, ye that desire to be under the law, so do ye not hear the law?" (19, 20) All the children of God (sons/daughters) are the reflections of Life, (Father), and Love (Mother). The "Son of God" is the Truth about God as Father *and* Mother, the only creator of man, and God's reflection as being the union of the qualities of manhood and womanhood, the "fullness of Christ." Man reflects spiritual receptivity, a womanhood quality of God. Only that quality can bring forth spiritual receptivity and thus freedom from material, physical bondage. The world today is greatly in need of this necessary quality. We must cast out that which binds us to materiality. Civilization will find its true freedom and prosperity only as we find ourselves to be the reflections of divine Love, our true Mother. Using material means and aids cannot do it.

When Isaac was born, Abraham circumcised him. He was symbolizing the impossibility of circumscribing organically the idea (reflection) of God. But Judaism, in the hundreds of years between the Old and New Testaments, perverted this symbol into the very circumscription which circumcision set out to prevent. So it is with all monolithic organizations, ecclesiastical or political. Hence Paul's continued warning about it.

5: 1-12 Paul continues his discourse on Christian liberty by urging the Galatians (and us) to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (1) The Christ, Truth, brings the freedom of Soul, which materiality can never bring us. Soul is the opposite of physical identity. It is our consciousness of freedom from limitation. In *Science and Health*, Mrs. Eddy writes of this freedom: "Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is governed rightly and governed by his Maker, divine Truth and Love." (106: 6-12) "Laws" set by religions and governments must be careful not to infringe on the self-government granted by our Maker, the divine Consciousness, *which frees all of us from bondage to outmoded science and would tie us down with the death-spiral of materiality.*

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (6) The condition of any part of the physical body is not what makes us spiritual. The Soul-body, which we have now whether we realize it or not, is complete within itself. It is self-harmonizing, self-regulating, self-perpetuating, and is not dependent upon material conditions. The only thing that keeps us from enjoying the liberty of this wonderful body is our false belief in a material Cause, universe, and effect. No wonder Paul keeps harping on it, over and over, using circumcision as the symbol for the much greater circumcision of the mind! If our mind, our ability to think and reason, is cut off from God, Mind, it is cut off from good. He tells us that "faith... worketh by love." Let us remember that in Hebrew "faith" means "understanding." Understanding that operates as Love is our Christ-selfhood at work. It is associated with peace, calm, satisfaction, safety, stability, joy--- qualities that do not depend on materiality.

If we have an unswerving love for that which is spiritual; if our desire is for greater understanding of the Truth, and a higher sense of body, then nothing can "hinder [us] that [we] should not obey the truth." (7) "A little leaven leaveneth the whole lump." (9) A searching, unswerving desire for understanding the Truth is powerful for good and will work to raise up a sure sense of spiritual power that will satisfy and heal us and thus take care of the "whole lump," all of our needs.

5: 13-26 Spirit is purity of substance---that which is not and cannot be corrupted. It is perfect good, whole, sound, incorporeal, limitless. It is tangible, basic, the essence of all being. It is intelligence which can never be unintelligence. Therefore, the physical intelligence which claims to be the substance of the universe is unintelligence. It can never be an impulse to real progress. Now, Paul charges his converts with behavior that proves their faith, a faith that is pure, intelligent, and based on incorporeality. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love

serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (13, 14) Love to one another is the very spirit of God's law and will liberate one from fleshly desires. "Walk in the spirit and ye will not fulfill the lust of the flesh." (16)

In verses 19-22, Paul contrasts the "works of the flesh" and the "fruits of the Spirit." "Now the works of the flesh are manifest, which are these; Adultery, fornication [unmarried sexual intercourse], uncleanness, lasciviousness [tending to compel lustful, lewd behavior], idolatry, witchcraft, hatred, variance [state of being quarrelsome, disagreeable], emulations [ambitious or envious rivalry], murders, wrath, strife, seditions [excitement of discontent against the government, treason], heresies [promoting schisms in one's church], envyings, murders, drunkenness, revellings [intensely riotous festivities] and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." In verse 26, he adds one more, "Let us not be desirous of vain glory, provoking one another, envying one another." (26) "If we live in the Spirit, let us also walk in the Spirit." (25) If we "walk in the Spirit," we will be freed from the bondage to sin. "...they that are Christ's have crucified the flesh with the affections and lusts." (24)

6: 1-12 How can we know that our very inner knowing has been changed by the Christ, Truth? Only by an active faith can we demonstrate that we are fulfilling the law of Christ. What is that law? "Thou shalt love thy neighbor as thyself." Mind is purposeful, a living consciousness in which all in the universe is integrated, as infinite good. It is the source of constant enlightenment, which is reflected throughout its creation. It is indivisible, ever-fulfilled. "This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected." (S&H 502: 29-3 n.p.) Our "neighbors" are "unfolding identities in divine Mind." Keeping that in thought, we can certainly love them!

Paul gives in this chapter some requirements of the law of love by which we can gauge ourselves: "Brethren, if a man be overtaken by a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (1) "Bear ye one another's burdens, and so fulfill the law of Christ." Share each other's cares and sorrows, helping to lessen them through Christly love and encouragement. (2) "Let every man prove his own work." (4) Let every man test his actions on their own merits to see if they're real and genuine, and not by comparison with other men. "Let him that is taught in the word communicate unto him that teacheth in all good things." (6) Share your spiritual fruits with others who are sharing good things. "And let us not be weary in well doing: for in due season we shall reap, if we faint not." (9) "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (10) "And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God." (16) "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (15) A new viewpoint looking out on our fellowman whereby we see with the Mind of Christ makes us a "new creature." It is always *our own*

viewpoint which needs improving, not the other man's! There is only one Mind, one Christ, one man (manifestation). Subject and object are one. This "one" is God, forever reflecting and being reflected.

The Epistle of Paul The Apostle To The Ephesians Chapters 1-6

1: 3-14 After all of the remonstrations hurled at the Galatians, Paul now pens what is believed to be the greatest of his epistles. In fact, it is one of the most beloved Books of the Bible to many Christians. It rings with love and spiritual fullness. It is written to the "saints which are at Ephesus, and to the faithful in Christ Jesus." (1: 1) "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (2-6) Man has always lived as God's reflection of Himself. Nothing in creation has ever had a "beginning."

Does this not tell us that we have always been in harmony with Truth, always been blessed with spiritual things? The perfect reflection, man, has always resided in the Mind which is God, each one given individual identity and purpose. We are God's holy ones, His precious ideas carried out in love and the good pleasure of His will. Jesus, the Christ, Truth, made visible in him, demonstrated this for all of mankind, by the grace of his Mind, God, which is Love. Knowing that man is sinless, reflecting perfectly all the goodness of God, man is the expression of the Christ, that wonderful Truth. This is the grace of God; our sins are forgiven because they have never been a real part of us. God does not sin, and therefore His reflection does not. With this Truth impelling him, Jesus healed the sick and sinning, and raised the dead. He was "the way, the truth and the life" to a world sunk in ignorance, illusion, and evil, without hope in the world, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (7)

It is the nature of Principle to manifest itself in perfection, its ideal. The earth and all that is therein is derived from an invisible principle---all the laws, rules, and their inter-relationship, the whole system or method of all form and action subject to it with exact relationship between all factors. It is infinite, timeless, eternal, and all that is visible is the expression of it. To understand (have faith in) this great Truth, to put ourselves and our world in the arms of the one perfect Principle which is Truth and Love, which nothing can destroy, was Jesus' mission to teach us and to demonstrate for us. In no other way could we understand the magnitude of what we were missing by our sinning---"missing the mark." Paul understood Jesus' magnificent sacrifice and life-saving message to mankind. In Ephesians, he was point blank about it, could not have been more clear that we are **already** the Sons of God.

We are forever grateful that this divine Principle has a Christ that can interpret itself to us. Mrs. Eddy writes in *Science and Health*: "Christ is the divine idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual,---yea, the divine image and likeness, dispelling the illusions of the senses;..." (332: 9-13) The Christ is the divine process of translation; the divine nature speaking as the inner voice of Truth to every man, and at the same time translating man out of a mortal concept into his native Godlikeness. "Wherein he [God, Principle] hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (8, 9) "That in the dispensation of the fulness of times he [God, Principle] might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him [God]: In whom also we have an inheritance, being predestinated according to the purpose of him [God] who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ." (8-12)

Trust in Christ, the Truth about God and man, enables us to obtain our divine inheritance, freedom from mortal beliefs, for man *is* "the praise of [God's] glory. In trusting in "the word of truth, the gospel of [our] salvation," [we are] sealed with that holy Spirit of promise." (13) We are sealed with the divine Science of promise which promises us full deliverance from sin, sickness, disease, and death.

1: 15-2: 10 Paul's prayers for the Ephesians are enumerated in this section. He prays that they might realize the gifts of "the spirit," the opposite of material gifts: "...the God of our Lord Jesus Christ, the Father of glory, ...give unto you the spirit of wisdom and revelation in the knowledge of him:" (1: 17) Paul is alluding to the "Father" as *Mind*, the source of wisdom and revelation. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (18) This is *Spirit*---enlightenment to understand what constitutes the glory of their inheritance. "...what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead,..." (19, 20) *Soul* gives the conviction of the resurrection, for expressing Soul means manifesting immortal being. "and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." (20-23) These verses express *Principle*, authority over all things.

The divine Principle is head over our body, has absolute power over it. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3: 16) Principle fills all space and governs it. We cannot for a moment be disassociated from Principle. Our very body is the manifestation of it. Knowing this, we govern our bodies harmoniously.

"And you hath he quickened who were dead in trespasses and sins;...But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins,

hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, ... " (2-6) *Life* is expressed in these verses, the quickening which comes with the understanding of Christ, Truth, raises, or frees us from "the dead," the awful illusions which claim to govern our lives. "...and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (6-7) The *Truth* is symbolized here by "sitting together in heavenly places," our divine inheritance which is our final understanding of the Christ, Truth. "Sitting" implies resting in place, and "heavenly" implies harmony. Therefore, he implies resting in harmony, our inheritance realized.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (8-10) *Love* has forever "ordained" that we walk in "good works." Love's "gift" to us is our relationship with God, Love, by reflection. The one in the mirror does not have to work to be our reflection. The greatest "gift" is divine Science, which has come to mankind through the grace of God, opening our understanding through Jesus the Christ and Mary Baker Eddy (in the ages which have come), and bringing salvation to the human race.

2: 11-22 Paul has unfolded, in a most beautiful way, the translation from mortal man into the full consciousness of divine sonship. He discusses this in greater detail in the rest of this chapter. He tells the Ephesians to remember that they were Gentiles, uncircumcised, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (2: 11, 12) However, by the sacrifice made for them by Christ Jesus, they have peace, for he has "made both one, and hath broken down the middle wall of partition between us;..." (13, 14) Mrs. Eddy explains: "In the flesh, we are as a partition wall between the old and the new; between the old religion in which we have been educated, and the new, living, impersonal Christ-thought that has been given to the world today." (Mis. 28-32)

The fleshly beliefs are like a wall between man and the Truth about himself, but the understanding of God and man as God's reflection, has shown us that God and man are one. Jesus demonstrated it for us but could not talk about it except in symbol. Neither could the disciples or the apostles. Mrs. Eddy says further: "When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: 'Let this Mind be in you which was also in Christ Jesus.' Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God." (S&H 276: 4-11) ("correlated:" connected, related, so that one implies the other; to have reciprocal relations---Webster)

"To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,---this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God.' " (428: 8-14)

3: 1-21 Paul recognized that the coming of the Christ was to be for the whole world's salvation. He used himself and his experience in being chosen by God to bring the gospel of salvation through Jesus Christ to the Gentiles. He was to be an example for every Christian to demonstrate their mission to be a minister of Christ. We cannot keep to ourselves the fullness of Christ that Love has brought to all. If we make no efforts toward that end, we are limiting the purpose of the divine plan in our own thought and thus limiting our own advancement out of the flesh.

Paul opens this section: "...ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery...Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of grace of God given unto me by the effectual working of his power." (3: 2-7) Paul must make known to the Gentiles the "mystery" of Christ's salvation for them. (9)

Are not we all to be ministers in some way of the "unsearchable riches of Christ?" (8) Are we not all indebted to God for His saving grace that has made us all to "have boldness and access with confidence by faith of him?" (12) Every man, woman, and child who calls himself or herself a Christian should feel the same duty as Paul did to pray daily for the salvation of mankind using the same vantage point as Paul's---the great Truth-that-is-Love that man is now the Son of God and can have the same revelation about it, for he has the Mind of Christ.

Paul closes his prayer the same way we should close ours, with the recognition of God's all-power which we reflect, and acknowledgement of His church universal, of which the spiritual man is the body and Christ, Truth, is the head: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (20, 21)

4: 1-16 Soul is the spiritual body, both individually and collectively. It does not depend on matter or materiality in any way, shape, or form. It is the embodiment of all spiritual facts. It is also the spiritual understanding of these great facts. Paul must make the Ephesians understand this in order to cut off a false sense of "otherness." We are called to walk in love with one another, with meekness, longsuffering, endeavoring to maintain unity of Spirit in a bond of peace. (2, 3) He drives home the necessary realization that "There is one body, and one Spirit [God], and one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (4-6) There is nothing but God, good, manifested as the universe including man.

This is the true Science of the universe that Paul is stating here. It was true then, but barely understood by the people of his day. Because of the coming of the Comforter, *Science and Health*, it is becoming better apprehended in this age. Divine Science will finally be the "one faith," the one baptism. "Our baptism is a purification from all error.

Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,---casting out error and healing the sick." (S&H 35: 19-15)

Paul next speaks of the resurrection of Christ Jesus: "When he ascended up on high, he led captivity captive...He that descended is the same also that ascended up far above all heavens, that he might fill all things." (8-10) Jesus' body that was buried [descended] was the exact same body that ascended. Jesus' understanding of his body as forever spiritual enabled him to resurrect it and ascend with it. He was showing us our true Soul-body. This final truth about man as God's reflection was what caused the huge outpouring of ministerial teaching and healing by his disciples. The apostles could not contain themselves after Jesus' "mighty, crowning, unparalleled, and triumphant exit from the flesh." (S&H 117: 21-23) They were alive with joy and hope, and unparalleled inspiration. They combed the hillsides, villages and cities with the good news of the living Truth, teaching and proving their words with healings.

The actual *living* of the Truth in our daily lives is greatly needed. Paul speaks of service to others. As we share the awesome news of God and man, metaphysical science and creation, we find we have multiplied our own faith and demonstrations. All interests are united into one divine interest, each part serving the whole, as each part of the body serves the whole body. What is needed is resurrected thought.

4: 17-6: 9 In this section, Paul puts forth the qualities necessary for the nurturing of Christ-like qualities which make up the "new man." It is the living of these qualities which show forth resurrected thought. He contrasts them with the unrighteous qualities of the "old man." "...walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ;" (17-20) When man thinks he owns his own mind and life and can do as he pleases with it, his vanity will keep him out of the goodness and riches of the understanding that all good comes from God alone and is all that can truly satisfy.

"Put off... the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." (23, 24) "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (31, 32) "We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and 'all things become new.' Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good." (S&H 201: 7-12)

"Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us..." (5: 1, 8) "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (9) Seeing the world and man from the vantage point of Love, we cannot be in darkness and are full of the power

of light, pure good. We express naturally the full seven-fold nature of God and find ourselves having no want. "...and I will dwell in the house [the consciousness] of Love forever." (Psalm 23 in its spiritual interpretation as given on p. 578 of *Science and Health*.)

Paul writes in 5: 22-33 of the symbolism of "head" and "body" in connection with husbands and wives. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife, even as Christ is head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;...That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body...For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as he himself; and the wife see that she reverence her husband." The qualities of manhood and womanhood are one in God, the Mind of Christ. They are expressed equally in the one body of God's creation. In no way does this oneness have anything to do with the sexual union. The oneness of the man and woman, husband and wife, are a holy symbol of God's nature as Father-Mother reflected in man, (meaning also woman).

If Paul is speaking of Christ and the church, why does he speak of the human marriage relationship? "This divine wedlock of head and body, Christ and man, precipitates humanly the *symbol* of monogamous marriage. One husband and one wife point to One Principle and one idea. Hence Paul's plea: 'Husbands love your wives, even as Christ also loved the church, and gave himself for it...So ought men to love their wives as their own bodies. He that loveth his wife loveth himself...For we are members of his body...I speak concerning Christ and his church.' The indivisibility of the infinite all brings into expression the wedding of the individual and his world. Understanding his world as it really is, the Christian loves it as himself, and so finds his true body." (Brown, From Genesis...331)

What did Paul mean by "Christ and the church" in his message? A particular religion? Mrs. Eddy has these two pertinent observations: "Bear in mind always that Christianity is not alone a gift, but that it is growth Christward; it is not a creed or dogma, --a philosophical phantasm,---nor the opinions of a sect struggling to gain power over contending sects and scourging the sect in advance of it. Christianity is the summons of divine Love for man to be Christlike---to emulate the words and the works of our great Master. To attain to these works, men must know somewhat of the divine Principle of Jesus' life-work, and must prove their knowledge by doing as he bade: 'Go and do thou likewise.' We know Principle only through Science. The Principle of Christ is divine Love, resistless Life and Truth. Then the Science of the Principle must be Christlike, or Christian Science. More than regal is the majesty of the meekness of the Christ-Principle; and its might is the ever-flowing tides of truth that sweep the universe, create and govern it; and its radiant

stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours." (My 148: 24-13 n.p.)

"In the flesh, we are as a partition wall between the old and the new; between the old religion in which we have been educated, and the new, living, impersonal Christ-thought that has been given to the world to-day... Is our consciousness in matter or in God? Have we any other consciousness than of good? If we have, He is saying to us to-day, 'Adam, where art thou?' We are wrong if our consciousness is in sin, sickness, and death. This is the old consciousness. In the new religion the teaching is, 'He is not here; Truth is not in matter; he is risen; Truth has become more to us,---more true, more spiritual. Can we say this to-day? Have we left the consciousness of sickness and sin for that of health and holiness? What is it that seems a stone between us and the resurrection morning? It is the belief of mind in matter.'" (Mis. 178: 28-32; 179: 8-23)

Next in this section Paul gives rules for the relations between children and parents as well as between masters and servants. They all have a correlation to subjection to the Christ-mind. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; [the first commandment which is accompanied with a promise], that it may be well with thee, and thou mayest live long on the earth." (6: 1-3) When children are taught that God is their real parent and their real Mind and are taught the spiritual qualities of their Mind, they are most likely to obey their parents. Harmonious life is the result of harmonious living. Look around you and you can see that this spiritual home instruction is desperately needed today. Even if it is given in the home, it must battle or compete with opposite outside influences throughout society which seem to mightily outweigh the parents' instruction.

The parents themselves must first have a sense of reverence for God. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (4) Parents also have their obligations. They are to teach their children how to control themselves through their own ability to control themselves with godly discipline." (5) "And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." (9) Masters, like good parents, must also have good tempers, good will, and be God-fearing." Parents, masters, servants, all have the same obligation of "doing the will of God from the heart." We must learn to embody divine qualities only. These should be taught by both parents as their children's first lessons. As civilization begins to learn the necessity of loving "your neighbor as yourself," Christ's "new commandment," we will enter a new world, a new atmosphere of thought, and a new age will come on earth.

6: 10-24 Finally, the Ephesians are exhorted to "be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts

of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;...." (10-19)

We are strong in faith [understanding], when we cover the whole ground in our prayers for ourselves or others. What are the elements of the "armour" that covers the whole "body?" Truth, righteousness, gospel of peace, faith, salvation, the Spirit, which is the Word of God, and being watchful with perseverance. All of these are found in those qualities of God which we reflect. In Christian Science, we pray with the knowledge of the full nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, which is our "armour," claiming their qualities as being our qualities by reflection. We are not standing against some real evil that is "out there," for it is only a *claim* to be, false science. We know to handle the lie from the standpoint of Science by which we have learned that man is truly "hid with Christ in God, with Truth in divine Love, where human sense hath not seen man." (S&H 325:17-19) Our fight is not with "flesh and blood," matter or material-based situations, but with the darkness of unilluminated thinking, the ignorance of this world as to the real science that governs everything from "the rolling of worlds, in the most subtle ether, to a potato patch." (Mis. 26: 5-8) "The light of ever-present Love illumines the universe." (S&H 503: 12-15)

Chapter 7 The Epistle of Paul The Apostle To The Philippians Chapters 1-4

1: 3-11 The Philippians' church at Philippi had been founded ten years earlier by Paul, in 61 or 62 A.D. It was the first Christian church on the European continent. (See Acts 15-16) In the meantime Paul had visited the church two other times. This church was very dear to Paul for its reciprocity of love to him for the gospel he expounded to them. They were totally receptive to its message which expressed insight and enlightenment to them and were grateful for it. Now, this letter is full of affection, confidence and joy. It is the happiest of Paul's epistles.

Dummelow has an interesting sidelight about this church: "Judaism counted for little in Philippi. Instead of a synagogue, there was only a "proseucha" ('praying place')---probably a retired open-air resort---by the river banks outside the town, where the missionaries (Paul, Silas, and Timotheus) found a company of women assembled on the sabbath (Acts 16: 9-15). Out of this band the first Christian disciple, Lydia of Thyatira, was gained, and probably the women [with her]. (See Phil. 4: 1-3) The circle, it may be presumed, was Jewish only in part. St. Paul gathered his converts and helpers largely from the constituency of intelligent and pious Gentiles (more often women than men) who frequented Jewish worship as 'proselytes' or 'fearers of God,' and had been grounded in the Old Testament. Women took a leading part in the Philippian church at the outset. Macedonia (of which Philippi was the chief city) was distinguished in Greek society by the greatest freedom and influence allowed to their sex." (967) With a majority of women making up the congregation, it isn't surprising that the Mother-love abounded with them. Paul expressed sincere gratitude to them for their recent gift of money and items he could use during his detainment. He told them that no other church had done so! It wasn't their first gift to him; they had sent others in gratitude for his work for them, and in love to him as they loved Christ, just as they were learning to do as Christians.

Paul was awaiting trial in Rome when he wrote this letter. He was in sight of the end of his two-year captivity which would result in his appeal to Caesar at last being decided. (See Acts 28.) His letter is a natural follow-up to Ephesians where Paul spoke of the one body of Christ, Truth, of which we are all members, the wedding of the individual and his world. In Philippians, the ideal church of the Ephesians is put into practice by the church in Philippi. Christianity is individualized. The Christ is lived, in reflection, by individual man.

Paul so loves this church he tells them at the beginning of his letter: "I thank my God upon every remembrance of you." (3) He even singles out the church officers in this address, the only one of his letters that does so: "...to all the saints [holy persons, consecrated to God, as all Christians should be]in Christ Jesus which are at Philippi, with the bishops and deacons:.. [overseers and attendants]---at this early stage of development, there was no uniformity of title or function in the church offices.]" (Dumm. 970-1) (1) "For your fellowship in the gospel from the first until now: Being confident of this very thing, that he [Paul and his message]which hath begun a good work in you will perform it until the day of

Jesus Christ." (5, 6) "And this I pray, that your love may abound yet more and more in knowledge [of God] and in all judgment...Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (9, 11) When divine Mind is present in us, abounding in true knowledge and judgment, we are vastly enriched with the fruits of that knowledge.

1: 12-30 Since Paul is aware of the Philippians' alarm at his detainment by Rome, he seeks to reassure them that his detainment has not hurt him or his work for Christ: "...the things which happened unto me have fallen out rather unto furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." (12, 13) Paul has become conspicuous in Rome as Christ's messenger on account of his bondage. If you remember, he was allowed to entertain friends and those wanting to hear more of his Christian message, even when he was imprisoned in a house. The Roman guards, one of whom was always with him day and night, had helped spread the message, and the Roman public, some of whom became believers, freely visited the distinguished prisoner. (See Acts 28.) Nothing can hinder the Christ message when we live it, when we are full of its beautiful healing message, because it demonstrates itself. The pure substance, or Spirit, of the Truth is its own purveyor, for it is that which is natural to man, and is recognized as satisfying to those who are seeking for its message.

In the latter verses Paul turns his attention to his own life, and although there is a part of him that wants to pass on to his final salvation, he chooses to stay with his churches who still need his spiritual influence. "For to me to live is Christ, and to die is gain...I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Mrs. Eddy writes to this: "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it...Love enriches the nature, enlarging, purifying, and elevating it." (S&H 57: 18-21; 23-24)

Paul continues: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: ..." (21, 23-28) Spirit's quality of pure good is all that can come to us, all that can affect us. As the reflection of Spirit, no matter what claims to have an effect on us, we can be and experience no less than the expression of good, that which never mixes with evil under any circumstances. Despite outward circumstances, the Christian can feel inward joy and peace.

2: 1-11 The Christ confers on us our true identity which is spiritual, not material. Paul writes the Philippians: "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit,... Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." (1, 2) Soul has no material personality, but is identified with the oneness of Mind and Spirit, wisdom and purity, the one Principle of all

that is. Being thus equipped, man cannot be the servant of false materiality seen in such qualities as strife and vainglory. "Let nothing be done in strife and vainglory; but in lowliness of mind let each esteem other better than themselves...Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God." (3, 5) Do you think of yourself as having the same mind as Jesus? There is only one Mind, and, therefore, we all have it.

In Christianity, all are reflections of God, individualized. Cause and effect are one. Humility, giving to, and accepting from, love, is reflection. Human selfhood is thereby put under your feet...The name bestowed on Jesus was "the Christ." The Truth bestows on us our full sinless identity. It is a name to which "every knee should bow." (10) In this age, more than at any previous age, we know more about what it means because of the coming of the Comforter. In Jesus' and Paul's day, very few had caught a glimpse of what Jesus had proven to mankind about the true body. It was still thought to be a mystical body true only of Jesus. Actually, that's what most people still think today! In the enlightened future, "every knee shall bow" to the great fact that the body is all-harmonious, ageless, timeless, changeless. That is so right now!

2: 12-30 The divine Principle is the divine law of our being. Abiding in and by it we have spiritual power. Even though we seem to live in a discordant world, we are protected and can demonstrate our safety from evil. Paul writes: "For it is God which worketh with you both to will and to do of his good pleasure." (13) God is forever expressing His fulness in man and does not withhold Himself from us. He is giving us all we need every second, so that "we can do all things without murmurings and disputings: That [we] may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom [we] shine as lights in the world, holding forth the word of life;..." (13-15) Abiding by Principle, not human faculties, we can demonstrate protection from sorrow, sickness, and danger of death, just as Paul's "brother," Epaphroditus, was able to surmount those evils. Paul said that God took care of him and Paul, who was tending to him, "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." He was abiding by Principle, spiritual power, and was saved. (24-30)

3: 1-21 Here Paul writes of having trusted in the flesh rather than in God, while he was a Pharisee of doubtless honored heritage as an Hebrew, circumcised, of the tribe of Benjamin, zealous in persecuting Jesus' followers, and believing himself righteous in the law. (4-6) Corporeal life cannot be perfected. "...I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ." (8) Before Paul's conversion to Christianity, he thought that his life was perfect by Jewish standards. But then he learned that all that counted was his life in "the knowledge of Christ." (8) He realized that he could not have his "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:" (9) The perfect life is found only in Christ, the Truth about life. Paul knows that he does not yet have perfect understanding, "but this one thing I do, forgetting those things which are behind, and reaching forth unto

those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be other-wise minded, God shall reveal even this unto you." (13-15)

There are many who do not care to give up their materially-centered life and do not make serious attempts to "press toward the mark;" whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (18, 19) But as mankind turns, through suffering at first, to the Christ, Truth, they will experience resurrection of thought and action and will be able to "change our vile body, that it may be fashioned like unto his [Christ's] glorious body..." (21) Your resurrection body will be the same one you have now, minus the weight, age, imperfections, and sicknesses/diseases. It will be recognizable as you, but young, comely, and perfect in looks and movement. It will be unlimited in wisdom and communication. It will be controlled by your Mind, God. It will have perfect faculties. We will all come to learn that our substance, the only substance of the universe, is ageless, timeless, changeless. It is self-purifying, self-regulating, self-harmonizing, self-invigorating, self-fulfilling. Jesus proved all of that to us with his healings which took down the false laws, beliefs, of matter and proved them nothing.

4: 1-9 Paul beseeches the men and women of the Philippian congregation to "stand fast in the Lord." (1) In what ways are they to "stand fast?" "Rejoice in the Lord." (4) "Let your moderation be known to all men." (5) "...in every thing by prayer and supplication with thanksgiving let your requests be known unto God." (6) "Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." (8) "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (7) This is a beautiful concept of practicing perfection, which is the Truth about man, Truth's manifestation, the Christ.

4:10-20 When we are full of the beautiful qualities and acts given by Paul in the first part of chapter 4, we are full of the abundance of Christ. Paul brings out this loving sense of gratitude and abundance when he writes about their overflowing care of him when he was apart from them. "...I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again;..." (10) "...ye have well done, that ye did communicate with my affliction." (14) "...when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." (15) "For even in Thessalonica ye sent once and again unto my necessity." (16) "Not because I desire a gift: but I desire fruit that may abound to your account." (17) He was grateful for the evidence it afforded of God's grace in the givers. "But my God shall supply all your need according to his riches in glory by Christ Jesus." (19) God will fill every need of yours as you have selflessly met his servant's need. Temporal as well as spiritual need is included in the promise. "Divine Love always has met and always will meet every human need." (S&H 494: 10)

The Epistle of Paul The Apostle To The Colossians Chapters 1-4

1: 3-18 The Colossian church was located in the small town of Colossae in Asia Minor. It is doubtful that Paul had ever visited the church, but it is certain that he did not found it. One of his converts is thought to have done so. The purpose of Paul's letter was called forth by a false teaching, essentially Jewish in character, which was infiltrating their Christianity. It was a Jewish doctrine which claimed that angels presided over the affairs of nature and of men. Each angel was believed to preside over a nation and to fight its battles. It was also believed that the Law had been given through angels and meant subjection to the angels. Evidently a portion of the Colossian church had adopted these beliefs, and the sounder portion had written Paul for guidance. Thus his answer to them in this epistle. He meets their quandary by appealing to their own experience and by the truth of Christ, the Son of God and all-sufficient Savior and shows the false beliefs to be incompatible with and contradictory to the true teachings.

In the practice of giving and receiving as espoused in Philippians, we must watch, in Colossians, that we are not blindly accepting notions put before us that do not in every detail adhere to our spiritual faith and understanding. The need, he implies, is to examine critically whatever questionable suggestion comes to us. In other words, we need to practice the art of impersonal spiritual analysis. Everything must be critically examined in the light of uncompromising Principle. Only in this appraisal can we keep from being subtly deceived.

The heretical philosophy of Gnosticism is being handled here. The Gnostics took from the various religions all that they believed was knowledge of truth and reconciled them together. It was a union of conflicting beliefs. This is known as religious syncretism. There were many religious mystery cults that flourished throughout the Mediterranean world. In this way, impurity and confusion invaded unwatchful Christian communities of the time.

At the beginning of his epistle, Paul commends the members of the church for their "faith in Jesus Christ," "love of the saints," and that which "bringeth forth fruit," and that they "knew the grace of God in truth," and "also declared unto us your love in the Spirit." (4, 5, 6, 8) They sound like good Christians, but if they do not maintain their faith daily, they open themselves up to man's incorrect views of God and Christ, and other tenets of their faith. Paul writes to the church: (I will translate his answers into the higher sense brought by the Comforter since we today can now better understand from that higher perspective.) "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;" (9) When we abide in the divine Mind, accepting it as our one and only Mind, we are filled with wisdom and spiritual understanding. We are alert to that which could not come from divine Mind and thus cannot become influenced erroneously.

"...that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;" (10) We can only "walk worthy of the Lord" [Mind] if we know what qualities of Mind we reflect, like order, balance, form, plan, harmony, and that Mind is the source of all movement, true reasoning, understanding that one control governs all, one source of spiritual enlightenment, one source of definite,

whole ideas and their identities which are forever reflected. Such increased understanding, which replaces sheer faith, will meet every human need and bear fruit.

"...Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son;" (13) We are delivered from the power of darkness as soon as we understand that there *is* no power of darkness. God does not share his power with an opposite power. We also are "dear Sons" and live in the universe of the divine Mind. We, like Jesus, use the power of our Mind to supply all our needs. It may not be as quickly, but faith translated into understanding does not "return void."

"...Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in the earth, visible and invisible..." (15, 16) The "visible" is the image of God, Mind, the "invisible." The earth is the visible image of invisible heaven (harmony). The Christ-man is the visible image of the invisible Mind.

"And he is before all things, and by him all things consist." (17) As the one and only infinite Source or Origin of all things, Mind is "before" all things. Yet "before" only indicates origin, not time. There is no time. The Source of all necessarily means that it is the substance of all. Mind's substance is Spirit, meaning everything consists of Spirit---pure, incorporeal, perfect, infinite, permanent, indestructible, pervades all space, substantial, all good. Understanding this, one cannot be misled by anything that has any opposite qualities.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence [superiority]." (18) We know that Jesus meant "body" when he spoke of the temple, "church." He proved that his body could not be destroyed when he raised it up from the grave. He raised it with his Mind, God. It was always his Mind that gave him superiority above material methods. We will all do this as Mind is recognized as "the source of all movement." (S&H 283: 4) Jesus used the divine Science of his being naturally, for there really is no other way to go once you learn. There are people on earth today who can do it, but it is thought to be "mystical."

19-23 We are again speaking of Mind, but this time from the perspective of Spirit, purity. "For it pleased the Father that in him should all fulness dwell." (19) All that is dwells in the "Father," divine Mind. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:" (21, 22) Jesus' sacrifice for us proved man's blameless selfhood before God and enabled us to claim our pure selfhood which presents ourselves as holy and unblameable. The Mind which is Spirit is expressed in man as the reflection of pure qualities whereby he stands pure in Spirit.

1: 24-2: 7 "... continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; ..." (23) The word "creature" signifies identity—Soul. Soul's main quality is spiritual understanding, which is "faith grounded and settled." That kind of understanding cannot be moved away from the hope of the gospel, but has absolute faith in it. (As defined before, "faith" in Hebrew means "understanding.")

"...I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:..." (25-28)

This must have been amazing news to Paul when he was first converted---that the Gentiles had hope of glory! Now, he is the one sent to the Gentiles to give them this wonderful news! The Gentiles have Christ in them! Every man on the earth can, through faith, receive the Truth, with spiritual understanding! That is because man actually *is* the spiritual understanding, individualized.

Paul wishes he could visit the Laodiceans, another church in Asia Minor that he had never visited, that he could witness "their hearts...comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge." (2: 1-3) Nevertheless he writes: "...though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with Thanksgiving." (5-7) When we dwell in spiritual understanding, we can no longer be "beguiled...with enticing words." (2: 4)

2: 8-23 When man reflects Principle, divine power, matter-based systems can have no power over him. "Beware lest any man spoil you through vain deceit, after the tradition of men [mortal mind], after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily." (8, 9) Worldly philosophy drawn from human tradition and having no Christ, Truth, in it should be shunned. We should become independent of the mortal slant on things, replacing it with the Godhead of the divine Principle, which is Truth, Life, and Love. "And ye are complete in him, which is the head of all principality and power." (10) Principle fundamentally controls man and orders his life. We all must yield a personal, separate sense of ego, with its self-centeredness and human will, and accept our eternal unity with the one Principle of all being, conscious of its harmonious workings. No idea of God exists alone, but works in harmony with all others. If we hold fast to our principles, not getting caught up in worldly practices and ideas, they will have no sway over us, for in our Christ-consciousness, they are "dead" to us. (20)

3: 1-11 When man reflects Life, he expresses that which is infinite, having dominion over the earth, and can speak as one that has authority. His life is a matter of unfoldment, not accretion, always fresh, effortless, inspired, clean and innocent, not bogged down by hereditary beliefs, having no material background. "The beautiful, good, and pure constitute his ancestry." (S&H 63) This man, the only real man, is the Christ-man, the risen man, risen in a resurrected sense of that which is spiritual being that which is the actual truth of all being. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on

the earth. For ye [the old, matter-based belief of man] are dead, and your life is hid with Christ [Truth] in God." (1-3) This wonderful message is for every one of us.

Mrs. Eddy gives a sense in *Science and Health* of the meaning of the symbol for "right hand:" "Self-forgetfulness, purity, and affection are constant prayers. Practice, not profession, understanding, not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings." (15: 26-30) The "right hand" of God ("omnipotence") is the practice of one's spiritual understanding. "Jesus said: 'These signs shall follow them that believe;...they shall lay hands on the sick, and they shall recover.' Who believes him? He was addressing his disciples, yet he did not say, 'These signs shall follow you,' but *them*---'them that believe' in all time to come. Here the word *hands* is used metaphorically, as in the text, 'The right hand of the Lord is exalted.' It expresses spiritual power; otherwise the healing could not have been done spiritually." (10-18, emphases in original) "Jesus foresaw the reception Christian Science would have before it was understood, but this foreknowledge hindered him not. He fulfilled his God-mission, and then sat down at the right hand of the Father." (41: 22-25) (If you are picturing Jesus on a throne next to God on a throne in a place in the sky called "heaven," you have not yet translated your matter-based beliefs into spiritual understanding, which is often in symbol in the Scriptures. This is one of the greatest needs of this hour.) "Already His right hand rests upon the hour. Ye who can discern the face of the sky,---the sign material, how much more should ye discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual idea which corrects and destroys them. To reveal this truth was our Master's mission to all mankind, including the hearts which rejected him." (233: 16-24)

Paul is doing the best he can to give the Colossians a higher sense of life than a material one. "When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory." (emphasis not in original) Truth and Life are One. Christ is not a corporeal man. Neither are we. As the reflection of Life, we are now in glory, spiritual harmony, omnipotent, omnipresent, omniscient, omni-active health and wholeness. The Christ, the Comforter, has brought to mankind the news of our resurrection from sin, sickness, disease, and death. This is glorious news! Now, how do we prove it? How do we experience it? Since it is a *consciousness* we must arrive at, not a physical change, what will impel it? It all depends on our desire and willingness to lay down the mortal behaviors that keep our glorious consciousness from appearing. Paul gives a list of them to us: "Mortify [destroy the belief of strength in]... your members [bodily parts] which are upon the earth; fornication, uncleanness [impurity, obscenity], inordinate [unrestrained, excessive] affection, evil concupiscence [lustfulness], and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience." (5, 6) God, divine Principle, does not know sin; one's own sins destroy one's life if not corrected.

Paul continues: "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not to one another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him:" (8-10) The "new man" is what we

really are right now, for there is no man alive that is not the reflection of Mind, the Life of the universe. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (11) This is the spiritual concept of the Christ-man. Christ is the man of God's creating, His reflection, which dwells in His Mind. As physicists know, all that anyone ever sees is what is already in their mind. There is nothing "out there." The Christ-man sees with God's eyes; therefore, like Jesus, he sees only perfection, not clouded by mortal man's concepts of man. He could heal whatever imperfection was presented to him as "that which is not." He was our example.

"The answer today lies in the rudiments (or fundamentals) of the healing system of Christian Science. This infinitely diverse, yet unitary system of ideas is the divinely scientific reality which lies behind the practice of religious and philosophic syncretism [the reconciliation or union of conflicting beliefs], or the amalgamation of different intellectual concepts, purporting to build up one whole truth. Scientific Christianity, whose elements all stem from the same divine Principle, is the reverse of what appears to the senses as the joining together of the intellectual fragments that make up the thought of the world." (Brown, From Genesis..., 333)

3: 12-4: 1 As we are laying off the "old man," we are putting on the "new man." "Put on therefore, as the elect of God, holy and beloved, bowels [tenderest] of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (12, 13) Clothed with the garment of Truth about man, one can see no wrong. When wrong is seen in some way, the Christ-man has the privilege of knowing that only that which is right is powerful and can affect him.

"And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns ... And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him... And whatsoever ye do, do it heartily, as to the Lord, and not unto men: Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." (14-17) Each of us is to serve with our highest sense of right, which is enumerated here, and not bow to the ways of mortal man in order to please them.

4: 2-18 Man, as the elect of God, being made perfect in Love, prays with that love for himself and others, even, and especially for, "those that are without." Our prayer is one of thanksgiving, of acknowledgement of God's loving nature which is given to all, of comfort, of being able to use wisdom and graciousness in dealing with mortal mindedness as it is presented to us in whatever disguise, that [we] "may stand perfect and complete in all the will of God...[taking] "heed to the ministry which thou hast received in the Lord, that thou fulfil it." (2, 5, 6, 8, 12, 17)

The First Epistle of Paul The Apostle To The Thessalonians Chapters 1-5

1: 2-10 The Thessalonians inhabited the chief city of Macedonia, Thessalonica. It was the first European country in which Paul preached, and he regarded this church with special affection. The city contained a large number of Jews and a large native population. Paul's converts were chiefly from the natives. They were considered brave, independent, persevering, and liberty-loving. Paul was proud of them, and they filled his heart with joy. Even under terrible persecution, they had remained firm. Though poor they were generous, and their influence was felt throughout Macedonia and Greece. The first epistle was written towards the close of the second missionary journey and with the possible exception of St. James, I and II Thessalonians are the earliest Books of the New Testament. (See Dumm., 985) During this time, most Christians believed that the coming of Christ was near, and this was one of the subjects with which Paul had to deal. Also, there was great persecution of the Christians.

Paul begins the epistle to the Thessalonians with gratitude and love for them and their growing faith in God. (1: 3) He, Silvanus, and Timotheus are grateful that they can maintain their faith in the face of continuing tribulations. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia...how ye turned to God from idols to serving the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (6, 7, 9, 10) "An 'ensample' (from the word 'sample') is a complete reflection of a whole. It partakes of every quality of the whole of which it is a sample.

2: 1-12 Paul writes of his purity of heart in bringing to the Thessalonians the gospel. "We were gentle among you..." (2: 7) "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves..." (10) They "exhorted and comforted and charged every one of you as a father doth his children" That ye would walk worthy of God, who hath called you unto his kingdom and glory." (11, 12)

2: 13-3: 8 The Thessalonians had expressed true manhood as the expressions of Soul during their persecutions. "For this cause also we thank God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe... But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." (13, 17, 18) Paul was hindered by "Satan" from coming to them, but could rejoice that the Thessalonians were in the presence of Christ, and were therefore safe. (18) "Satan" is the Biblical symbol for mortal mind, evil, separation of God from man.

Mrs. Eddy's revelation gives "Satan" no corporeality. She writes in *Science and Health*: "That false claim, that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men---is pure

delusion, the great red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless." (S&H 567: 18-22) "Jesus uncovered and rebuked sin before he cast it out. Of a sick woman he said that Satan had bound her,..." (23-25) Surely he wasn't speaking of some demon coming and tying her up! "The only civil sentence which he [Jesus] had for error was, 'Get thee behind me, Satan.' Still stronger evidence that Jesus' reproof was pointed and pungent is found in his own words,---showing the necessity for such forcible utterance, when he cast out devils and healed the sick and sinning. The relinquishment of error ["devil" or "Satan"] deprives material sense ["error"] of its false claims." (1-7) "We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points, especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting points are neither spiritual nor scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error, discord, by demonstrating the all-inclusiveness of harmonious Truth." (S&H 351: 16-26)

3: 9-13 In spite of all the praise heaped upon the Thessalonians, apparently there is need for improvement in some area. Paul writes: "Night and day [we are] praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." Principle is a correcting agent if allowed to work in you. Paul endeavours to have them work to correct whatever is unprincipled in their actions. "And the Lord make you to increase and abound in love one toward another, even as we do toward you. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all saints." (10, 12, 13) All Christians should work earnestly to correct unprincipled thoughts and actions so that we can become Christ-like. All the power we can ever have comes from Principled living. Truly loving our fellow man is a corrective agent which shuts out unprincipled behavior. God is Principle. If we do not love to be principled, we cannot say that we love God.

4: 1-18 Life is understood in principled living. "...we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification [rendered pure, sacred, productive of holiness, freedom from sin], that ye should abstain from fornication [sexual practice outside of marriage]: That every one of you should know how to possess his vessel [body] in sanctification and honour; Not in the lust of concupiscence [lustful passion], even as the Gentiles which know not God: for God hath not called us unto uncleanness, but unto holiness." (1-7)

Mrs. Eddy writes: "Marriage is the legal and moral provision for generation among human kind...Infidelity to the marriage covenant is the social scourge of all races, 'the pestilence that walketh in darkness,...the destruction that wasteth at noonday.' The commandment, 'Thou shalt not commit adultery,' is no less imperative than the one, 'Thou shalt not kill.' Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life."(S&H 56:7,8,15-3)

"The good in human affections must have ascendancy over the evil and the spiritual over the animal, or happiness will never be won." (S&H 61: 4-6) If one despises this Commandment, one cannot advance spiritually onto the next level of human development where the "Holy Ghost," divine Science, is known to be the Truth of creation.

The last part of this chapter deals with the belief that Christ was coming soon. It seems that the Thessalonians were sad that some of them had died ("which are asleep") and would not be around for Christ's coming. Paul says: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (14) To God there are none who have "died." God is the Life of each one of us---timeless, ageless, changeless. Paul gives what has been handed down through the centuries as the way in which the Second Advent will occur.

I discussed it at the beginning of my book. It was the way in which my family believed it would happen, literally, as written by Paul: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (14, 16, 17) I do not know if Paul wrote this as symbol or if he believed it literally, but taking it literally, as most Christians seem to do, this was so hard for me to imagine in reality. I hoped I would not see all those poor people who were left behind to burn up in hell! Somehow I could not correlate that with a loving God. Now, I know it could never be correlated with a God that is Love, the forever Source of a perfect universe, including man. This section of I Thessalonians points to a wonderful symbol of the human and divine coincidence---to "divinity embracing humanity in Life and its demonstration." (S&H 561: 16)---as the universal truth of man's being revealed in Christian Science.

5: 1-11 As the expressions of Truth, we are watchful of our thoughts, that what we are taking in as true is correlated with God's nature as Truth. It must be the fundamental reality of creation, the living standard of perfection, that which is unshakable, perpetual, affirmative, every whit whole. If it is not, we refuse it entry into our thought. Paul tells his converts, and us, "Ye are all the children of light [of spiritual understanding], and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (5, 6) Mrs. Eddy constantly taught her students to watch their thoughts and to correct what needed correcting. Why is this so necessary? Because we see our thoughts! This seems difficult for us to understand at this early point in the coming of metaphysics, but it is something the physicists are already accepting.

Paul does not want his converts to grow lax because they believe Christ is coming soon and they will rise up to be with him. He must tamp down an overabundance of expectation, so he writes them: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (1) "Each Christly advent comes as "a thief in the night" because it steals away from us the mortal belief in a self stolen from God. It has nothing to do with earthly times or places. "But let us, who are of the day, be sober, putting on the breastplate of faith

and love; and for an helmet, the hope of salvation." (9) "Wherefore, comfort yourselves together, and edify one another, even as also ye do." (11)

5: 12-28 This last part of I Thessalonians is a beautiful summary of Christianity reflecting the Christ: "...to esteem them [that labour among them and are over them] very highly in love...be at peace among yourselves...warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God for your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (13-24)

We must live our lives on a daily basis as the living of the Christ-consciousness. It is not enough to just accept it as true; we must demonstrate it as a higher sense of humanhood. It is not emotionalism while we are at church. It is being willing to lay down a personal sense of things and to claim our highest sense of good to be the only sense. It involves work and watching. But it also includes joy, peace, and higher demonstrations of God's nature which bear much fruit.

The Second Epistle of Paul The Apostle To The Thessalonians Chapters 1-3

1: 3-8 This second epistle was written when Paul had received news that the teaching of his first letter had been misrepresented and misunderstood. The chief subject of the letter is the Second Advent of Christ. Dummelow has this to say about it: "...the final Coming seems to be closely connected in St. Paul's mind with the overthrow of Judaism. [If so], he was doubtless mistaken...St. Paul's mistake, if mistake it be, does not in the least affect the value of his ethical teaching on the subject. For he points out to the Thessalonians the true way of preparing for the Final Advent which Christ meant his church to expect. They were to make ready for it, not by feverish excitement and restlessness, but by quiet, steady performance of everyday duty as in His sight, with the assurance that His followers, whether living or "asleep" in Him, were in His safe keeping." (986-7)

Paul commends the Thessalonians for their exceeding growth in faith, charity toward everyone and patience under persecution. Practicing these qualities is a token of the "righteous judgment of God" which makes man worthy of the kingdom of God, the experience of eternal, omnipresent harmony. (3-5) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:" (7, 8) Although this passage evokes a picture of a vengeful Christ Jesus coming down from heaven accompanied by vengeful angels, to slay with fire all who do not believe in the gospel of Jesus Christ, it must be taken symbolically. Otherwise, it goes

against the grain of a God of love and forgiveness. This is unimaginable. Sin brings its own suffering. If one resists the "righteous judgment of God, then they are still at the mercy of that in which they do believe---evil, sin, sickness, and death.

1: 9-12 Paul continues his symbolic apocalyptic imagery: " [Those who "obey not the gospel," from the eighth verse,] shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (9, 10) Whenever "that day" [the second advent] happens, the "saints," [believers] shall be glorified. Paul prays that they "fulfil all the good pleasure of his goodness, and the work of faith with power. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." (11,12)

The glory of Christ is reflected in that which abides in the purity of Spirit. "Christ" is the ideal man of God's creating, not the "Adam man." In the Second coming of the Christ, the Comforter, only that which is *good, God*, is glorified as real, true, powerful. "Those who" becomes "that which." In *Science and Health*, Mrs. Eddy answers the question, "What is man?" Here is the partial answer: "Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." (13-22) Paul did not yet have this higher understanding that came with the Second Advent, Christian Science, and so made sin personal to human beings. We can now take personality out of the preaching of the apostles and substitute "that which" instead. "That which" is not "good," God, "shall be punished with everlasting destruction."

2: 1-6 Remember that Paul is having to write back to the Thessalonians because they were upset and confused over his allusions to the Second Coming of Christ possibly being soon. So he now must disabuse them of that false impression and comfort them. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition [utter loss of the soul; translated as "man of lawlessness]. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (1-4)

This "man" is mortal belief which has attached itself to us due to sin, the belief that man is a creator, thus sitting "in the temple of God." It is the old mythological premise of a celestial rebel against God in heaven---an heretical revolutionary willfully desiring to revolve in an orbit of his own, independent of God. Clearly this man of lawlessness is the man for whom the law was instituted; and we cease to be a celestial rebel only when, in our

growth heavenward, the gospel of Christ and Christian Science supersedes the need for disciplinary law. Paul's description of the "son of perdition" reminds us of Daniel's description of the "abomination of desolation," namely, that "he shall exalt himself, and magnify himself above every god." (Dan. 11: 36) (Brown, From Genesis...335)

2: 7-12 Principle is spiritual power, that which we reflect as we abide by "the spirit of his mouth, "[God's laws]. (8) "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders,..." (8, 9) When we learn that we do not have to fall for the "lying wonders" of wickedness, we will be able to exercise the Principle that in truth gives us the only power attainable. All "pleasure in unrighteousness," "loving not the truth," are deluded "that they should believe a lie." (12) The "brightness of the coming" of Truth to human consciousness, the Comforter, *Science and Health*, will consume the heretical concept that the lie of matter usurps the power of Mind. "Science only can explain the incredible good and evil elements now coming to the surface." (S&H 83: 6) "Today, in world consciousness, the man of sin is being brought to the surface of human thought to an extent unknown before. At the same time, the incredible good of Science itself is becoming more and more evident." (Brown, From Genesis...336)

2: 13-17 Paul tells the converts in the Thessalonica church, the "beloved of the Lord," how grateful he is for their standing fast and holding on to what they have been taught about the Lord. He prays that "our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work." (13, 15-17) Standing fast by the divine facts they are learning about God, man, and Christ, (in spite of persecution), these dear people have hold of life that is not known to mortal mind. They have "sanctification of the Spirit [purity] and belief of the truth." This kind of living is indeed chosen of God "to salvation." (13)

3: 1-5 Knowing that the Lord, Truth, "may have free course and be glorified," (1) that we are delivered from wickedness, (2) that we are established in the Truth, that the Truth keeps us from evil, (3,4) that "the patient waiting for Christ" is our consciousness of the Truth, (5) We embody the Truth and this overthrows completely the sense of wickedness, either in men or situations. Holding to this thinking as the absolute Truth, we embody it and find that we have free course and are glorified.

"The glorified Word, moving freely throughout the world, is Christian Science at work. Hence Mrs. Eddy's plea: 'Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close.'" (No 45: 24) Material history draws to a close when the revelation of eternity dissolves the myth of a primordial, lawless rebellion of man against God. Christian Science is the universal revelation that man never rebelled, never fell, never turned into a man of sin." (Brown, *From Genesis...*, 336)

3: 6-18 The only way Christianity can be established as practical is if everything is done with love. However, love is not wishy-washy. It is wise and does not overlook unprincipled behavior. "Now we command you, brethren, in the name of our Lord Jesus

Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (6) Overlooking it tends to sanction it. "Nor did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you." (8)

Paul and his companions cared for their own needs, not depending on the converts to support them. The "rule" was: "if any would not work, neither should he eat." (10) Apparently, there were some "which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (11, 12) Useless, aimless, disorderly, rebellious living, which causes one to get mixed up in business he has no business in, results in false manhood; "have no company with him, that he may "be ashamed." (11, 12, 14) Yet, when one witnesses such a situation, Paul still insists on the highest Christian behavior: "Yet count him not as an enemy, but admonish him as a brother." (15) Daily living of our highest sense of what is right is the living of our religion of Love. How do we get to the point where we can live like that on a consistent basis? Most of us find it difficult to even get through a day without a little spot of rebellion showing itself!

"In the matter of rebellious heresy, three aspects confront us, corresponding to the three degrees. (pp. 115-116 in S&H) There is the Son of God, incapable of rebellion, who never leaves the care of Principle and its scientific discipline (third degree-understanding); there is the heretical son of perdition who is always excommunicated from this Principle (first degree-depravity); then there is the son who leaves his fruitless, dying sense of life and returns home to God (second degree-evil beliefs disappearing). The third degree makes nothing of the first, and so brings salvation to humanity through the workings of the second. "For an illustration of the way in which the problem posed by these three factors is resolved, we are led to the three Pastoral Epistles, concerned with the organizing of the early Christian Church." (Brown, From Genesis...336)

The First Epistle of Paul The Apostle To Timothy Chapters 1-6

These epistles were written between Paul's first and second imprisonment in Rome. Paul arrived in Rome for the first time probably early in 59 A.D., was imprisoned there for two years in his own rented house, and then set free. It is believed he visited Spain right after his release, which he had been wanting to do, then re-visited Macedonia and Ephesus. Timothy had been in Ephesus for some time, and Paul asked him to remain longer as the bishop. (Remember that Ephesus was the center of Diana worship.) Paul wrote to him from Macedonia and very soon afterwards wrote the Epistle to Titus who was in Crete. Paul had left him there to organize small churches across the island while he was on his way to Macedonia, around 65 or 66 A.D. He asked him to meet him in Nicopolis in the winter of the same year. From Nicopolis, Paul returned to Rome, but it is not known for sure if he went under his own will or not. It is believed that he had heard of Nero's terrible persecution of the Christians in Rome and had gone to be with them, then while there was arrested. From prison he wrote his second epistle to Timothy, asking him to come to him. Paul had

already appeared before his judges and expected to be condemned. The epistle went out to Timothy shortly before he was martyred [beheaded] in 67 or 68. The epistles deal chiefly with church organization.

Why are these three epistles about church organization important enough to have been chosen to be in the Scriptures? What does it have to do with us today? These earliest letters are in our Bible, our Word of God, to show us the way in which the universal Christ-idea can translate man out of a heathen sense of life to Christianity, a spiritual sense of life, by learning that life is not organic, but pure Spirit. This is done through the study of the divine Science brought by Christ Jesus and by Mary Baker Eddy through her revelation, *Science and Health With Key To The Scriptures*. The Epistles were written to two men who were left by Paul to be pastors of their flocks. His three letters closely symbolize the three degrees of translation working in the establishment of material organization [churches]. Mrs. Eddy also used these three stages in founding her churches, as explained Volume 1

"But, we ask, if ecclesiastical organization is not to endure, why is it required at all? As the Bible has frequently taught us (for instance, through the story of Abraham and Hagar, and later through Moses and his associations with Midian), it is essential, in the beginning, to postulate material organization in order that the spiritual idea shall prove itself inorganic. Under the leadership of Mary Baker Eddy, Christian Science put before the world an organization that was self-dissolving; and it would seem as if Paul's need regarding early Christianity is to do the same thing. If, however, this material organization, 'requisite only in the very earliest periods of Christian history,' is not self-dissolving, it becomes the tool of ecclesiastical despotism. As we learned in the case of Israel and Babylon, mortal man's desire to perpetuate his mortality leads inevitably to death.

"We read, therefore, of material organization having its 'value and peril' and 'uses and abuses.' (Mary Baker Eddy, Ret 45: 5-15) It is as if, in I Timothy, Paul tells us of organization's value and uses; in II Timothy of its perils and abuses; and, that, in Titus, his purpose is to bring the church back from the state of disobedience into which it has fallen to one of spiritual rectitude. I Timothy, then, emphasizes the early human need for organization; II Timothy, the ruin that comes if, after the leader's departure, there is disobedience to his (or her) divine provisions; Titus emphasized reinstatement of the leader's purpose through the work of local churches. These are very similar to Mrs. Eddy's church foundings.

"Paul writes in I Timothy: 'But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient.' As we said regarding II Thessalonians, the law is instituted on behalf of the man of lawlessness. As soon as the law has done its work, and the gospel reveals man as righteous, disciplinary law, with its accompanying material organization, is obsolete." (Brown, From Genesis..., 336-337)

1: 3-20 Paul wrote to Timothy, "my own son in the faith:" seeing him as the proponent of the true doctrine. He embodied the qualities of the "true man" the Christ-man of Principle, Life, Truth, and Love. He could trust that under Timothy's guidance no false doctrine could be taught. There had been useless, ignorant, "fables, vain jangling, which

minister questions, rather than godly edifying. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some have swerved...Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane,..." (2-9) Paul charges Timothy: "...that thou by them mightest war a good warfare; Holding faith, and a good conscience;..." (19) One's mind must be active, constructive, and full of faith in order to lead a church.

2: 1-15 It is necessary to work to insure the purity of the doctrine. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1, 2) "I will therefore that men pray every where, lifting up holy hands without wrath and doubting." (8)

The rest of the verses concern the rules for women in the church in Paul's day but are outdated today. It was certainly not that which came from God, for God is Principle, with qualities equally of womanhood as well as manhood, as revealed by the second coming of Christ. It is possible that Judaisers obtained these letters and rewrote this part to bring it more into conformity with their own beliefs about women. The revealed symbolism concerning Adam and Eve which uncovered the truth regarding that myth has been presented thoroughly in this book. Those "be silent" practices were promulgated in Paul's day since women were held in general subjection to men throughout most societies then and for long afterwards. However, Paul does admonish that women "adorn themselves in modest apparel," and refrain from adornments of "gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." Certainly, modesty should be hued to today by all women... and men. (9-11) (It seems to me, however, that modesty has "taken a vacation" and women's attire is serving more prurient interests.) Paul accepted the old teaching about Adam and Eve which was corrected by the coming of divine Science and explained in the early part of this book. The highest nature of God is Love, symbolized by womanhood. It is a quality of men and women equally. Jeremiah prophesied that "woman shall compass a man." (31: 22) ("compass: encircle." Webster) Women are being accepted as equals to men in many religious, though not all, institutions today. Progress in society happens when women are given their rightful place and valued as much as men in all ways. God is Father-Mother!

3: 1-16 It is interesting that Paul, in his letter, brings out qualities instead of duties in the service of those entrusted with the running of the church. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous...not a novice,... lifted up with pride;...he must have a good report of them which are without. One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (1-5) The deacons had similar qualifications for office

and the wives must also "be faithful in all things...For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (6-13) Paul wrote to them "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth." (13-15) Paul ends his epistle with an early confession of the Christian faith: "And without controversy great is the mystery [the hidden secret now revealed in Christ, which is the basis for holiness." Dumm., 998] of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (16)

4: 1-16 Timothy was considered a young man, ("between 35 and 40, an early age to be placed over the elders in the church." Dumm., 999) when Paul gave him instructions in ministering to his church as a bishop. He had to uphold the principles under which the church would be run. These principles were all centered around behavior. This seemed to be his main duty the way Paul emphasized it. "The Companion Bible makes an interesting comment on the duties entrusted to Timothy. It says: 'To Timothy were given the earliest instructions for orderly arrangement in the church, these instructions being of the simplest nature...'altogether of an ethical, not of an hierarchical kind.' These directions afford no warrant whatever for the widespread organizations of the 'churches' as carried on today.'" (Brown, From Genesis..., 337, and from the Companion Bible, 1799)

Timothy was instructed not to get caught up in the kinds of food that could be eaten, "...meats, which God hath created to be received with Thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer." (3-5) It was more important "to be nourished up in the things of faith and of good doctrine" than to be quibbling over types of food one should eat. (6) Timothy was to "refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable of the life that now is, and of that which is to come." Why not worry about food and physical exercise? "...because we trust in the living God, the Saviour of all men, specially of those that believe. These things command and teach." (7-10)

Timothy is especially cautioned to "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (12) These qualities are ageless, timeless, changeless, and they will then uphold his other duties: "...give attendance to reading, to exhortation, to doctrine [public reading of Scriptures, sermons]." (13) Also, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (14) This may mean healing of the members or the laying on of hands at the ordination of an elder. (Dumm., 999)

Lastly, Paul reminds him: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (16)

5: 1-16 In order to be a good bishop, Paul gives Timothy instruction in how to care for specific problems that may arise from the converts. "Rebuke not an elder, but intreat him

as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." (1-2) Life is the Fatherhood of God. It is love with fatherhood qualities---paternal love. It provides strength, wisdom, protection, authority, and supports all that is living with spiritual sustenance, cares for the human needs, and does not allow corruption to come in.

Paul emphasizes the matter of widowhood. Dummelow explains the intricacies of the matter: "Each local church kept a list of the widows belonging to the congregation, who were supported by the alms of the faithful if they were widows indeed, that is, if they had none to help them. In return, they did what services they could to the brethren." (999) "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplication and prayers night and day." (5) "If any man or woman that believeth hath widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." (16) But if any widow have children or nephews [grandchildren], let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." (4)

"But she that liveth in pleasure is dead while she liveth." (6) Those devoted to worldliness rather than spirituality are "dead" inside. The qualifications for being put on the widows' list, besides being destitute, were (1) to be sixty years of age or more (2) to have been faithful to her husband (3) to be of good reputation (4) to have brought up her children well (5) to have shown hospitality to strangers (6) to have humbly ministered to her fellow-Christians (7) helped any in distress (8) was fruitful in good works." (999) Quite a list of qualifications! Families took care of each other back then, in fact were expected to. If they couldn't, the church did. Christianity has to be lived.

Paul writes also about younger women who are widowed. He says they are more likely to refuse to do the things that qualify for the widows' list and that it is better for the young woman to marry again, have children, guide the house, and give no reason to be spoken of reproachfully. (11-14) Most Christian churches today do try to take care of their widows and others who need special care, but women today are free to follow their own individual interests.

5: 17-6: 2 Paul continues with directions for a bishop. The "doctrine" is always about *living* the Word of God, the Truth; otherwise what good are the words? So Paul's directions are always related to the good that is being done according to actions and attitudes. The elders who labour in the word and doctrine are worthy of double honour. (17) "Against an elder receive not an accusation, but before two or three witnesses." (19) This is in accord with Jesus' instruction to the disciples in Matt. 18: 15-17. First, the one felt trespassed against should go alone to "thy brother...and if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Mrs. Eddy also has this requirement in her Church Manual, 51. It is important to make every effort to get at the truth. Working with one another without partiality or favoritism, not partaking of the sins of others, and keeping oneself pure, are necessary actions and attitudes for embodying the doctrine of Truth. (21, 22)

Servants in the church are spoken of as well, for they, too, must obey the doctrine of Truth. They are to honour their masters "that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit." These things teach and exhort." (6:1, 2)

I have a lovely memory of our household which lived in an assigned house on Clark Air Force Base in the Philippines. We had two maids assigned to us who were furnished with their own shared bedroom. My mother treated them with lovingkindness and dignity, gave them Bibles which they loved, especially since she read them Bible stories and talked about the stories' meanings. She kindly taught them how to cook for our tastes and shared our meals with them. She watched over them like a mother and gave them many useful items for their families who lived off-base. They loved her and cried when we had to return to the States.

6: 3-10 In this section, Paul describes actions that are the negatives of Love and then contrasts them with behavior based on Love. When teaching in the church, it must be according to the doctrine of godliness, "even the words of our Lord Jesus Christ." (3) Teaching which includes pride, striving over words, evil surmisings, railings, perverse disputings of men with corrupt minds, and destitute of truth, supposing that [material] gain is godliness: from such withdraw thyself." (4, 5) "They that will be rich fall into temptation and a snare, and its many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (9, 10) We know of many big, popular, beautiful churches whose pastors became more enamored with the money they were making than the Truth they were supposed to be promulgating. They fell from faith, and the road back is hard indeed. At last, Paul urges Timothy to maintain his purity: "...keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:" Christian Scientists today try especially to keep this instruction. False science pervades the atmosphere of thought in science, theology, and medicine. We realize, though, that, in spite of all the overturning that must come, the true Science will endure and bless the earth with its true identity, the reflection of heaven.

The Second Epistle of Paul The Apostle To Timothy Chapters 1-4

1: 3-7 The main purpose of Paul's second epistle is to urge Timothy to stand firm in the original doctrinal platform. This urge is how Paul's first epistle to Timothy ended. Heretical teaching is filtering in to the churches with views opposed to the Pauline teachings. Evidently Timothy is facing heresy in his church. He recalls for Timothy the unfeigned faith of Timothy's grandmother and mother and is persuaded Timothy has the same faith. He tells Timothy to "stir up the gift of God, which is in thee...(as one would stir up a fire that

is dying down). For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (5-7) A sound mind is self-disciplined and stays with principle.

"Second Timothy now concerns the ruin that inevitably befalls the church if there is heretical departure from original, simple, apostolic doctrine." (Brown, From Genesis..., 338) Mrs. Eddy writes: "When will Jesus' professed followers learn to emulate him in all his ways and to imitate his mighty works? Those who procured the martyrdom of that righteous man would gladly have turned his sacred career into a mutilated doctrinal platform." (S&H 37: 16-20)

1: 8-18 We should never be ashamed of our spirituality which we have from God. Paul continues to wake Timothy up to the truth and power of the gospel: "Be not therefore ashamed of the testimony of our Lord,...Who hath saved us, and called us with an holy calling, not according to our works, but according to his own power and grace...But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality through the gospel:" (8-10) "...I am not ashamed [says Paul]: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." (12-14)

"There is nothing so near the heart of the aged Apostle, who knew that he was himself about to depart from the world, as that the faith which he had himself received and preached should be regarded and treasured as a sacred deposit, left in charge of the church for the salvation of mankind...For it is one of the chief duties of bishops and rulers of the church to recall their clergy, straying into error, to the primitive pattern of doctrine which is set before us in the sound words of the gospel." (Dumm., 1002)

Scotfield says: "As the churches of Christ increased in number, the question of church order, of soundness in faith, and of discipline became important. At first the apostles regulated these things directly, but the approaching end of the apostolic period made it necessary that a clear revelation should be made for the guidance of the churches...In his comments on II Timothy, Scotfield tells us how the Asian churches (led by Ephesus) 'turned away from the doctrines of grace distinctively revealed through the Apostle Paul.' Paul's key phrase, he says, is: "'All they which are in Asia be turned away from me' (15)...This was the proof that already the apostasy had set in in its first form, legalism." (SRB, 1279)

2: 1-13 Paul knows that he must do all that he can to preserve the original, true gospel which he received himself from Christ Jesus, for he had seen Jesus after his resurrection and been given his apostleship directly from him. He reminds Timothy: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds, but the word of God is not bound." (8-9) The true identity of Christ Jesus must be preserved unscathed, and there were but a few, a "remnant," whom he could call on to do it. He tells Timothy: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (1) Timothy has known Paul well, and can support the gospel

from second-hand knowledge received from him. Thou therefore endure hardness, as a good soldier of Jesus Christ." (1-3) Timothy has been given the charge of making sure the gospel is kept pure, and it must be done so through hardship and perversity if need be.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (4) He must faithfully devote himself to his bishop's duties and not other occupations. Therefore, Paul tells him: "The husbandman that laboureth must be first partaker of the fruits." (6) In other words, it is suggested that Timothy receive a stipend from the church for his fulltime labour. He has a right to a living wage. Paul, thinking perhaps that Timothy may not want to ask for money, tells him: "Consider what I say; and the Lord give thee understanding in all things." (7) Paul knows Timothy is going to have to give his full time to keeping the gospel pure. Paul tells what he has done to make sure the gospel is carried on in clarity and faithfulness to Christ Jesus who commissioned him: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory...If we suffer, we shall also reign with him:..." (10, 12)

Soul does not suffer. It is the identity of God seen in countless forms. Therefore, there is no law that says that Christians have to suffer bodily harm for their acknowledgement of the Science of divine being. There may be ostracization, but in these days it could very well be the use of animal magnetism. Mrs. Eddy endured it as well as her students as you learned in the chapters on Mrs. Eddy's life. It is necessary that we learn to handle it as taught in Christian Science. Mrs. Eddy has a whole chapter dedicated to it in her textbook, "Animal Magnetism Unmasked." Paul and the other apostles, including those in later ages, did not have this information and believed suffering was a way to glorify God, therefore knew not how to protect themselves through prayer. Mrs. Eddy has this to say about those who use mental powers to harm others: "Whoever uses his developed mental powers like an escaped felon to commit fresh atrocities as opportunity occurs is never safe. God will arrest him. Divine justice will manacle him. His sins will be millstones about his neck, weighing him down to the depths of ignominy and death." (S&H 105: 22-27) Also: "Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due the crime." (Ibid., 106: 12)

2: 14-26 Paul now begins to urgently charge Timothy to resist the heterodox teachings. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." (16) Timothy is to deal in a straightforward way with it, putting down such empty, useless talk, and continuing with the spiritual doctrine.

Paul speaks of two men who have been "saying that the resurrection is past already." (18) Dummelow's explains that a heresy prevailed at Corinth that "may have been an allegorical explanation of the Resurrection as the new life of the Soul which had been imparted to it by faith in Christ. The belief that 'the Resurrection is past already' may have been that Christ's Resurrection was the only one that was to be." (1003) Paul reassures: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." (19)

Timothy is to see to it that he is "a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." (21)

He furthermore must "Flee also youthful lusts (Dummelow interprets: "Avoid a young man's desires after novelty in teaching. These are apparently in reference to the desires of the flesh." 1003)... "but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose them; if God peradventure will give them repentance to the acknowledging of the truth;..." (22-25) This is a wonderful teaching to a young man unsure of himself in the leading of a church, especially if it is caught up in heretical teachings going around in the area, quite probably in his own church. In fact, these teachings should be heeded by all Christians today, not only those in charge of a congregation. Imagine being a member of such a church! The love that would go out to the world would fill that church's pews every Sunday!

3: 1-17 Jesus had taught that before the second coming of the Christ, "in the last days, perilous times shall come." (1) Paul reminds Timothy of this, but no one knew when this time would be. They might be close at hand, and the existing heresies might signal the commencement of the final days. He then fills this section of his epistle with all the things evil to look out for. It is the negatives of life that will be growing more prolific, more wicked rather than the pure, spiritual sense of life as the reflection of divine Life. Although we know the Christ did not come in those times, there have been plenty of other times in world history when they have seemed to mirror the "last days."

Let us look at some of the behaviors Paul was warning Timothy about. It will more than likely remind you of these times. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; divers (various types of) lusts, having a form of godliness, but denying the power thereof: from such turn away." (2-5) Even those who give an outside appearance of godliness but have no real principles, as well as those who are "ever learning, and never able to come to the knowledge of the truth" made this sin-filled list! They may exhibit a great curiosity about religious subjects, but do not express any genuine knowledge or faith. (7)

But Timothy has been witness to Paul's life. "...thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions,...but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution [in some form]." (10-12) Timothy had known Paul from his first missionary journey when he himself was converted to Christianity. He should know that he could not completely live a peaceful, tranquil life as a Christian, but would be persecuted by those whom Paul had just warned him. In fact, Paul told him it was going to get even worse! "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (13)

Timothy seems to have much to meet now, but Paul reminds him: "But continue thou in the things which thou hast learned and hast been assured of...And that from a child

thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (14-17) Timothy can prevail over all problems by keeping himself spiritually enriched with God's word, deepening his faith, and judging his life by the divine standard.

4: 1-8 The great apostle, St. Paul, knows his days on earth are drawing to a close. He exhorts Timothy one last time: "...Preach the word; be instant in season, out of season [take opportunity or make it]; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth...But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2-5) Timothy should make the converts ready against the day of trial. They needed to be aware of the false views of Christianity and insulated with the truth against them. They must be taught the power and freedom of a principled attitude and life. Timothy could neglect no aspect of his work, even when the converts would prefer teaching that correlated with their own desires, he must be stalwart, sticking to the truth no matter what.

Paul lets Timothy know unmistakably that "I am now ready to be offered [martyred], and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (6-8) Timothy must wage the fight alone now, but Paul sounds like he is including Timothy in that wonderful promise of a "crown of righteousness" if he keeps the faith. Although the martyring of Paul seemed a defeat to human sense, to Paul, human defeat meant nothing. He had attained divine righteousness.

4: 9-18 The last part of Paul's letter to Timothy was to ask him to come to him quickly. His companions have left him for one reason or another, some sent out on missions to other churches, and Paul would like Timothy to bring him a warm cloak for the approach of winter and some parchments [scriptures]. He does have Luke with him but wants Timothy to bring Mark to him. He tells Timothy about a certain person who had done him much harm and warns Timothy against him. He also tells Timothy that "At my first answer [before the judges at his second trial] no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me out of every work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen." (9-18) Those who are one with God are never forsaken.

The Epistle of Paul to Titus Chapters 1-3

1: 5-9 Titus, Paul's "own son after the common faith" (4), had been left in Crete to organize young churches. The inhabitants of Crete had a bad reputation for being liars, and there were also Judaisers, responsible for some of the heretical gospel changes, so it was not an easy task for Titus. (Dumm., 1007) With the imminent passing of Paul, his followers must be very careful to abide strictly by the rules he had laid down. The revelation *must* be kept pure. The Israelites had this necessity in the Old Testament after Moses passed on. It was Paul's necessity in the New Testament. Scofield says: "Well had it been with the churches if they had neither added to nor taken from the divine order." (Scofield Reference Bible, 1279)

This is also the need in this age of the Second Coming of Christ---Christian Science--in the form of a textbook. Mary Baker Eddy recognized this necessity and laid down rules in her Church Manual, which she said were for the advancement of Christian Science. Mrs. Eddy's instructions in her Manual parallel the quote from SRB: "Amendment of By-Laws. Sect. 3. No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, SCIENCE AND HEALTH." (105) The Officers of the Christian Science Mother Church, for which church the Manual was written, were forbidden from adding to or taking from her prescribed rules and by-laws. You know from Volume 1 that the Manual was immediately submitted to human law for interpretation after Mrs. Eddy's passing. Her church, which she had "rescued from the grasp of legal power" and "put back into the arms of Love" was, right after her passing, put back again into "the grasp of legal power." (Mis. 140: 22) There followed, ten years later, the decision by the Supreme Court of Massachusetts to grant the church's Directors absolute control over the Christian Science organization; then, in 1971, came a ruling by the United States Senate to give them copyright ownership of *Science and Health* which, in 1907, when she ceased to copyright it, Mrs. Eddy had virtually bestowed upon the world. (See Brown, From Genesis..., 339) (That has since been rescinded, and her book is no longer copyrighted.)

Titus was to "obtain elders in every city." Nearly everything he had to do concerned overseeing the elders' character. They must be "blameless, the husband of one wife, having faithful children [brought up as Christians] not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (6-9) He must be able to stay with the faithful word, the original gospel.

1: 10-16 Paul warns Titus about the ones who are working to corrupt the gospel: "For there are many unruly and vain talkers and deceivers, especially they of the circumcision [the Judaisers]: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake...Wherefore rebuke them [the Cretans in your congregation] sharply, that they may be sound in the faith. Not giving heed

to Jewish fables, and commandments of men, that turn from the truth." (10, 11, 13, 14)
"Outside the arms of Love, religious organization becomes a seed bed for commercialism, careerism, and vested interests." (Brown, From Genesis..., 339)

2: 1-11 Titus must insist on individual examples of an understanding of the gospel through qualities they express in actions. "That aged men be sober, grave, temperate, sound in faith, in charity, in patience. That aged women set good examples through their behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded... they may adorn the doctrine of God our Saviour in all things." (1-6, 9, 10) "In all things shewing thyself a pattern of good works: in doctrine shewing incorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (7, 8) Being pure ourselves, no one can speak any evil against us.

2: 11-15 The idea of embodying divine Principle means being governed completely by principled thoughts and actions. Teaching by example, "the grace of God that bringeth salvation," is the best influence we can make on others. By living "soberly, righteously, and godly, Looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar [chosen, favoured] people, zealous of good works." (11- 14) Timothy was to be this kind of example, for "These things speak, and exhort, and rebuke with all authority..." (15)

3: 1-7 Expressing Life, we are "ready to every good work...but gentle, shewing all meekness unto all men." (1, 20) "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures...but after that the kindness and love of God our Saviour toward man appeared,... according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life." (1-7) Because of God's grace toward us, we know that God has that same grace for all. The antidote to perverted interests is found in regeneration, in the renewing of the Holy Ghost, which is divine Science. In other words, the church must be *reborn*, which means, in symbol, the body of individual man must be reborn--by the renewing of his mind.

"The message to Titus relates to branch churches. For it is to branch churches that the 'washing of regeneration ' applies. Following the translation of the central Mother Church concept, the Christian Science Church Organization is designed to be 'temporarily rebuilt' in the form of spiritually self-governing branch churches only. 'Behold the man whose name is The BRANCH,' says Zechariah, 'he shall build the temple of the Lord.'

3: 8-11 Only by living the Truth ourselves will others be influenced to know the Truth and live it. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (8) However, if there are those who refuse to live a life that conforms to Christian virtues,

or want to constantly argue about the doctrine, not accepting its Truth, Paul recommends that, after trying a couple of admonitions, they be left on their own, for by their subversion and refusal to repent they have condemned themselves. He calls those who are utterly subverted, "heretic," meaning "one whose error sprang from moral crookedness, issuing at last in evil life." (9- 11) (Dumm., 1008) These types may very well have to learn by suffering before they finally are ready to be converted to the Truth.

3: 12-15 These last four verses of Paul's epistle tell Timothy that he wants him to come to Nicopolis to visit him since he will be staying the winter there. He mentions two other men and asks Timothy to care for them, "that nothing be wanting unto them." Acts of kindness express motherhood qualities. He also wants Timothy to "let ours [the Cretans] also learn to maintain good works for necessary uses, that they be not unfruitful." (12-14) Embodying the idea of divine Love makes caring, thoughtful, loving acts natural. Paul sends love to Timothy from everyone there and greets "them that love us in the faith." (15)

The Epistle of Paul to Philemon Chapter 1

1: 4-7 This little epistle concerns a slave who ran away from his master and came to Paul who had converted him while he was a slave. His master, Philemon, (meaning "loving") was a Christian whom Paul had also converted and loved dearly. He was a wealthy member of the Christian community in Colossae; in fact, the church was held in his home. His slave's name was Onesimus, meaning "useful." Paul was in prison at the time, and Onesimus helped him in every way he could. Paul, of course, had to write to Philemon to let him know that Onesimus was with him.

He began his letter by expressing great love for Philemon and his wife and son who also worked in spreading the gospel. He tells him that he makes mention of them in his prayers "That the communication of thy faith may become effectual by the knowledge of every good thing which is in you in Christ Jesus." (7) Reflecting divine Mind when communicating with others, all of the good expressed is the Truth, Christ.

1: 8-10 "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds." (8-10)

Because of Paul's love and respect for Philemon, he adopts a tone of request instead of command in his request to him in regards to Philemon. Paul is seeing Onesimus as a pure, spiritual idea of God, now calling him "my son." Spirit deals with regeneration, purifying erroneous beliefs. Then comes the "new birth," which comes when we are in bonds to matter and then are reborn in Spirit.

1: 11 Speaking of Onesimus Paul says: "Which in time past was to thee unprofitable, but now profitable to thee and to me:" Soul is true identity which Paul is seeing in Onesimus. This transforms him from "unprofitable," or useless, to useful and free.

1:12-14 Paul beseeches Philemon, telling him that he is sending Onesimus back to him: "...therefore, receive him, that is, mine own bowels (heart): " ...Whom I would have

retained with me, that in thy stead [behalf] he might have ministered unto me in the bonds of the gospel. But without thy mind [consent] would I do nothing; that thy benefit should not be as it were of necessity [a compulsion], but willingly." He did not want Philemon to feel obligated to offer Onesimus to Paul with resentment. No actions we take are justified unless they follow Principle.

1: 15, 16 "For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?" Paul is not seeing Onesimus as a runaway slave who comes back to an enslaved existence, but as a symbol for man who has left God and when he returns God accepts him with open arms as his son. Onesimus can see him the same way, as "a brother beloved." He would not be in legal bond, but Christian friendship." He would "have life, and have it more abundantly." (Jesus, John 10: 10)

1: 17-19 "If thou [Philemon] count me therefore as a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul hath written it with mine own hand, I will repay it." (Usually when slaves ran away they stole money from their master to use in their "freedom.") Paul considers their partnership "in common relation to His Son Jesus Christ." If Philemon receives Onesimus as he would receive Paul, he would receive him as a son in Christ, free of debts. In the eyes of God, man is freeborn.

1: 20-25 "Yea, brother, let me have joy of thee in the Lord: refresh my bowels [heart] in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say." Paul has confidence in Philemon's Christian sense of love, which is more than a sense of obligation to one who has wronged us to forgive them, but does not see the wrong any longer, only the pure expression of God, the Son. This is the impersonal, universal Christ-idea. This story could have ended with only a moral solution. But Paul was bringing out a larger lesson---the divine, metaphysical solution. Man is justified by grace. Man must be seen from the highest degree of translation, the "third degree," spiritual understanding,

We have delved into this in other places in this book. It is amazing to see how often we are faced with a choice between these three degrees of understanding. In this story, the "First Degree, Depravity," the mortal mind of physicality, would have meant Philemon punishing Onesimus and making him pay off his debt for the money stolen. It would have been his legal right to do it.

In the second degree, the "Moral, Evil Beliefs Disappearing," Philemon could have accepted Onesimus back, and, out of regard for Paul, forgiven him. This, however, would have been only morally correct. The highest Christian action is the "Third Degree" level, Understanding, which is the "Spiritual." If Philemon chose this level, he would have truly forgiven Onesimus, recognizing for Onesimus the same grace of God he taught to others and accepted for himself and his family. He would have extracted no remuneration, but would have accepted his *former* slave in spiritual brotherhood. This would be divine restoration, translating sinning mortal man back into his original selfhood as the pure son of God.

This wonderful story, that has so much more substance to it than meets the eye, has another highly spiritual significance. I would like to quote once again from Gordon Brown, a deep spiritual thinker and author of several highly metaphysical books. This quote is found in *From Genesis to Revelation*, 340-1)

"This illustrates the way in which Christianity absolves man from the sin of having supposedly rebelled against God, and restores him to his Master. Thus Jesus presented 'his material body absolved from death and the grave' (My 218: 14) prior to being restored to the Father. Restoration to what is called 'the right hand of the majesty on high' is the subject of the last of Paul's epistles, Hebrews, which comes after Philemon. "If (as taught in the Pastoral Epistles) the requirements of a temporarily instituted religious organization are properly complied with, then penitent humanity is forgiven its rebelliousness, and the result is regeneration.

"The name Onesimus means 'useful.' Philemon means 'loving.' 'Useful' is an attribute which Mary Baker Eddy frequently employs with reference to material organization. She speaks of organization as being 'useful to the Cause;' she tells her church officers to retire to 'higher usefulness in this vast vineyard of our Lord.' (Ret. 85: 7 and (My 250: 10); and, as already noted, she writes of organization's 'uses and abuses.' Organization serves a truly useful purpose only if it fosters that degree of spiritual development which dissolves organization. Otherwise it becomes abusive.

"To Paul, Onesimus is 'my son.' Onesimus typifies Paul's own self returning to God, absolved of sin, and so reborn. The lawless heretic which, to mortal sense, has deserted its Lord, is organic life. But once this rebellious sense of life dissolves in the baptism of Christian conversion, restoration is assured, and the wayward servant is restored to God absolved from death and the grave. "Of course, nothing really returns to God but that which first comes from God, namely, Christ in its eternal Science...

"In its spiritual signification Paul's letter to Philemon is of far greater consequence than a mere plea to a Roman nobleman on behalf of a rebellious slave. It is a prayer to God, in Christianity, on behalf of the human race. The spiritual dissolution of an organic sense of life, simultaneous with the absolution of a penitent humanity from the sin of heretical secession, brings about the restoration of mankind to its original home, or heaven. Hence the subject of Hebrews is man's final restoration to the Majesty on high." (Brown, *From Genesis...*, 340-341

Chapter 8 The Epistle Of Paul The Apostle To The Hebrews Chapters 1-13

This epistle is an anonymous work. Although ascribed to Paul, his name is not on the original. The author is very much like St. Paul in significant ways: He, or possibly, she, is totally emancipated from Jewish law, exalts Christ specifically as the "Son of God," and glorifies faith. However, there are some significant differences as well: Paul combats Jewish legalism in the interest of justification. This author uses the Jewish tabernacle rituals as a way to compare them to the Christian sense of purification. The latest proposal is that the writer was Priscilla, who knew Paul well, and was the teacher of Apollos, a well-known apostle from Alexandria. He was a learned and eloquent Jewish convert who had studied with John the Baptist. When he went to Ephesus, during a temporary absence of St. Paul, he was more perfectly taught by Aquila and Priscilla. He became a preacher of the gospel in Achaia and Corinth and was with Paul when he wrote his first epistle to the Corinthians. Tradition makes him bishop of Caesarea.

There is a marked Alexandrian influence in the letter. "The author was more or less imbued with the literary and theological methods pursued by Jewish scholars at Alexandria. Those methods included a highly allegorical treatment of the Old Testament, and it is quite Alexandrian for our author to regard the Levitical dispensation as a shadow of the spiritual realities that are to be found in the heavenly tabernacle and its ordinances. His name is mentioned in I Corinthians 16: 12 and in Titus 3: 13. It would be quite logical for a woman author not to include her name on her epistle during that unenlightened age when it would be unwise to do so. (See Dumm., 1012-3) However, since this authorship is not settled, I will use Paul's name as the author of the words I quote from the epistle.

For whom was the epistle written? The church addressed is praised for its bountifulness, so it was not for the church at Jerusalem which was poor. There is a strong inclination for the church at Rome where there was a large Jewish community. The minute description of the Jewish Tabernacle and its rituals points to the Jews. The Jewish Christians are evidently in danger of falling away from their faith. The letter expostulates about it in the gravest of terms. These Jews have been thrust out of the synagogue, and have undergone severe persecution at the hands of Nero, along with many other Christians. They are questioning whether or not they have compensation for such suffering in their new religion. So the author must convince the Jews that the old Levitical law cannot in any way compensate them. In fact, the gospel actually gives the very things the law promised but failed to deliver. It is Judaism in a higher form, and meets all their needs abundantly. Judaism cannot do what an understanding of Christ can do. That understanding gives substance to the Mosaic law. Point by point the author concludes that it would be fatal to go backwards and return from Christ to Judaism. The new covenant offers blessings not given to followers of the old Levitical law. The riches of the divine nature of God are profound. The Fatherhood of God is brought out in a way not known until brought by Christ Jesus.

This epistle teaches man's purity by comparing it to the temple veil which cut the people off from the presence of God. Only the high priest could go in behind the veil once a

year to commune with God. An unblemished lamb was offered as a sacrifice for the peoples' sins. Christ Jesus' sacrifice of himself was the great act which is at the heart of the atonement and made him the high priest of men, whereby we can participate with him in doing the will of God. This must be done with trust and fidelity on man's part. In so doing, the New Covenant predicted by Jeremiah is established by Christ who fulfilled the prophecies of the Old Testament. Jeremiah 31: 31 gives us God's new covenant: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

This is a long and complex epistle with thirteen chapters. It falls into three main parts: (1) Chapter 1, The Son of God (2) Chapters 2-12, The method of salvation through Christ (3) Chapter 13, Christian practice. We will cover only the main points in each part.

Part 1 The Son of God (Divine Science) Chapter 1

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand [symbol for "spiritual power" S&H 38:16-17] of the Majesty on high." (1: 1-3) The prophets spoke in past times to the Israelites the messages that came to them from God, their spiritual consciousness. But in the present time, it is the Son of God who speaks to them, since God, the divine Mind, revealed His true creation through His Christ, the Truth which was revealed to Jesus, and thus to mankind. Man is sinless, always reconciled with God as the reflection of God. Jesus *showed* us what man truly is as the always harmonious manifestation of God, with his own demonstrations for himself and for others.

"Being made much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (1: 4,5) In *Science and Health*, we learn what is meant by "Christ:" "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual,---yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death. As Paul says: 'There is one God, and one mediator between God and men, the man Christ Jesus.' The corporeal man Jesus was human." (332: 11-18) "Angels" is defined as "God's thoughts [messages] passing to man." (S&H 581: 4)

Gordon Brown addresses this passage in verse 5: "The first definition [of "Christ"] shows the idea of God whole and indivisible; the second ["Angels"] refers to the countless individual identities, or ideas, which make up this wholeness. We are able to journey successfully through the Old Testament, because God sends His angels to guide us on our way. The New Testament standpoint of the Son is then 'so much better than the angels.'

"The Son is every whit whole, and the whole is greater than any particular part, or parts, which serve to form the whole. He is greater than the sum of all the parts of which the whole is formed... In the Christian Science textbook, the difference between angels and Son is represented by the difference between divinely uncapitalized terms (signifying man) and divinely capitalized terms (signifying God)." (Brown, *From Genesis...*, 343) The capitalized terms for God found in S&H are: "Principle, Life, Truth, Love, Soul, Spirit, Mind, Word, Christ, Christianity, and Science." The uncapitalized terms for man found in S&H are the Second Degree terms for "evil beliefs disappearing:" "Humanity, honesty, affection, compassion, hope, meekness, temperance." (115) They are also the spiritual terms for the Third Degree: "wisdom, purity, spiritual understanding, spiritual power, love, health, and holiness." (116)

"The capitalized terms then embody the uncapitalized terms, just as the Son embodies the angels. Therefore, as Paul says, we come to "mount Sion...the city of the living God [divine consciousness]...and to an innumerable company of angels...to the general assembly and church of the firstborn..." (Heb. 12: 22)

All of us will, at some point, be able to rule over our bodies and circumstances just as Jesus did, when we reach his standpoint, for "a sceptre of righteousness is the sceptre of thy kingdom." (1: 8) Jesus "loved righteousness and hated iniquity, and was anointed with the "oil of gladness." (1: 9) He knew that the will of God, which was always good, was always *done*. When we obtain such absolute knowing, we won't need to depend on "angel messages" to help guide us. When we are filled with the Truth, the Christ, we will be masters of every circumstance; we will wield the "sceptre of thy kingdom," the Truth. Spiritual thoughts (angels) always serve the Son, the living image of the Truth. "Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (1: 14) We are pure and perfect ideas of God, eternal "heirs" of all that God is.

Part 2 Salvation through Christ Chapters 2-12

Chapter 1 gave us the divine Science of man. It was demonstrated by Jesus in all of his works, and we were told to do them. If we are heirs of God, as Jesus was, how do we get to where we can prove it as he did? Most of the Book of Hebrews is dedicated to that lesson. Paul is reasoning with the Hebrews as to why they should leave the old hierarchical priestcraft for the true idea of priestcraft illustrated by Christ Jesus. Israel no longer needs an outside source to connect her with her divine Source. "Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip...How shall we escape if we neglect so great salvation..." (2: 1, 3) The old priesthood was taken from men. The new high priest is of the order of Melchisedec, without father or

mother. The old priesthood had to make sacrifices all the time for themselves and others. Christ Jesus gave himself as the ultimate sacrifice for one and all forever.

We see intellectually that man has glory and honour as the reflection of God, but we, as yet, lack the spiritual understanding to prove it. We must rely on the four modes of operation laid down by the Comforter in *Science and Health*: the Word, the Christ, Christianity, and Science. This system is the redeeming office of the Christ. Why? Because the divine nature of the Son of God is introduced to us from four fundamental standpoints. We reason with truths from these four modes of consciousness, called in the Bible the "City Foursquare," or the "New Jerusalem," which is "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony." (S&H 592:18) (Divine Science includes "the four" and "the seven" as the capitalized terms for God.) The first four Books of the New Testament, Matthew, Mark, Luke, and John, were written from these four standpoints for the birth of Christ which I showed you. In The Book of Romans, I connected the synonym "Principle," which, Mrs. Eddy says, includes all of the other synonyms for God, which Romans encapsulates, along with "the Four." When writing about the Beatitudes I showed each one of them as "the seven" and "the four" combined.

Here are "the four:" Part 1) God's Word---His new revelation Part 2) The Christ--the Truth translates the divine to the human , Salvation through Christ Part 3) Christianity--living the Truth in its moral sense Part 4.) Science---living the Truth in its spiritual sense. As in all areas of life, each of the four modes of thinking are included in each of the others. Therefore, so that you can see how the Scriptures are given in these three modes along with the main one, I will show you how the Epistles are written in this spiritual order. You have already become familiar with the "seven synonym" order, (Mind, Spirit, Soul, Principle, Life, Truth, Love) so this will acquaint you with reasoning from the four (the Word, Christ, Christianity, and Science). Through "the seven" and "the four" we work out our salvation. We arrive at the conclusions that are, in fact, already "settled in heaven," and thus are ready to be experienced as soon as we are! We should be using all four modes of reasoning from the beginning, even if the use in the very beginning is mostly in our study and thinking. We should deepen our faith that since God, Love, has given this system to us, we can certainly do it through faith in that Love. Our thinking will then pour over into our actions, and we will begin to see results, the manifestations of our thinking. As we advance, Science becomes more and more a part of our daily living until at last we are completely translated out of a fleshly sense of ourselves and prove beyond all doubt that we are the Son of God in operation, heir to the kingdom of God, heaven, harmony.

Part 2 Salvation through Christ as The Word Chapters 2: 1-4: 13

"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hadst put all things in subjection under his feet...But now we see not yet all things put under him." (2: 6, 7) We shall learn from Christ's revelation how to put all things under our feet. "For it became him, for whom are all things, and by whom are all things, in

bringing many sons unto glory, to make the captain of their salvation perfect through sufferings...Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil [mortal mind]. And deliver them who through fear of death were all their lifetime subject to bondage." (2: 10, 14, 15)

Jesus took upon himself, partly, through Mary's condition, the appearance of a mortal, allowed himself to be killed for all to see, then raised up that same body to show mankind that there truly is no death. In so doing, he defeated the old belief in death, a belief that has bedeviled us for thousands and thousands of years. We are in terrible bondage to this heinous belief, and needed a Saviour to show us the way out. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest pertaining to God, to make reconciliation for the sins of the people." (Hebrews 2: 16-17) Death is not a stepping stone into heaven. It is our last enemy to be overcome. We must *live* our way into heaven, harmony. We cannot do it without the revelation of life over death presented by Christ Jesus.

Because we are "partakers of the heavenly calling," we are called "holy brethren." (3: 1) "...Christ as a son over his own house; whose are we, if we hold fast the confidence and rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: (while Moses was leading the Israelites through the wilderness and they constantly went against his commands). "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God...For we are made the partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;..." (3: 6-8, 12, 14) Truth's body, which we are, is held firm by the Truth, but we must have utmost confidence in that Truth, no matter what the provocation, so that we can prove it and thus continue our upward progress.

The journey out of error into Truth seems long and arduous, but God has promised a "day of rest." "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it...For he spake in a certain place [in Genesis 2: 2] of the seventh day on this wise, And God did rest the seventh day from all his works." (4: 1, 2, 4)

The "seventh day" stage of thought is the state of rest, the complete demonstration over sin, sickness, and death. Mrs. Eddy gives us a wonderful sense of the actual meaning of God's words in Genesis in the Bible: "...the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness...

"God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work.

"Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called *seven days*, can never be reckoned by the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus." (S&H 519: 9-16; 25-15 n.p., emphasis in original)

"If Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us therefore labour to enter into that rest...For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart..." 4: 8-12)

Part 2, Salvation through Christ as The Christ Chapters 4: 14-7: 28

The "high priest" is the Son of God and means the Christ consciousness, the consciousness of Truth. This higher thinking mediates between God and man, for the ideal man is the human and divine coincidence. This section shows us how we can attain this consciousness of our coincidence with God. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession...Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (4: 14, 16) Realizing the truth of what we actually are in God's sight, we can come boldly to His throne---not that it is way up above us, but that we are the manifestation of the power of that "throne" symbol. We, like Jesus Christ, can finally "sit down on the right hand of the Majesty on high." "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorifieth not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." (5: 4, 5)

During Aaron's time, Israel was subject to the disciplinary statutes of the moral law. Now she has entered the era of the gospel, from Judaism to Christianity. She has found her identity in Christ, Truth, itself. She no longer needs an outside priesthood (outside motherhood) to connect her with her divine source. The living reality of the Shekinah, or Tabernacle, makes priestcraft obsolete. Man (body, i.e. "Tabernacle") in and of Christ (the head of the body, i.e. "Priest") is in immediate communion with his divine Principle, Love. The descent of the Holy Ghost [Divine Science] on the day of Pentecost [everyone understood all the others in their own language---the universal language of Science] signified that this absolute demonstration of divinity applies to all humanity. Only the man

begotten of God, not matter, is God's Son. That includes every one of us! Matter never has been a creator, for it is without substance, power, or life. "Matter" is [actually] manifest Mind." (S&H, 1st edition, 87)

"As he saith also in another place, Thou art a priest forever after the order of Melchisedec." (6) Remember that Melchisedec appeared to Abraham after his victory over the five kings, symbolizing the five senses. "At that early point in the Scriptures, the seed of humanity's original divinity was sown in human consciousness. Melchisedec (like Jesus) brought forth bread and wine. He explained to Abraham the truth about humanity as the universal body of Christ. From that moment, as we have seen, this seed developed from within itself, until here, at the point of the Epistles, we behold it in full flower. It has become nothing less than the living experience of man's unity with God." (Brown, From Genesis..., 342)

"According to Paul, in Hebrews, Melchisedec is 'King of Salem...King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.' As the type of the Christ-ideal, he is King of the New Jerusalem, the city where, as the result of the ministries of Jesus and Paul, the Gentile world finds peace and home." (Brown, Ibid.) The "New Jerusalem" is defined in *Science and Health*: "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony." (592) "This sacred city, described in the Apocalypse (xxxi. 16) as one that 'lieth foursquare' and cometh 'down from God, out of heaven,' represents the light and glory of divine Science. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews [11: 10]; therefore, it is the "infinite All"...(576: 4) Paul says of Melchisedec: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." (5: 11)

Not even the Christians of his day could have understood the symbolism. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God [doctrines of the Christian faith]; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (5: 11-14)

If one has gotten to a place where it is easier to discern between good and evil, then that one can continue on to perfection. (6: 1) But if the enlightened fall away, "it is nigh unto cursing..." (6: 2-8) "But, beloved, we are persuaded better things of you, and things that accompany salvation,..." (9) "And we desire that every one of you do show the same diligence to the full measure of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." (11, 12) Paul then gives Abraham as an example of one who inherited God's promise through patience, faith, and obedience. (6: 13-18)

In chapter 7, Paul continues to speak of Melchisedec, comparing him to Christ Jesus and the necessity for Jesus coming as another "priest." "To whom also Abraham gave a tenth part of all;...Now consider how great this was, unto whom even the patriarch Abraham

gave the tenth of the spoils [of victory over the five kings]." Abraham paid tithes to a man who had not descended from the Levitical priesthood. (2, 4) He is the symbol for the Christ, for he was like Jesus Christ in important ways. Dummelow's says: "He is king of Salem, i.e. Jerusalem. But Salem means 'peace,' and Christ is Prince of Peace (Isaiah 9: 6). His name Melchizedek [different spelling] means 'King of Righteousness,' and righteousness is a characteristic of Christ's kingdom (Psalm 62:12, Isaiah 9:7, 32:1). Unlike the Levitical priest who must be able to trace his descent from Levi, Melchizedek is without genealogy, connected with no priestly family, and he has no successor. He is 'a priest forever.' Also, he is superior to the priests because they are men who die. The Bible's silence as to his family and death points to the endless life of the divine inheritor of his priesthood." (1021-2)

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of carnal commandment, but after the power of an endless life." (7:11-16)

"For the law made nothing perfect, but the bringing of a better hope did; by which we draw nigh unto God...But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became *us*, who is holy, harmless, undefiled, separate from sinners, and made higher than the heaven; Who needeth not daily, as those high priests, to offer up sacrifice, first for their own sins, and then for the people's: for this he did once, when he offered up himself." (19, 24-27)

Part 2 Salvation through Christ as Christianity Chapters 8: 1-10: 39

In this section Paul compares the old sanctuary, or tabernacle, with the new sense of sanctuary or tabernacle. "...We have such an high priest [Jesus Christ], who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (8: 1, 2) The old tabernacle was an actual material structure. The new tabernacle is the actual body of man, not made materially, but by God. The high priests served in a material capacity according to the law. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: "... See, saith he, that thou make all things according to the pattern showed to thee in the mount." (8: 5)

The "pattern" included many objects which included the structure of the tabernacle itself---the seven-branched candlestick, the ark of the covenant which held the Ten Commandments and the cherubims on the lid of the ark, hovering over the "mercy seat," on which the blood was sprinkled on the Day of Atonement, the altar of incense, Aaron's rod, a

pot of manna which fed the Israelites in the wilderness, the veil which covered the Holy of Holies where only the High Priest was allowed, and many other details. All of these were "shadows" of the spiritual realities behind them. (See Exodus 25)

"But now hath he [the new high priest, Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." (8: 6-9) The Israelites broke their covenant with God because they did not understand its symbols, and it was based on outward worship, not from the heart. They broke the Ten Commandments and worshipped idols.

Therefore, God made a new covenant: "For this is the covenant that I will make with the house of Israel *after those days*, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they will be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (8: 10-13, emphasis not in original) The people, *after those days*, will not need a material sanctuary in which to worship, but God's word will be written in their hearts---will be an inner, spiritual covenant. *Those days are here*, and the new covenant is able to be kept because it is written in a book which can be studied individually, *Science And Health With Key To The Scriptures*, not kept in a temple to be learned there. All of the Biblical symbols are explained in this revelatory book and, being understood, can be used in their spiritual meaning. The old covenant will "vanish away," for "behold, all things are become new." (II Cor. 5- 17)

The old covenant applied to the time before the coming of the Messiah. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure [symbol] for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." (8-9) The material offerings did not reflect the conscience of the inner man. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands...but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (9: 8, 9, 11, 12) The tabernacle of which Jesus spoke was not "made with hands," made with matter substances. It was a symbol for the body which reflects the creator, thus eternally spiritual. That which is reflected is not made of material parts, but is forever "every whit whole."

"How more shall the blood of Christ, who through the eternal Spirit offered himself without spot [sin] to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, and the

redemption of the transgressions that were under the first [old] testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of a testator. For a testament is of force after men are dead:... For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you." (9: 14-17, 19-20) Jesus had lived a perfect life, without sin, and had sacrificed an earthly sense of things for the spiritual. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (9: 28) This brought him into a sense of divine harmony [heaven], the inheritance meant for everyone who can finally let go of an earthly, erroneous sense of things.

"For the law having a shadow of good things to come, and not the very image of things, can never with those sacrifices [animal sacrifices] which they offered year by year continually make the comers there unto perfect...For it is not possible that the blood of bulls and of goats should take away sins." (10: 1, 4) A shadow is unsubstantial, lacking all of the qualities of the original except perhaps outlined form; the very image is an exact reproduction of the original." (Dumm. 1025) "Wherefore when he cometh into the world, he saith... a body hast thou prepared me:...Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God...By the which will we are sanctified through the offering of the body of Jesus Christ *once for all*." (10: 5, 7, 10) "Sanctified" means "set apart to sacred duty or use; consecrated; free of sin. Webster." "The words 'once' and 'all' are clearly of great significance. As the time element fades, and eternity takes its place, 'once' is no longer regarded historically, but as the operation of the one *now*. In Science, the *One* (capitalized) embodies the *all* (uncapitalized). The eternal life of the One is *at once* the Life of all. The nothingness of death with regard to the individual Christ Jesus is *at once* the nothingness of death with regard to us all." (Brown, From Genesis...344) But we must say with Jesus, "I come to do thy will, O God." The priests "standeth daily," but Christ "sat down on the right hand of God," and "his enemies he made his footstool." (10: 11-12)

In the language of Christian Science, this means that the new sacrifice involves giving up a material, corporeal sense of life for the spiritual, incorporeal consciousness of our unity with God. Unity with God, good, makes the suggestions of corporeality, mortality, sickness, etc., your "enemies," over which you have absolute control. Many Christians believe that Jesus furnished a vicarious salvation to mankind, but that is a misunderstanding. He was our example for the way we are to obtain our own salvation. As we have noted before, heaven is not a place, but a consciousness, the consciousness of the harmony of mind and body. We achieve it, not by dying, but by living with that consciousness, as Jesus did and taught us to do.

There is no death; we may "die" (to human belief) before achieving the ultimate reward of complete harmony, but our life will go on as before with unlimited opportunities to continue to advance. Heinous sins committed before death will mean awakening to suffering until one is finally ready to give up the dark sense of sin and begin to advance out

of it. It may take more than another lifetime before rectification of sins through suffering brings relief, and progress is made out of the abyss where terrible sins place one. The "laws" of God are His precepts which He causes to be reflected everywhere. We are aware of them more and more as we give up our sins. The laws written in "our hearts" and in "our minds" are laws we understand and obey because we do understand them. The gravitation spiritward happens when we gravitate toward the Science of our being, claiming only one Mind, one Life, one Truth, one Love. Jesus said, "I and my Father are one." That must be our standpoint as well. Then we can rejoice for the progress we've made in translating ourselves from mortality to immortality. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works:...Cast not away therefore your confidence, which hath great recompense of reward...Now the just shall live by faith [understanding]..." (10: 23, 35) Spiritual consciousness overcomes mortal consciousness, for the Truth we make our own blesses us and causes us to trust it more and more.

Part 2 Perfect Being Science Chapters 11: 1-12: 29

Perfection is the normal and natural fact of creation. Mankind's goal, stretching over a *dream* of thousands of years, has been to find it, for it is the Truth of all that is. From all eternity, "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (11: 3) "Now faith is the substance of things hoped for, the evidence of things not seen." (11: 1) Things appear to be made of matter, but are really Spirit. Our senses fool us as the physicists have learned. Matter is not the solidity it appears to be. Right now, because that is not understood, we must accept it, at first, on faith. Material sense cannot grasp the revelation which came to various spiritually-minded men and women down through the ages. What we believe is substance is illusion, as the physicists also tell us. We will, over time, understand, as Jesus did, that the substance or essence of supply, health, movement, or whatever is needed, to be solely in idea and not in matter, and understand also that the true man and the true universe lie in these infinite ideas. We can prove to every level of consciousness that this infinitude is the fundamental fact. Ideas aren't quantifiable (a bucketful of health), can't be measured, but exist as stable mental substance. Spirit is a quality of God which man reflects. We are scientists using Science, not merely religious sentiment. The dictionary tells us that substance is "that which is real, in distinction from that which is apparent" Webster.

Paul looks back over the first events of the Old Testament that were based on faith, from Abel to Enoch, to Noah, to Abraham and Sara, to Jacob, to Joseph, to Moses, and many more on through Samson and David, and the prophets. (See 11: 1-40) "Who through faith subdued kingdoms, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:..." These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they

were strangers and pilgrims on the earth." (11: 4-37; 13) Without faith that perfection already exists in the universe and man, we would not have the stamina to stick the course and gain the spiritual understanding whereby we can prove it to ourselves and others. It is the *works* we must see.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (12: 1, 2) Looking back over the Old Testament characters, as well as the life, crucifixion, and resurrection of Christ Jesus, we feel "compassed about" with those who witnessed for God to the trying of their faith, many beyond endurance, and feel humbled by their willingness to accept disgrace and even death for the Truth that shined in their heart. Jesus was able to come as the Messiah because of the faith, loyalty, and love for God of the others who came before him. They were steadfast, unwavering, willing to go to their death for what they knew to be true. Blind faith achieves nothing. Faith must be active, regardless of the odds.

Paul speaks about the "chastisement" of the Lord: "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." (12: 6) The thought back then was still more the Old Testament belief of God as a human-like figure, prone to human emotions. We, today, because of the Comforter that has come with a higher sense of God as a divine Principle, unaware of sin, need not fear a God that looks down and chastises us for our sins. The suffering we endure is laid solely on our own shoulders. That suffering is what acts as a chastener which causes us to finally change our behavior for the good. The suffering lasts as long as the sin is indulged. The suffering can be looked on as a blessing in disguise if it causes us to turn from the sin and seek that which is principled and good. Then the divine Principle automatically works for us, and we learn how to come into possession of the kingdom of heaven, harmony.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (12: 11-13) An active faith is not always easy to keep up. We may become discouraged, half-hearted, even lazy about our behavior which should at all times reflect our Christianity. Then we must claim our "firstborn" status as the son of God, not man. We live and move and have our being in divine Mind as Love's reflection. This is the "grace" of God--- our inherent perfection. "Follow peace with all men, and holiness, without which no man shall see the Lord...But ye are come unto mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant,..." (12: 14, 22-24)

We are the ones, in this age, the seventh thousand year period, which, by the coming of the Comforter, the Christ Truth, we "arrive at the resurrection body of us all. No longer joining one with another to create, or form, an organic body, we are, in our divinely structured relationships, as the angels of God in heaven. Every identity constituting the Christ-body lives at the point of spiritual and scientific wedlock with all other identities. This is our resurrection body. This is what man will achieve over the remainder of this seventh period. Let us be as fearless and as faithful to our "new covenant" of God's law "written in our heart and in our mind" as the prophets and apostles of old, upon whose shoulders we stand. And let us act as we are in truth---the children of the firstborn, the inheritors of the kingdom.

"The Son who is thus so much better than the angels, the angels themselves, and man who, (to human sense) is made "a little lower than the angels," relate, in the language of divine metaphysics, with the three synonymous terms for Science: divine Science, absolute Christian Science, and Christian Science. *Science and Health* says that "when man demonstrates Christian Science absolutely...he will be as the angels in heaven." (372: 14) Absolute Christian Science is specifically the standpoint of the resurrection, where the last enemy, death, has been overcome. The "Son," in divine Science, reveals himself through the "angels" [divine revelatory messages] of absolute Christian Science, in order to dispose of the myth of "fallen angels" (the mortal sense of man) at the point of Christian Science. Hence in Christian Science, or "Science as applied to humanity." (S&H 127:16) "Thou hast put all things in subjection under his [man's] feet." (Heb. 2:8) "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." (12: 27-29) The "word" of God, the Truth brought by the Comforter, is the Principle of all creation, and, thus, cannot be shaken. It is the eternal fact which holds everything and everyone in its right place and purpose forever. That which is not Principle is error and gives place to the I AM THAT I AM. Its beliefs are utterly consumed.

Part 3 Christian Science Christian Practice Chapter 13

Hebrews has presented to us thus far the divine steps needed to be taken by each of us for our salvation. We will now take a look at the Christian qualities we need to express the Science of our being, for we must first have those before we can express the higher Science that will pull us completely out of our mortal dream of corporeality. The Part 2 teachings must take root and permeate every area of our lives. We have learned that there is only one Life, one God, one infinite expression of that Life. We have, in Truth, the qualities of God (the heavenly qualities) even as we live our earthly life, for earth is the reflection of heaven, the "seen" of the "unseen."

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (13: 1, 2) There is one universal brotherhood of which we all are a part. The moral qualities should be manifested to all people. True

relationships are made and kept if those qualities are valued by everyone involved. Our relationships should be approached from an impersonal standpoint---free from personal likes and dislikes. We are in and of one Mind, where all ideas are embraced in "brotherly love." By including those we don't know, those we have never met, in our Christian thought, we entertain "strangers." But there is nothing strange to God. Mankind has a united common interest, for we are heirs of the same Father-Mother God. We "remember them that are in bonds...are without covetousness, content with things we have, for he hath said, I will never leave thee, nor forsake thee." (13: 5)

Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Activity that is dishonest, harmful, impure, is punished because it is against the power of Principle, which is the only power. Interrelationships should maintain purity. The Christ-love sees no material person, but the one and only person, made in God's image and likeness. Marriage will continue until mankind as a whole rises above it. Mrs. Eddy addresses this: "Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse,---where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven,---marriage will continue, subject to such moral regulations as will secure increasing virtue. Infidelity to the marriage covenant is the social scourge of all races, 'the pestilence that walketh in darkness, ...the destruction that wasteth at noonday.' The commandment, 'Thou shalt not commit adultery,' is no less important than the one, 'Thou shalt not kill.' " (S&H 56: 7-20)

"Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life. Union of the masculine and feminine qualities constitute completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements, conjoin naturally with each other, and their true harmony is in spiritual oneness. Both sexes should be loving, tender, and strong. The attraction between native qualities will be perpetual only as it is pure and true, bringing sweet seasons of renewal like the returning spring...Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual attention and approbation should wait on all the years of married life." (Ibid., 57: 1-14; 59: 1-6)

Lies will always find you out, and never end well. When you operate against your own purity and Christ nature, there will be anguish, hatred, remorse, disease, and death until you give up such behavior and come home to the Father, your own true Source of life. "So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." (13: 6) We are safe with God, our divine Principle, to which we subordinate ourselves, and cannot fear what the world erroneously believes. "...the divine must overcome the human at every point." (S&H 43: 27)

At some point we must lay down the mortal, material concept of God, man, and the universe. It is illusion that keeps us from seeing the wonderful reality with which we are, in

fact, surrounded. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." (20-21)

"As the marvelous teaching of Hebrews draws to its close, Paul refers to Jesus Christ as 'the same yesterday, today, and forever.' (13: 8) *Science and Health* says correlatively: 'Life is, like Christ, the same yesterday, today, and forever.' Organization and time have nothing to do with Life." (Mis. 249: 18)

"As Paul knows so well, 'There remaineth therefore [in the New Jerusalem] a rest to the people of God' (3: 9)---a rest "on the right hand of the Majesty on high." (1: 3) "Christian Science confirms: There remaineth, it is true, a Sabbath rest for the people of God; but we must first have done our work and entered into our rest, as the Scriptures give example. (Mis. 216: 3)

"In his actual experience, as we have found, Paul travels from Jerusalem to Rome; in his systematic teaching of Christianity, in his epistles, he travels from Romans to Hebrews. Hence, when we come to the General Epistles we have, ideally, returned home to the apostles in Jerusalem [symbolizing the "New Jerusalem," the consciousness of the spiritual facts of being," S&H 874: 10-16] where we enter into our rest." (Brown, From Genesis...344)

What is meant by the word "rest?" Mrs. Eddy enlightens us with its highest sense: "The word temple also means body. Man is incorporeal, and will learn that he doesn't need to visit a temple building in order to be close to God. This kingdom of God 'is within you, is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God...

"[The] human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,---as one Father with His universal family, held in the gospel of Love." (S&H 31-4 n.p.) We achieve "rest" from all of the turbulence of material beliefs and rest in the ever-present consciousness of Love.

Chapter 9 The General Epistles

James, I Peter, II Peter, I John, II John, III John, Jude

These Epistles are called "General" because they are addressed to Christians in general, not to particular churches. Their messages are universal, for mankind as a whole. "Moving from the twelvefold circumference (signified by the Pauline epistles) to the fourfold center (signified by the general epistles) we merge the Word, the Christ, and Christianity to Science. They can be grouped under the standpoints of "the seven" and "the four" (again)! These last four epistles accentuate Science: James' epistle relates to Science as the Word; Peter's two epistles to Science as the Christ; John's three to Science as Christianity, and Jude's one to Science as Science... The standpoint of faith, required by Paul's epistles, must be demonstrated now as *works*. Resulting from the influx of the Holy Ghost on the day of Pentecost, humanity (ideally) returns to its divine origin [symbolized by Jerusalem.] This appears humanly as demonstrations of proofs of healing... Remember that Peter, James, and John were present at Jesus' transfiguration. They saw timeless being. Moses, Jesus, and Elias showed them past, present, and future glorified in the living now." (Brown, From Genesis...345)

The General Epistle of James Chapters 1-5

James was Christ Jesus' brother. His epistle is believed to be the earliest of all of the epistles, written between 45 and 49 A.D. He was spoken of in Acts as the head of the Christian church in Jerusalem which was called the "mother" church. Paul, being called the apostle of the Gentiles, James was called the apostle of the Jews. He was held in very high regard and was anxious to maintain the high ethical ideal of Judaism. He was carefully trained in his Nazarene home in the practices and precepts of the Jewish faith and was faithful to the obedience of the law. This spiritual idealism led him to the recognition of the fulfilment of their hope for a Messiah in his own brother. (See Dumm., 1031) His plea is for the patience and wisdom of a divine sense of motherhood which ensures universal regathering. Thought must yield to the truth of God as Mother and man as reflecting the high qualities of Motherhood.

"Mary Baker Eddy refers to a book called *Thoughts on the Apocalypse*. (Benjamin Wills Newton, published in London, England, 1853) A quotation reads: 'The church at Jerusalem, like a sun in the centre of its system, had other churches, like so many planets, revolving around it. It was strictly a mother and a ruling church.' She comments: 'According to [this] description, the church of Jerusalem seems to prefigure The Mother Church of Christ, Scientist, in Boston.' (My 13: 4)

James wrote his epistle "to the twelve tribes which are scattered abroad..." (1: 1) This pertains to the dispersion of the Jews into nations all around the world after the captivities, which, is symbolic of the fact that Israel must eventually be regathered as a whole civilization. "It teaches that the idea of God does not exist alone at the centre of being

but radiates out to the circumference as well, leavening and transforming with its spiritual idealism the whole of human consciousness." (Brown, From Genesis... 345-6) From the beginning, Israel's purpose was to regather our world into the fold of universal Love.

The standpoint of Paul's epistles was faith which must now be understood as faith *with works*. Peter, James, and John were present when Jesus was transfigured before them. They witnessed timeless being---Moses, the past, Jesus, the present, and Elias, the future, glorified in the living *now*. They were witnesses to the Life which "was and is and shall be, whom nothing can erase." (S&H 290: 1) The transfiguration propelled the three men into an apprehension of eternal being. Faith was replaced with *knowing* the Truth of Jesus' teachings and demonstrations.

Thus James is not satisfied with faith alone, but must see it demonstrated with good works which express the nature of God. He writes of Science as the Word, accenting the constituents necessary for faith expressed in the actual living of them. He stresses that all faith comes from God and of what it consists. His points are made using "the seven aspects of God's nature."

Mind 1: 2-12 "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (1: 2-4) We will have trials and temptations. They force us not to become too smug in our faith. We must get down to work to joyously know that they are opportunities to prove our faith in healing and demonstration. The understanding of God's nature and man as God's reflection is the most joyous, effective fact with which we can reason.

"If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraided not; and it shall be given him. But let him ask in faith, nothing wavering...A double minded man is unstable in all his ways." (5-6) We are not working with an unstable mortal mind, but with the wisdom of our divine Mind. Therefore, we just need to unwaveringly know that we cannot lack wisdom, or any good thing, since it is ours by reflection. Working with ideas that come to us from our study, we become peaceful, affirming more and more that we have all we need every moment. Working half with Science and half with material reasoning makes us to doubt the allness of God, where our real remedy lies. Then we have to backtrack and go over the whole ground again, affirming and denying the truth as opposed to the lie. This tells us we need to become much firmer in our growing understanding of Christian Science.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (12) Loving all that God stands for enables us to withstand temptations. We cannot love God *and* materiality. One or the other will take precedence in our thinking and govern the situation. The "crown of life" means we govern ourselves and our situations with the knowledge of the nature of God as our very Mind, its unconfined, indestructible nature, which has dominion over the earth, not bogged down with material beliefs, but innocent, pure, never having to depend on or operate through some organic or material means. "Organization and time have nothing to do with Life." (S&H 249: 19-20)

Spirit 1: 13-18 "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed." (13-14) God is pure and cannot conceive of evil. God gives good only. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we may be a kind of firstfruits of his creatures." (17- 18) We are here solely because God, our Father, is reflecting Himself as man, individualized. Spirit is the only substance. It is changeless, timeless, pure, forever intact. Matter cannot create. We are not here by chance. We each have an identity and purpose given us by God. Our lives are so much happier and fruitful when we recognize that great truth.

Soul 1: 19-27 "...be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (22-25) When we get to a point where we understand the universal law of reflection, and recognize ourselves as manifestations of Soul, we cannot forget it but be constantly blessed by it. Man is the infinite good of God, in multifarious forms. The "perfect law of liberty" frees us from the belief of material bodies that seem to have dominion over us. "Pure religion and undefiled before God and the Father is this...to keep himself unspotted from the world." (27)

Principle 2: 1-13 "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons...Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? but ye have despised the poor. Do not rich men oppress you, and draw you before judgment seats? Do not they blaspheme that worthy name by which ye are called?" (2: 1, 5-7) Principle is impersonal and impartial. We should not classify humans according to material criteria such as rich or poor, upper or lower class, education, race, gender, nationality, etc. We all have one Father-Mother. "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well;...whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (8, 10) Principle and its principles are one. To break any one law is to be dismissive of all law, for the one who loves God loves divine Principle. One does not wish to break any of God's laws out of love for the Principle they express. "So speak ye, and so do, as they that shall be judged by the law of liberty." (12)

Life 2: 14-26 "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ...faith, if it hath not works, is dead, being alone." (14, 17) "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?... And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." (21, 23, 24) "For as the body without the spirit is dead, so faith without works is dead also." (26) Faith often means vital

sacrifices, and if they are made with true trust in the goodness and Fatherhood of God, we are blessed with a sure outcome.

Truth 3: 1-5: 12 James speaks in Chapter 3 about what we usually consider a "little thing." Yet, it points to a much larger problem we all must work to control---the tongue! "...If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (3: 2) Exercising control over mortal mind's propensity to talk without thinking, we must culture a sense of quiet control over ego. We are often tempted to give full rein to our thoughts when we should hold mortal consciousness in subjection. God is Truth, and God is Love. They should never be separated when thinking and speaking.

"... the tongue is a little member, and boasteth great things. Behold, how great a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature;..." (3: 5, 6.) "James denounces the deadly poison of the malpractising tongue that defiles the whole body. Man's words in Science are the constituent elements of God's divine *Word*." Then his words are wisdom, and not the poison of the talking serpent." (Brown, From Genesis., 347)

The tongue can inspire a whole cycle of wickedness. "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing...Doth a fountain send forth at the same place sweet water and bitter?" (3: 9-11) Mischievous, bitter, inconsistent, hurtful talk should never come out of the mouth of one who professes to love God, who is inseparable from man. The propensity to judge our fellow man should be held in abeyance, and Truth should be known instead. "For where envying and strife is, there is confusion and every evil work." (3: 16) "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (3: 17-18) Wisdom to James is a moral, spiritual quality, not an intellectual one.

Next, in Chapter 4, James attacks greed and love of pleasure. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? (4: 1) "...whosoever therefore will be a friend of the world is the enemy of God." (4: 4) "God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, ye double minded." (4: 6-8) "Humble yourselves in the sight of the Lord, and he shall lift you up." (4: 10) Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver,..." (4: 11, 12) "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (4: 17) Desiring something which another [person or nation] has and you have not, is unregulated desire and leads to war. We must resist evil [the "devil"], be humble, purify our desires, judge not others, speak no evil of others, do good every opportunity you have, resist pride, and submit to God, your highest sense of good.

James' admonitions in Chapter 5 attest to his times *and* to our times. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupt and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the Lord of sabaoth [an Old Testament phrase='Lord of Hosts.'] 5: 1-4) (Dumm., 1037)

Trust in worldly goods to save us is useless (whether in a day of reckoning in their day--- the Romans' destruction of Jerusalem or the return of Christ as they believed would be soon, or in our day --the destruction of nations in a world war or the return of a Messiah or Imam), for it is not based on Principle. If we are trusting in earthly things and mortal mind's assessment of things, rather than on that which holds such things in subjection, the Truth, we will fail. Grudge not one against another, brethren, lest ye be condemned: behold the judge is at the door." (5: 9)

The "judge" is the impersonal Principle which is divine Science. It is the supreme power governing the universe, its infinite expression, its facts and functions which are inter-related and operate harmoniously in obedience to it. Thus, it is always "at the door." If we want harmony on the earth, we as a civilization must abide by its precepts as laid out in the Bible and in the book which has come as the second appearance of the Christ, *Science and Health*. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord [in the end God turned Job's sorrow to joy]; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (5: 11, 12) Harmony must be won individual by individual. We must each take a firm stand for the Truth without wavering. The divine "husbandman" (Christ) is always "patient," always ready to receive our "precious fruits," our demonstrations of Truth, and we are blessed. "Be ye also patient; stablish your hearts." (5: 7, 8) We are living in a universe of Mind, Spirit, Soul, Principle, Life, Truth, and Love. We are established in it. Let our actions attest to that fact!

Love 5: 13-20 When we live our true seven-fold nature, we can demonstrate its outcome, the healing and tender care of divine Love. "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; ["oil." "...prayer; heavenly inspiration" (S&H 592) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he committed sins, they shall be forgiven him." Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (5: 15) Do we believe that the "much" includes physical healing? Or do we believe that we need to work through matter in order to heal physical or mental problems? In the early church and for three hundred years afterward, spiritual healing was a normal part of Christianity. It needs to be again. We have a whole Science that is equal to any task. The sooner we begin the study and

application of it, the sooner the world's resurrection from sin, sickness, disease, and death will come "on earth, as it is in heaven." (Lord's Prayer)

James ends his epistle with an amazing example of "effectual prayer:" "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (5: 17-18) Nothing is impossible, even to a normal human being, when prayer, knowing man's inseparable relationship with divine Principle, is put to work. Remember Mrs. Eddy was a mental climatologist and could turn storms into gentle showers within minutes and taught her closest students to do it. Jesus also used his Mind to still storms. Man, the very expression of Mind, is powerful, more powerful than we can at this time imagine. Someday, sooner than we think, we will be all involved in finding that out, and we will have to make sure that the moral imperatives are first in place to use it properly for the good of mankind. We are able to control thought and body with our Mind--not our brain. The brain is governed by our Mind. Mind is not in the brain. To think so is useless error.

The Epistle Generals of Peter, I & II

I Peter, Chapters 1-5

Peter, Jesus' disciple, and then apostle, writes to the Christians in Asia Minor, all of whom were connected with St. Paul. This Epistle seems to have been written to churches which were mainly composed of Gentile Christians; but the old disputes about the Law have long ago been settled; there is no trace of them here; the church is no longer divided; all Christians alike are simply the inheritors of ancient Israel.

A letter is carried to these Christians by Silvanus, Paul's friend. "It is then reasonable to suppose that St. Peter wrote to these people soon after St. Paul's martyrdom, being himself at the time in Rome, surrounded by the sorrows and dangers of a terrible persecution, to encourage them to meet steadfastly, if, as they feared, it should reach them. Silvanus would tell them all there was to tell about their master Paul. The letter from St. Peter would show that they were still cared for by an Apostle, to whom some of them probably owed their conversion. It [the Epistle] contained also encouragement of a deeper kind." (Dumm., 1038)

Peter was well fitted to write this Epistle, though his conduct in his disciple days seemed to belie the name Christ Jesus gave him, the "Rock." Later years, though, proved Jesus right in the true judgment of his character. He stood firm in Jerusalem in spite of persecuting rulers, knowing just how persecution should be met. His speeches, recorded in Acts, show that he was sustained in those days by the same kinds of thoughts as he expresses in this Epistle--obedience to Christ's precepts is the great duty of all Christians. He writes in the "Christ order" of the synonyms for God: Principle, Life, Truth, Love, Soul, Spirit, Mind.

Principle 1: 3-12 "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the

resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, ..." (1: 3-4) Peter, who was with Jesus after his resurrection for forty days in which he taught his disciples the higher Science of Life, knew the wonderful truth that awaits each one of us as our erroneous beliefs are given up and replaced by a new sense of man as undefiled, perfect and incorruptible. When gained, heaven, harmony, will be gained, and we will come into our inheritance of uninterrupted good. This good is the Principle of the universe.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time [at the coming of Christ]. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:" (5-8) Although they are going through heavy trials, they have a wonderful Savior whom they know loves them dearly because of his sacrifice for them and will bring them through it. "Receiving the end [result] of your faith, even the salvation of your souls." (9) ("Soul" means the true life, the very self." Dumm., 1041)

Life 1: 13-2 "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy...Because it is written, Be ye holy; for I am holy." (13-16) Holiness is as much the state of man as it is of God---through reflection. We have been fashioned from holiness since forever, and thus our life expresses holiness, wholeness, purity, perfection. Man's sinful identity is not the truth about man, and man suffers as a result of believing it is. "But with the precious blood of Christ, as of a lamb without blemish and without spot:...Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." (19, 21)

Seeing that death is not man's final curtain call, man has faith and hope that he will experience eternal glory. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." (22-23) The love we embody as we love our fellow-man is the love that has made us. We are not born in sin, but have come straight from the God who is Love--- as reflection.

Truth 2:1-3: 7 Being born again, into a new, spiritual viewpoint of life, finding that we come straight from God, we must lay "aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby..." (2: 1-3) As we come out from the illusion of life in matter, we must learn all over again, like newborn babes, what life really means in Truth. We learn that life dependent on Christ is not a hard struggle, because " the Lord is gracious [merciful; benign, kindly, approachable,]. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are

built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (2: 3-5)

Peter speaks of this "newborn" consciousness metaphorically, as a "stone," a truth that is forever present and all-powerful, a foundational corner stone called in the Bible and *Science and Health* "the New Jerusalem," or, "city of our God." It is the consciousness of Mind, Spirit, Soul, Principle, Life, Truth, and Love, names all capitalized since they stand for Deity. It is symbolized by a "stone," a "stone most precious" as described in Revelation. This all-reliable, one and only Truth or Principle of the universe is "the Christ, the Son of the living God," as realized by Peter when Jesus asked whom he thought Jesus was. Jesus knew he represented this "stone," and was come into the world to show us our true nature as the reflection of God, Truth. He knew that the Old Testament prophet, Isaiah, had prophesied this "stone," which verse Peter quoted: "Wherefore also it is contained in the scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." (Is. 28: 16) (2: 7)

The Israelites, as a whole, rejected Christ Jesus as their Messiah. The message Christ Jesus came to teach us was a "most precious" one: Jesus came to show us the true meaning of "body," the compound idea of God, including the universe, which he metaphorically called "the temple"---that it was not made of a material that could be sick, hungry, afraid, diseased, blind, deaf, or dead. It, including the universe, is the "temple of the living God." He proved it with his own words, actions and body. What more could he do? Man, as the compound idea of God, is represented in *Science and Health* by the correlated uncapitalized names for God, God's reflection: "wisdom, purity, spiritual understanding, spiritual power, love, health, and holiness." (115, 116 in S&H.) The "chief corner stone" is the holy Comforter of Spirit and Truth compelling the regeneration of mankind.

Those who reject this Truth will go on suffering for their profound ignorance of the real truth about the universe, including man, its gracious character as benign, as made for man, for life, and that man, as its highest idea, is meant to exercise absolute control of it. They will continue to suffer for their erroneous beliefs until, finally, the agonies of material ramifications drive them into the arms of divine Love for surcease and regeneration. The "stone" of Truth, if not accepted, becomes "a stone of stumbling, and a rock of offence, even to them which stumble at the word [God's message of salvation], being disobedient:" (2: 8) Mrs. Eddy writes: "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self." (S&H 296: 6-9) "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:" (2: 9) When we understand how marvelous the universe is in its substance, laws, and effects, we will see what Peter means by "marvellous light," "a royal priesthood, an holy nation, a peculiar people [God's own person, seen as individuals]."

The rest of chapter 2 and through verse 7 of chapter 3 is given over to Christian duties such as we have seen in the other epistles: honest conversations among Gentiles as

good examples for them; submit to the government that is over you; love the brotherhood and all men; when buffeted for faults, take it patiently; wife to be in subjection to her husband (woman's total equality comes with the Comforter); husband to honour his wife, being heirs together of the grace of life. Living honorably with all men, "your prayers be not hindered." (3: 7) Man is the living of Life, the loving of Love, the principled actions of Principle, the purity of Spirit, the embodiment of the spiritual sense of Soul in individual man, and the integrity and wholeness of Truth.

Love 3: 8-22 Christians are to love others--that is the hallmark of a Christian life. Peter gives some examples of the way we express the love of Christ: "...be ye all of one mind [since there really is only one Mind in manifestation], having compassion one for another, love as brethren, be pitiful [tender-hearted], be courteous: Not rendering evil for evil,...but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing; seek peace and ensue it.' (3: 8, 9, 11)

Love demands that we love even when it meets no return. "...and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear ["fear" of God, meaning honoring God]: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." (3: 14-15)

Soul 4: 1-19 Suffering for the cause of Christ is the theme of this chapter. We know that the apostles endured extreme suffering. They saw it as a sign of obedience to God. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (4: 1-2) This Epistle was written when Christians everywhere were being persecuted to death, and there was much fear among them. Even today, there are places in the world where Christians suffer such persecution for their belief in Christ Jesus that it could easily mean death. We could take Peter's words to mean that if the suffering leads to death, it will take them out of this life and they never again have to suffer for they will be living "to the will of God." Or, it most likely means that the suffering tries and purifies us. We read in *Science and Health*: "Vibrating like a pendulum between sin and the hope of forgiveness,---selfishness and sensuality causing constant retrogression,---our moral progress will be slow. Waking to Christ's demands, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success." (22: 3-10)

However, let us know that God does not send suffering to anyone, either to those who trust in Him, or to sinners who don't care about God or morals. This would mean that God is man-like, with emotions like unto man, His creation. God is an infinite Principle, the universal law of harmony which knows and sends only harmony. Here is the higher sense of it from *Science and Health*: "Whoever believes that wrath is righteous or that divinity is appeased by human suffering, does not understand God. Justice requires reformation of the

sinner. Mercy cancels the debt only when justice approves...Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of divine Love." (22: 27-29)

"...be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." (4: 8) If one loves, just loves, without thinking of gaining anything in return, one cannot at the same time sin. That kind of love means one has already reached the point of giving up a "multitude of sins."

Spirit 5: 1-4 Toward the end of his epistle, Peter exhorts the elders of the congregation to be examples to the flock, overseeing them and feeding them with love and humility, not making them feel under compulsion, nor accepting money for their services, but serving with a "ready mind," of their own free will, from devotion and love of Christ. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (5: 4) "If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error's disguise? If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God." (S&H 254: 24-32)

Mind 5: 5-11 Peter now exhorts the younger members of the congregation to remain humble, to resist evil. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you." (5: 5-7) We are to humble ourselves under the divine Mind, knowing we have no mind of our own. It takes deep humility to do this and needs constant vigilance. As we learn to do it daily, we have the ability to resist the lie ["devil"] that seems so powerful and it cannot "devour" us. Knowing that right where that lie is, there is God, caring for us. There are no "devils" or devouring "lions" in the Consciousness that is God, good. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." (5: 8, 10-11)

The Second Epistle General of Peter Chapters 1-3

Peter's main motive for writing this epistle is to warn and to exhort the churches that were being visited by false teachers, apparently ones who had been baptized, but who claimed that they were prophets and preached private interpretations of the gospel message, even going so far as to completely deny the need for Christian conduct, believing that mere

faith was enough for salvation. They became slaves to their own licentious desires. "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." (2: 19) (Dumm., 1050-1) His epistle is written in the "Word order" from Mind to Love.

Mind 1: 3-11 Before getting to his main point, Peter writes a beautiful chapter about the blessings which Christ had brought them and the Christian qualities that were expected of them in their new faith. These qualities were necessary to grow in their faith and thus demonstrate it. It was an excellent way to warn them about the false teachers since it made their message so obviously wrong in every way.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance [self-control]; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (3-8) Culturing these qualities enabled them to "make your calling sure" and that "ye shall never fall." (10) "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (11)

Spirit 1:12-15 Peter tells them he wants them to dwell on those qualities so that they embody them naturally, that they "be established in the present truth." (12) He then prepares them for what he believes will be his coming decease: "Yea, I think it meet, as long as I am in this tabernacle [body], to stir you up by putting you in remembrance; Knowing that I shortly must put off this my tabernacle...that ye may be able after my decease to have these things always in remembrance." (13-15) Peter wants them to stay alert and continually look to their thinking and behavior to be sure they are putting their Christianity into daily action.

Soul 1:16-19 Finally, Peter reaches the reason for his epistle's warning against the false teachings: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (16-18) Those experiences which Peter himself witnessed first-hand certainly took precedence over the unenlightened falsities propounded by the false teachers. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;" (19) Gordon Brown writes of this: "The daystar of divine Science is the opposite of the self-willed, self-opinionated Lucifer, in the prophecy of Isaiah, who, unlike the holy city which comes down from God out of heaven, *fell* from heaven to earth." (From Genesis, 348)

Principle 1: 20-2: 9 "...no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost [divine Science]. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them [with his bodily sacrifice], and bring upon themselves swift destruction." (1: 20-2: 1)

"Our need, therefore, is to understand the original God-inspired meaning of the Bible, and avoid 'damnable heresies.' In Science, fallen angels are personal and private interpretations of the Scriptures---interpretations which have fallen away from the Bible's original meaning as the (capitalized) Word of God." (Brown, From Genesis..., 348) Angels being God's messages to man, those messages that come to us from mortal mind have not the correct perspective whereby we can understand that our Truth is a Principle and thus must fall to the ground, bearing no fruit. The attention is turned to "instances of the flood, at the time of Noah, and the burning of the cities of Sodom and Gomorrah, in the days of Abraham, as evidence that 'God spared not the angels that sinned.' With 'eyes full of adultery...beguiling unstable souls,' these sinning angels are the antithesis of the thoughts of the prophets who, hearing the Word of God, compiled the Scriptures impersonally and faithfully." (2: 4-6) (Brown, From Genesis..., 348) The prophets received their inspiring messages straight from God, from Science, and so could be trusted by righteous men.

Life 2: 10-22 Peter continues to drive his point home that the churches should completely abstain from giving ear to the lying teachers and their messages of evil: "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever." (2: 17) This describes the false teachings which are as disappointing as springs without water and mists which promise water but are dissipated by the winds. There is no wisdom, no purity, no spiritual sense, principle, love, health, or holiness in their false words. They are good for nothing, the recipe for a vile and empty life.

Again and again, Peter does his best to relate the terrible consequences of following worldly persuasions. He knows he won't be around much longer to minister to them and so makes his arguments while he can. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error...For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." (18, 20)

Truth 3: 1-10 "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets [the Truth], and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (1-4) "Scoffers" would claim that the judgment day of Truth would never come. The early Christians believed Jesus would come back to earth on "Judgment Day, a

day when everyone would be judged by their sins, over which Christ would preside. They didn't know when it would be, but many thought it would be soon.

Christian Science comes to tell us this is a misapprehension of Jesus' words. Mrs. Eddy writes: "No final judgment awaits mortals, for the judgment day of wisdom comes hourly and continually, even the judgment by which mortal mind is divested of all material error. As for spiritual error there is none. (S&H 291: 28-32) "Mortals need not fancy that belief in the experience of death will awaken them to glorified being. Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says." (S&H 291: 9-18)

In verse 8, third chapter, Peter gives us one of the most important statements in the Bible: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." "Relating the seven days of creation (upon which the Bible as a whole is based) with the seven thousand-year periods of the history of civilization (during which humanity solves the problem of time and mortality), Peter, in this one sentence, provides the essential framework within which to understand the Bible's original meaning, and therefore the meaning of Life itself. In the light of scientific Scriptural revelation, there are no fallen angels." (Brown, From Genesis..., 348)

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (9) God's ideas never perish---they are all-harmonious and eternal. Because there is no final judgement day in which some go to heaven and some to hell forever, it does not mean that we can go on sinning as much as we want. "If the change called death destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science, Christ, Truth, removes all ignorance and sin." (S&H 290: 16-22) In this way, "all should come to repentance." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (10) All that is mortal in belief will be destroyed as thoroughly as if they were burned up.

Love 3:11-18 "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,...we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (11, 13) When mankind reaches the understanding of and can demonstrate the "third degree" of translation, "mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be,---all-inclusive." (S&H 116: 4-10) "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, blameless." (14) This is the real man as he always has been in Mind.

The Epistles General of John I, II, III

Science as Christianity (the theme of all five chapters)

John, "the beloved," writes from the perspective of Science as Christianity. Besides writing a second and third epistle, he is also the writer, as has been seen, of the fourth Gospel, as well as being the author of Revelation. It is supposed that he wrote his three epistles between 80 and 90 A.D. It is not stated to whom the letter is written except to "my little children." Let us assume, then, that it is addressed, in the tone of Love, Science as Christianity, to regenerated mankind. (See Brown, From Genesis..., 349)

Though dealing with the heretical beliefs of Docetism, that denied Jesus' incarnation of Truth in the flesh, John's main message is that God is Love, a universal, eternal Love that is the actual Mind of man. He insists that Jesus was the embodiment and expression of that great Love, because "That which is from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)" (1: 1-2) The Christ, the reflection of God, has always been ---it never had a beginning, for the infinite eternal never began and will never end.

John spoke from actual life experience, as did Peter, not second-hand experience, and thus was an authentic witness to Jesus Christ all the way through his mission on earth. Therefore, those to whom he writes can have faith in his words. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." (3-4)

Those introductory verses set the keynote for John's first epistle. He had a pure sense of the Science of being, recognizing man's perfection as a result of being God's witness of Himself, just as Jesus was. His message shows forth the Science of man, that man dwells in Mind and has the Mind of Christ---illustrating the scientific oneness of God and man, Love reflected in love. I have added the synonym for God that best goes with each set of verses. Perhaps, because of what you have now read and learned about the seven-fold nature of God you can understand the reason for each main synonym given to the verses underlined.

The First Epistle of John

Chapters 1: 5-2: 17 Man dwells in God, good, and reflects it

Mind (1: 5) "This then is the message which we have heard of him [Mind], and declare unto you, that God is light, and in him is no darkness at all." John shows us that God as light, or understanding, has always been, and that in Truth there has never been any

darkness. Science has always been; there was never a time when Science did not exist, for it is infinite, eternal. It is pure and cannot be self-destroyed, for it does not know "darkness."

Spirit (1: 6-7) "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1: 6-7) If one walks with a material, darkened sense of things, one is automatically cut off from spiritual good because of one's choices. A cleansing or purifying effect comes to us from choosing good over evil. Christ Jesus' sacrifice and resurrection was to show all of mankind the Truth of man's actual being as reflections of God. We are Spirit, not matter, pure, not mixed with erroneous beliefs about our heritage as Sons of God.

Soul (1: 8-2: 2) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness...And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1: 9; 2: 2) As long as we think and do those things which are of mortal mind, we sin. Therefore, until we gain the understanding whereby we can live sinless lives, we need to be meek and admit our sins and try ever harder to advance beyond the material grasp of mortal thinking. If our heart is in the right place, the darkness will abate in proportion to our efforts, and the Christ, Truth, will replace our erroneous living. We are not dependent on a person, but upon the Truth itself to translate the error of our ways. This propitiation is for all mankind.

Principle (2: 3-5) "And hereby we do know that we know him, if we keep his commandments...whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (3, 5) Keeping God's commandments proves our understanding of God and man, that man is the visible operation of the invisible God. The Principle of the universe is seen in that which is principled. (The Principle of addition is seen in the correct computation of its numerals when adding.) Perfect obedience is evidence of perfect love.

Life (2: 6, 7) "He that saith he abideth in him [Christ] ought also so to walk, even as he walked. If we claim to be "in him," we must show by our lives that we "walk the walk," live that same loving life. John is not telling us anything new; "but an old commandment which ye had from the beginning." (6, 7) The "old commandment" is, at that period, almost a hundred years old since Jesus gave the commandment as a "new" one. "Thou shalt love thy neighbor as thyself."

Truth (2: 8-11) "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." (8-10) The commandment given by Jesus which calls for love of one's brother as oneself, is still "new." It is still very much viable, still giving light to one's clearer sense of love. We do not love God if we do not love God's reflection. The "two" are, in fact, one. Those who hate their "brother" need not kid themselves that they are doing God's will. God is Love and is eternal, infinite. To love is to be God's image.

Love (2: 12-17) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." The "world" as used here means an object of desire apart from God. The "will of God" is already done; it is present here and now. It is the ever-present universe including man. When we bring ourselves into line with this Science, we will find that "the world" as an object "out there" to be desired, has passed away, but that the world that *is* has always been, and is ours, tangible, living, enveloping us in abundance and love.

In order for us to know and love the Father, we must know that we are the Christ, the Son of God, individualized. We must truly understand what that means so that we will not be drawn away by the "antichrist." Thus, the next section of I John is given to us in the "Christ Order" of the synonyms for God. These seven subjects dispose of the arguments of the antichrist, which John describes as "a liar."

Chapters 2:18-3: 24 Man has the Mind of Christ and is therefore pure, righteous, and loving

Principle (2: 18-21) "Little children, it is the last time: and as ye have heard even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us...But ye have an unction from the Holy one, and ye know all things..." (2: 18-20) The apostles anticipated the return of Christ in the near future and felt that the influence of the antichrists was a sign. The name "antichrist" suggests opposition to Christ. This included the false teachers who had left the true church because they had not ever really possessed the Spirit of the Christ. An "unction" is an anointing of the Holy Spirit's operation which is an endowment of *spiritual discernment*.

Life (2: 22-25) "...He is an antichrist, that denieth the Father and the Son...Let that therefore abide in you, which ye have heard from the beginning...ye also shall continue in the Son, and in the Father." And this is the promise that he hath promised us, even *eternal life*." (22, 24, 25) The denial of the Son includes denial of the Father, because you cannot have one without the other. The "Father" of the universe including man denies the lie of the antichrist.

Truth (2: 26-29) "...the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, *ye shall abide in him*...If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." (27, 29)

Love (3: 1-3) "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he *is* pure." (1-3)

emphasis added) How wonderful that God already sees each one of us as His beloved son! We do not know how we shall appear when our identity is completely spiritualized, but we do know that we are the exact image and likeness of God's nature. This lovely knowledge gives us a sense of purity, innocence, being known specifically by God and greatly loved. We have every right to know that we are "hid with Christ in God" (Col. 3: 3)--with Truth in divine Love.

Soul (3: 4-8) "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he [God] is righteous. He that commiteth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (7, 8) Evil is the "devil." The coming of the Christ, Truth, destroyed the lie of another power opposed to God, good. Man is sinless, eternal, because God is so.

Spirit (3: 9-16) "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (9) "...For this is the message that ye heard from the beginning, that we should love one another." (11) "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren." (13, 14) He that loveth not his brother abideth in death...Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." (14,16,) Each of us is the son of God, for matter cannot bring forth life. The "seed" means the germinal principle from which "new life" has sprung. We can "lay down our lives for the brethren" by knowing the Truth about them, laying down the lie that they are born into matter and are sinners. We can know the Truth that they are the holy reflections of God, just as we can know for ourselves. In that way, we "love one another."

Mind (3: 17-24) "But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him...And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." (17, 18, 19, 22, 23) The love we have for God is demonstrated by the love we show His children, by keeping His commandments, and by doing things we know are illustrative of His nature. "And hereby we know that *he abideth in us*, by the Spirit which he hath given us." (24)

Chapter 4: 1-21 Man is the perfect reflection of God's nature, as Spirit, not mindless matter

Principle (4: 1) "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." John gives us ways in this section by which we can be sure it is true Christianity we are following, by "trying the spirits," their messages.

Mind (4: 2, 3) "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist...and even now already is it in the world." (2,3) Why is it important that we recognize Jesus' coming "in the flesh?" He came to convince us that "the flesh" is an illusion, not a fact of existence. He had to assume a human form that could be seen by humans and thus be able to relate to him. He had to show that even if his body was killed, according to human perception, it could be completely rejuvenated and seen again as human by those ready to see it, even if there were but a remnant. These few, then utterly convinced of that fact, would go out into the world to change the human belief of mind in matter to Mind as Spirit, to man as spiritual.

Life being at the mercy of matter must be completely destroyed. It is not scientific, has never been scientific, and the sooner we come into that understanding the better. Christ is the operation of Truth in the human consciousness. The mind he had was the Mind of Truth, operating. He told us to go out and do what he did because we have the same Mind, thus the same functions of that Mind. We are not powerless in the grip of mindless matter. The apostles realized the huge ramifications of what they had witnessed and what they must do to enlighten the human race. In spite of savage persecution and profound ignorance in the Christians of those times, they persevered, for the great light that had come into the world could not be allowed to go out.

Soul (4: 4-6) "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world...We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (4, 6) As we embrace the truth, the truth is "in" us, being seen by the goodness of our lives. The spirit of error is the belief in nothingness. We give it all the power it has. Soul is spiritual understanding individualized. It is purity and goodness seen in an infinitude of forms, colors, outlines, and purposes.

Spirit (4: 7, 8) "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." If we are of God, we reflect God, and that reflection is shown by loving one another. We don't love because someone "deserves" to be loved; we just love. Mrs. Eddy healed those who hated her and wished her harm. In doing so, she changed their lives. We have that same honor.

Life (4: 9-11) "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (9-11) Do we not love one another by doing the works that Jesus, the Son, did and told us to do? Are we not also sons? Is the world not ready to be told of and *shown* their sonship? Were Jesus' works for nothing but to prove himself the Son of God? He fired up his base by his *works*---we need to fire up the base! The *healing works* are the manifestation of God, harmonious Life, with us. They will turn the whole world around!

Truth (4: 12-16) "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit...Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (12, 13, 15, 16) We can only see God by seeing God's nature expressed in His creation, including man. If our consciousness dwells in God, in Love, we are active in expressing that Love, for we are the very activity of that Love. This is the wonderful Truth about God and man, that the Truth is also Love!

Love (4: 17-21) "Herein is our love made perfect, ...because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment...We love him, because he first loved us...he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (17, 18, 19, 20, 21) There isn't any proof of Love without its visible representation or perfect reflection, love. Love is pure, selfless, non-material. Love is not merely an attribute of God, it is His very Being. To love is to have God's very Presence with us.

Chapter 5: 1-21 Man in operation as the Science of God

The last, fifth, chapter in John's first epistle is written from the point of view of Science. John's four subjects, the Word, the Christ, Christianity, and Science are gathered together to form one scientific message of what we know about the relationship called God, Jesus Christ, the Son, and man.

Principle (5: 1) "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him also is begotten of him." Every one that believes in the divine Sonship of Christ Jesus also has that divine Sonship and has love for all others as the begotten of God. This is a description of reflection.

Love and Mind (5: 2-5) "By this we know that we love the children of God, when we love God, and keep his commandments...and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith [conviction]. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (2-5) Jesus Christ is central to the Christian faith for his complete demonstration of the true Science that brings salvation to mankind. He brought a religion of Love that includes the whole world, and showed us through his demonstrations how to have the absolute conviction of our faith--through overcoming matter-based thinking and replacing it with the actual Science of the universe. That Science of Love will enable us to do the works of Christ, the Son, or reflection, of God, our Mind.

Truth and Spirit (5: 6-10) "This is he that came by water and blood, even Jesus Christ;...And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is

greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (6-10) Jesus Christ testified to the truth through "water"---the baptism which confirmed his holy nature and began his world mission and through "blood"--- the crucifixion which was needed to finish his mission of resurrection and ascension. It was the pure Spirit of Truth that enabled Jesus to overcome the world. That which bears record of the Christ, the reflection of God, in "heaven," (harmony) is the Father(Mother) God, the Holy Scriptures, and divine Science. That which bears record in earth (the reflection of heaven) is purity, the reflection of Spirit, "water," the regeneration of man, and "blood," the sacrifice of material beliefs. Those who believe [are convinced of] the Christ bear witness in themselves by testifying to the Truth by their own demonstrations.

Life and Soul (11-13) "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (11-13) Jesus came that we "might have life and have it more abundantly." This "life" was not in his material body, but he reflected it spiritually. This life which we all reflect is ours because it is the truth of our being. Life being lived according to material beliefs is not really "life" because it is dying from the moment of birth. If we believe in the Truth that is God and can demonstrate it to some degree, through healings, we know that we have eternal life.

Verses 14-21, show how faith in prayer demonstrates eternal life.

Mind (5: 14) "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:" Giving the spiritual sense of the Lord's Prayer Mrs. Eddy writes: "Thy will be done in earth, as it is in heaven. Enable us to know, as in heaven, so on earth, God is omnipotent, supreme." (S&H 17: 1-3) "...the kingdom of God is within you.' Know, then, that you possess sovereign power to think and act rightly, that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer?" (Prose Works, Pulpit and Press, 3: 6-11)

Spirit (5: 15) "And if we know that he hear us, whatsoever we ask...we know that we have the petitions that we desired of him." "Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and deeds." (S&H 1: 10-14)

Soul (5: 16, 17) "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death:...All unrighteousness is sin: " (Dummelow's says: " 'Sin unto death' is not any act of sin, however heinous, but a state or habit of sin willfully chosen and persisted in: it is constant and consummate opposition to God.' " (1057) "And forgive us our debts, as we forgive our debtors. And Love is reflected in love;" (S&H 17: 6, 7) "More love is the great need of mankind. A pure affection, concentric, forgetting self, forgiving wrongs and forestalling them, should swell

the lyre of human love." (Prose Works, Mis. 107: 11-13) "My beloved brethren:---If a member of the church is inclined to be uncharitable, or to condemn his brother without cause, let him put his finger to his lips, and forgive others as he would be forgiven. One's first lesson is to learn one's self; having done this, one will naturally, through grace from God, forgive his brother and love his enemies." (Ibid., 129: 1-8) "Jesus was compassionate, true, faithful to rebuke, ready to forgive. He said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Love one another as I have loved you.' No estrangement, no emulation, no deceit, enters the heart that loved as Jesus loved." (Prose Works, Mess. for '02, 18: 12-16)

Principle (5: 18) "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." "The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man. Mortals are counterfeits of immortals. They are the children of the wicked one, or one evil, which declares that man begins in dust or as a material embryo. In divine Science, God and the real man are inseparable as divine Principle and idea." (S&H 475: 28-5)

Life (5: 19) "And we know that we are of God, and the whole world lieth in wickedness." In spite of the fact that man is the reflection of God, pure, holy, good, the whole world is convinced of a lie so heinous we are completely dominated by it, completely fooled by it, and live and die as a consequence of it. This illusion is called "the devil" in the Bible. The second coming of the Christ has uncovered its abominable lie: "DEVIL." Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: 'I am life and intelligence in matter. There is more than one mind, for I am mind,---a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image." (S&H 584: 17-25) How tiny a band these Christians must have seemed to themselves as they looked out upon the world with its utter ignorance of the Truth they were impelled to give it! At that time they were the only ones on earth who knew that the Savior of mankind had come. They were beset by fearful odds, yet their hearts burned within them with the precious message of love entrusted to them by Christ Jesus before he ascended. They knew how dear was the job entrusted to them. And with amazing courage and fidelity to their Lord, they succeeded! Someday the whole world will know what they did for us and give them their proper due.

Truth (5: 20) "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." "Of old, the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while today, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works. The Jew believes that the Messiah or Christ has not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the question. Christ, as the true

spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist; he has one omnipresent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God. This declaration of Jesus, understood, conflicts not at all with another of his sayings: 'I and my Father are one,'---that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in Him we live, and move, and have our being.' " (S&H 360: 28-20 n.p.)

Love (5: 21) "Little children, keep yourselves from idols. Amen." Recognizing the allness of Love, we cannot be tempted. "Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idolatry. A belief in other gods, other creators, and other creations must go down before Christian Science." (S&H 535: 10-14) "The first idolatry was faith in matter." (Ibid., 146: 5-6) "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,--- whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." (S&H 340:23-29)

The Second Epistle of John

Science as Christianity, cont'd

This second epistle is very brief, one chapter, written to "an elect lady and her children." Scholars say this may refer to the Jerusalem mother church and her branches, rather than to a particular woman and her family. The theme is love in the truth. It is written in four sections which bring out his theme: the Word, Christ, Christianity, and Science.

His salutation gives his theme: "The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth. For the Truth's sake, which dwelleth in us, and shall be with us forever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." (1-3)

Word (4-6) "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." (4-6) If we truly love God and His children, we will lovingly *live* His commandments. "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that

he has done. Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: "If ye love me, keep my commandments." (S&H 4: 3-11)

Christ (7) "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." The Christ message comes to the flesh to translate man from the false material plane of existence to the spiritual. We love to see this translation taking place in our fellow man, reforming and bringing into action his true being. The "deceivers" are all the matter-based messages we receive daily which work against our reforming efforts. "Whatever teaches man to have other laws and to acknowledge other powers than the divine Mind, is anti-Christian." (S&H 169: 29-31)

Christianity (8-11) "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." We have learned that the word "house" is a symbol for our consciousness. We must keep watch over our thoughts that we let in only that which agrees with the Christ, Truth, so that we do not come into danger of losing that precious standpoint of life as spiritual which we have gained. This standpoint is that we have both the "Father and the Son" since we are reflections (the Son) of the "Father," divine Principle. We do not compromise with deceptive untruths in order to appear peaceful for the sake of peace. Jesus did not: "Get thee behind me Satan!" "A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city which is set on an hill cannot be hid.' Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory." (S&H 367: 17-23)

Science (12-13) "Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet you. Amen." (12-13) Speaking to our fellow man "face to face, "without the "veil" of matter or material-mindedness between us allows us to communicate and share in the same marvelous Truth, understanding each other, so that "our joy may be full." " 'As in water face answereth to face,' and in love continents clasp hands, so the oneness of God includes also His presence with those whose hearts unite in the purposes of goodness. Of this we may be sure: that thoughts winged with peace and love breathe a silent benediction over all the earth, cooperate with the divine power, and brood unconsciously o'er the work of His hand." (Prose Works, Mis. Writings 152: 3-10)

The Third Epistle of John

Science as Christianity, cont'd

John sends his third letter to a single individual, Gaius, an ordinary Roman name. The implication may be that John is speaking to each individual, or to the common man. Its theme is very similar to "the elect lady," except that it stresses more the fundamental actions

that prove our love for Truth. It is written also in the four aspects of Science: the Word, Christ, Christianity, and Science.

The first two verses are the salutation: "The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper thy soul and be in health, even as thy soul prospereth.

Word (3-4) "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." We are the operation of Truth when we love Truth more than anything. "We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness. Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth." (S&H 11: 22-31)

Christ (5-8) "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake [Jesus] they went forth, taking nothing of the Gentiles. ["The missionaries whom Gaius had entertained had not been willing to receive assistance from the non-Christians among whom they had been labouring. While they might properly receive from those who had long been Christians, it would be of great importance that there should be not the least suggestion of selling the truth."] (Dummelow,1062) We therefore ought to receive such, that we might be fellow helpers to the truth." (5-8) Gaius seems to be inspired by Truth and not material sense. He is kind to all who come for assistance. Dummelow's tells us that "The duty of entertaining Christians on their travels was of peculiar importance in early times--- from the length of time which traveling required, from the poverty of the Christians, from the kind of society they would meet at public inns." (Ibid.)

"Students are advised by the author to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions...Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the 'children of men' in material sense, are discordant and oftentimes false brethren." (S&H 444: 13-16; 27-30)

Christianity (9-12) "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true." (9-12) Diotrephes' deeds exemplify those who do not see God because of their evil ways. Demetrius had a "good report" of the "truth itself." "Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will

appear." (S&H: 430: 3-5) Mrs. Eddy writes of how "Science is the stranger that is within thy gates," and also of how a stranger is the "guest of God." (S&H 146: 20; 254: 32) A new spiritual idea that comes to us can be a "stranger" within our gates (consciousness). It is coming to be entertained by us, for it brings a blessing and higher understanding. When we dismiss it, we are stunting our growth spiritward and bowing to evil.

The "lady" in the first epistle may be liable to entertain the wrong kind of "visitor." "Mortals try to believe without understanding Truth; yet God *is* Truth. Mortals believe in a finite personal God; while God is infinite Love, which must be unlimited." (S&H 312: 17-19; 20-22) In the second epistle, Diotrephes' religion is exclusive in outlook for he casts the "new" out of the "church." Gaius in the third epistle is inclusive and scientific for he embraces ideas hospitably by knowing they are in the Mind that is Love.

Science (13, 14) "I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name." John again emphasizes "face to face" communication, appreciating the Christ in the one with whom we are speaking. This type of the true appraising of man enables us to see the man of God's creating, and harmony is the outcome. To love as Gaius loved is to be the faithful reflection of Love. He loves the way we are all taught to love in John's first epistle.

The General Epistle of Jude

Science as Science

Jude is impelled by the idea of Science as Science which is expressed through the synonym Principle. He calls himself : "Jude, the servant of Jesus Christ, and brother of James..." This means he was the brother of Jesus. He writes to "them that are sanctified by God the Father, and preserved in Jesus Christ, and called:" (1: 1) Like I and II Peter, his topic is the fallen angels. As the Epistles come to a close, in their Scientific order coming right before the last book of the Bible, Revelation, the foretelling of the second coming of Christ, the Comforter, Jude is the bridge to that message, for it tells of the world swallowing up its own willful wickedness and fallen state of thought.

As in the Epistles, Jude denounces a "fallen" sect of Christians, the Docetists, who believe that flesh and Spirit are so opposite that Spirit cannot know what the flesh is doing; therefore, Christians are free to indulge in fleshly endeavors to the point of having no scruples because their spirituality was always intact.

They were a scandal in the churches, and the apostles all had to warn the Christian churches against it, as you have seen. These corrupt Christian principles are the same in essence as the "fallen angels" of the second thousand-year period. I Peter (3: 20) and II Peter (2: 5) likened the last days to the days of Noah, remembering that it was what Jesus had prophesied (Luke 17: 26-27 and Matt. 24: 35-39) It was partly because of the Docetists that the churches believed Christ was coming soon. Jude, also, takes the whole scandal back

to the story of Noah and to the world-wide corruption then prevalent which necessitated the purifying flood.

The message is given in the Word order. It illustrates the fact that man's salvation comes from being active in the nature of God, in living our faith. But Jude speaks of allowing ourselves to go down the path of worldliness which brings suffering and destruction. The salutation is: "Mercy unto you, and peace, and love, be multiplied." (2) Only abiding by Principle can be the instrument of multiplication.

Mind (3, 4) "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints [Christians]. (3) "Earnest:" An aroused and intent mental state, characterized by, or proceeding from, an intense and serious state of mind." (Webster) It was an extremely serious message, for they were being exhorted to contend for their very faith. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (4)

Spirit (5-7) "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (5-7) The belief in the early ages was that a man-like God, looking down from heaven and seeing sinful men, destroyed them in various terrible ways. (Today, the second coming has brought to mankind a more enlightened view of God as a divine Principle, changeless, timeless, omnipresent, omnipotent, omniscient, omniactive. Man is responsible for his own suffering; his own sins have separated him from God, good.)

Whatever the "angels" were, they were not pure as divine Love's ideas are, and sinned, thus bringing about their own "hell." Gordon Brown interprets this reference to "angels:" "This corruption of Christian principles [by the Docetists] is the same in essence as the sin of the fallen angels in the second thousand-year period that called forth the purifying flood. It condones the intermarrying of the sons of God (Spirit) with the daughters of men (flesh). As we learnt from the story of Noah, this supposed mixture of opposites produces gigantic evil. Whereas Jesus exemplifies unfallen manhood, the promiscuous angels typify fallen man. In human belief, the latter is the betrayer and murderer of the former. This is Judas in relation to Jesus...The evil in question is primitive human will. Christian Science teaches that "will---blind, stubborn, and headlong---cooperates with appetite and passion." It likens human will to a "headlong cataract." (S&H 490: 8; 192: 13) First and foremost, Science comes to the flesh to exterminate rebellious, self-seeking human will as the mythical cause of the fallen human race." (Brown, From Genesis..., 352)

Soul (8-10) "Likewise these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." (8) Mrs. Eddy does speak of the entire belief in matter as the

"Adam dream." Through the "dream" man lost his dominion over his body and the earth. "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." (9) Dummelow's interprets this verse: "St. Jude refers to a certain apocryphal Jewish book called 'The Assumption of Moses.' He says they [the stories in the book] may not necessarily be true but are used "as illustrations, not as being true to fact." (1064) Soul is sinless individuality, and naturally rebukes all that is not of God, good.

Principle (11-13) Jude brings in the names of Cain, who destroyed his brother, and Balaam, who expressed treacherous and hypocritical greed, who perished, as examples of the unbelievers who are perishing in their sins. He compares them to "clouds... without water, carried about of winds; trees whose fruit withereth...plucked up by the roots; Raging waves of the sea, foaming out their shame; wandering stars, to whom is reserved the blackness of darkness..." (13) Our Christian beliefs are more than just faith; they are rooted in Principle, that which is scientifically certain.

Life (14-16) "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds...These are murmurers, complainers, walking after their own lusts;..." (14-16) Jude refers here to the Apocryphal book of Enoch. (Dumm., 1064) That which is ungodly comes under overwhelming judgment, which completely decimates it, for it has no actual life or being, to stand on. Its lusts are completely illusory, separating one from the true joy of living according to Life that is fulfilling, inspired, exalting, abundant with good.

Truth (17-23) "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference:And others save with fear, pulling them out of the fire..." (20-23) Today, these words mean that by praying for mankind as we learn in Christian Science, affirming the Truth concerning man as the reflection of God, which is divine Science [the "Holy Ghost"], we take compassion on those caught up in sin. We uphold the Christ-consciousness which has come to "seek and to save that which was lost." (Luke 19: 10) We deny the lie of materialism, that which has kept man from realizing his true identity as the son, or reflection, of God. The real Science that is coming into view today is slowly overturning all of the error that has kept man in shackles, prisoner to his body, dying from birth, and living in fear much of his life.

Love (24-25) "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." (24-25) "Jude's closing doxology holds us to absolute infallible Principle, from which man has never strayed...The textbook teaches correlatively: "To him [man] belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate." (S&H 258: 26)

"The Epistles have unfolded the matrix of immortality for the seventh and last time in the Bible. Through this Biblical range of matrices, the music of the Science of Life has

sounded the development of its fundamental scale up to the seventh note. The spiritual idea of God, symbolized by Israel, has risen to the point where it signifies the human race as a whole restored to its original unfallen position of absolute unity with God." (Brown, From Genesis..., 352)

A matrix is an enveloping element within which something originates, takes form, or develops. The development of the Bible's message to mankind is delivered in seven matrices. They are the Patriarchs Matrix, Deuteronomy Matrix, Promised Land Matrix, Kingdom Matrix, Prophets Matrix, Gospels Matrix, and Epistles Matrix. The eighth matrix is the book *Science and Health with Key to the Scriptures*. The first seven are the subject of "Jehovah's redemptive purpose regarding the children of Israel. This resolves naturally into the eighth and last matrix, where the subject is God's purpose of salvation for the whole human race. The original patriarchal "seed" thus blesses "all the families of the earth." It does this because, from the beginning, it holds within it in embryo the spiritual identity of mankind, brought to fruition at last in the foursquare civilization of man, which is Christian Science." (Ibid, 376). This is foretold in the book of Revelation, which provides "the eighth note," so to speak. That is to say, it fulfills the idea which Revelation forecasts, which is the coming to mankind of Christian Science--- Christ, Truth, in its second coming. For Christian Science is none other than the Bible's original, underlying Science as it ranges from Genesis to Revelation." (Ibid., 352) "...Science unfolds the eternal verity, that man is the spiritual, eternal reflection of God." (S&H 296:2-3)

We turn now to the last Book of the Bible, Revelation, written by St. John, Jesus' disciple whom he loved.

Chapter 10 The Revelation of St. John The Divine

(Chapters 1, 3, 10, 11, 12, 13, 14, 21, 22)

The Book of Revelation, the last Book of the Bible, correlates with the last chapter in *Science and Health*, Chapter 16, called “The Apocalypse.” (pp. 558-578) (“apocalypse:” “prophetic revelation” Webster) That chapter includes a short excerpt from Revelation, Chapter 10, practically the whole of Chapter 12, and short excerpts from Chapter 21. Also included is the 23rd Psalm, found on p. 578 of *Science and Health*. It gives Mrs. Eddy’s interpretation of the Psalm in the light of Christian Science and, in fact, sums up the whole teaching itself. This Book of Revelation is one marvelous story for mankind, full of apocalyptic symbols, the meanings of which can and *must* be found in *Science and Health with Key to the Scriptures*. It is the pure Science, the pure system of divine metaphysics which Mrs. Eddy discovered in the Bible. It is meant for us in this age; we will not progress without its understanding.

I will address portions of Chapter 1 which introduce the Book and Chapter 3: 7-22 which contains messages from Christ Jesus brought by Mrs. Eddy to the sixth and seventh church ages, the sixth because it is the “age” of the coming of the Christ as the one eternal Science, which it is, and the last seventh one being our own age. It is necessary especially that we comprehend what Christ Jesus had to say about those particular church ages. I will also include those chapters from Revelation that Mrs. Eddy includes in her book--- Chapters 10, parts of 12 and 21. They concern her founding of Christian Science in human consciousness. Also remarked upon will be portions of other chapters: 1, 11, 13, 14, and 22.

Recorded at the beginning of the fifth thousand-year period, the first century of the Christian era, John depicts in his Book of Revelation, with its apocalyptic symbols, the second advent of the Christ which will occur, as revealed to him, in the sixth thousand-year period. It is Christianity appearing as a Science. Since the Science is of God and *is* God, the Creator of the universe, “Science” is capitalized.

John realized that the vision which came to him was a timeless Truth. It would begin to revolutionize world thought as soon as it was published. He knew that the end is from the beginning. Timeless self-existence is everywhere self-expressed. Spiritually, John is us. The voice behind him is the voice behind us. We are looking out from infinite Life. Through the “seven spirits,” (the seven aspects of God’s nature revealed in Christian Science---Mind, Spirit, Soul, Principle, Life, Truth, Love) which are before Life’s throne, the Life which is, and which was, and which is to come, is in timeless communion with its own being.

This message must be presented in symbols, symbols which had been used all the way through the Old and New Testaments. Today, to most people, the symbols seem obscure and the Book practically unintelligible. The Book needs a key to the symbols which *Science and Health with Key to the Scriptures* provides. This key unlocks the Bible from the beginning and fulfils it at the end. Because Revelation forecasts the mission of Christian Science, the Bible is a complete survey in itself of human translation and salvation, spanning

the full range of the seven thousand-year periods as the time it apparently takes the idea of God to accomplish this salvation.” (Brown, From Genesis..., 353-355)

Here are some remarks from a Church of England clergyman, Martin Kiddle, regarding the Book of Revelation. “John undoubtedly wrote his book for ordinary people. Most of the difficulties are the legacy of time, not the original writer’s peculiar mind...He wrote to his fellow Christians with the firm conviction that he had a special message whereby he could encourage and warn them in times of extreme urgency; and nothing was further from his mind than to obscure that message for the sake of intrigue or impressiveness. It is indeed remarkable how consistently John adheres to his main pastoral purpose, and bends the apocalyptic medium to serve that purpose throughout the whole book. As we all know, symbolism is essential to the understanding of any subject--mathematics, music, engineering, architecture, etc. We use symbols throughout our daily life; money is a symbol of value; language and music are written in symbols.”

The symbols of Christian Science include the “one” of divinity; the “three” of the divine Father- Mother-Son (or Father-Mother, Son, Holy Ghost—divine Science) or the “three” meaning either Christian Science (the application of Truth to a human problem), absolute Christian Science (Truth in its purity), or Science (oneness---one Being, one infinite Christ, one man as compound idea, one infinite calculus, one infinite diversification, classification, and individualization), the “four” of the Word, the Christ, Christianity, and Science;” the “seven” for the seven synonyms for God and used also for the “days of creation,” and the “twelve” of demonstration of the essential nature of God as Life, Truth, Love, through the Word, the Christ, Christianity, and Science. In using these symbols, we learn to think subjectively instead of objectively.

“Nothing suggests that John thought his book as a whole would be obscure to his readers, as it so often is to people of today...In fact Revelation was a revelation to those for whom it was first composed, because they had a master key which unlocked its mysteries. This key, sadly, was lost at a very early date;...” However, we at this date in time are blessed to have found that “key,” given to mankind in a “little book,” related through revelation to a woman who was sent of God to bring the “little book” to mankind. All that you have read so far in my book has been written to bring you that good news. *Science and Health With Key ToThe Scriptures* recovers the key which has unlocked the full message of the Bible, and so can now unlock St. John’s message to us in his book “Revelation.” Because of the immense good unlocked by the key, the healing that has been done due to its understanding, and the true science it has brought to the world, we know the book is the Comforter promised by Christ Jesus. John recorded his revelation concerning the coming again of the Christ, knowing it was the Truth about our world and mankind.

John had studied the ancient prophets who had flourished some four hundred years before him, (not considered a very long time in John’s day). What was their message? What was going to be fulfilled at some point? It was felt that “The dark shadows of impending persecution in a new form---determined, ruthless, organized, universal, inescapable---was about to burst upon the Church...What was the message for the “hour of trial which is coming upon the whole world to test the dwellers on earth?” John’s waiting,

expectant thought, while he was “in the Spirit” enabled him to receive the revelation, and the solemn command to deliver it to the Church.

“History has proved that the principles he laid bare are eternal in their significance, and, therefore, are operative in every age. These visions offer messages which Christians ignore to their peril. In the spiritual realm, which is for Christians the only reality, the devil [erroneous mortal mind] which threatened the Christian Church at the close of the first century, was much more than the last mustering of the devil’s powers. It is inherent in civilization itself; it is a poison at the very heart of this world order; but it is being eternally judged---condemned; and for Christians it matters not how long the time before God’s sentence is executed. ... Whenever there is a world crisis, whenever the State exalts itself and demands all allegiance which Christians know they cannot pay without abandoning their very souls, whenever the Church is threatened to destruction, and the faith is dim, and hearts are cold, through John’s eyes they will see that unseen world where wickedness is cast down,... where God wipes every tear from their eyes... John was convinced beyond question that he had seen something of priceless worth, something new and indispensable, and was bound by Jesus Christ to testify to what he saw.” (Quoted from *The Works of John Dooley, Talks at the Oxford Summer School*, 1948, Vol. II, Revelation, pp. 120-123, includes clergyman Martin Kiddles’ comments quoted above)) As time goes on, we will recognize St. John’s book as the development of Christianity into Science. It is the interpretation of the Word, the Christ, Christianity, and Science, “spoken” directly from the purely scientific viewpoint. Science dispels mysticism.

The church is “whatever rests upon and proceeds from divine Principle.” (S&H 583: 12-13) It is completely and absolutely impervious to evil. Doris Grekel, a well-known Christian Scientist, in her book *Principle and Practice*, states that one Bible Authority interprets St. John’s seven messages as “seven phases of the spiritual history of the church.” (Grekel, *Principle and Practice*, 264-5) They certainly do correlate with that interpretation and those interpretations along with their spiritual meanings will be given here for the church of the sixth thousand year period, at the end of which the Comforter came to the world through Mrs. Eddy, and our church age, the seventh thousand year period., which is still playing out. The risen Christ was able to “look into the future” to ascertain how the Christian churches would fare throughout the long periods of time. Beyond the beliefs of matter and time, man can apprehend the “past” and the “future” as well as the “present,” for, in reality, there is no time! We must give solemn heed to the revelation of Jesus Christ to St. John, particularly concerning this present seventh church age.

Chapters 1-3: 22 John’s messages to the sixth and seventh church ages given him by Jesus Christ

John begins: “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass [the Son of man interprets the vision; Principle explains itself through its idea, the “Son”], and he sent and signified it by

his angel unto his servant John who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. [“angels: “God’s thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.” S&H 581] Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” (1: 1-3) God is always revealing Himself to Himself (His reflection) as His infinite, eternal nature---Mind, Spirit, Soul, Principle, Life, Truth, and Love. Each is reflected in each of the others. All operating at once, every moment, is wisdom/ intelligence (Mind), the development of purity (Spirit), sinless identity (Soul), law and system (Principle), eternity and multiplication (Life), perfect health and wholeness (Truth), love and fulfilment (Love).

Next, in verse 4, John announces the ones to whom he is writing, “the seven churches which are in Asia.” “Grace be unto you, and peace, from him which is, and which was, and which is to come [timeless being]; and from the seven spirits [seven-fold nature of God given as the seven synonyms] which are before his throne [omnipotence, omniscience, omnipresence, omni-action];” (1: 4) “Seven” represents the perfect sense of church. Mrs. Eddy wrote: “He (John) goes on to portray seven churches, the full number of days named in the creation, which signifies a complete number of whatever is spoken of in the Scriptures.” (Mess. ’00, 6-8) The true church is inorganic, as it always has been. Jesus said, “. . . upon this rock I will build my church, and the gates of hell [material beliefs] shall not prevail against it.” (Matt. 16-18) This “rock” is the Christ, the Truth which comes as the compound idea man, the truth about all ideas compounded in one idea, which *is* man. It is the creation of man, God’s highest idea, which includes all of creation and has been given dominion over it. This “rock” or divine, infinite Truth, from which everything is reasoned, is called “the divine infinite calculus [reasoning by the use of symbols. Webster] ” Jesus came to show us that we have dominion over the earth, the reflection of heaven.

“Behold, he cometh with clouds; and every eye shall see him: and they also which pierced him: and all kindreds of the earth shall wail because of him.” (1: 7) The term “clouds” does not mean literally the clouds in the sky. Remember, nearly everything in this Book is in symbol. John is symbolizing the obscurity of mortal mind which cannot understand Science. Science is all about ideas which take on forms that are not material, but spiritual. The “clouds” are dispersed when the “Key” presented by *Science and Health* is used for the symbols. The second coming of Christ is the Comforter, the Christian Science textbook, which opens our eyes to the Truth about ourselves and our Creator and the universe as being non-material. That which “pierced him” is the hatred of Truth---called “Depravity” in the Scientific Translation on p. 115 in *Science and Health*. However, it can also be the “Moral” when it is accompanied by vested interests, and cruelty to those not accepting of another’s religion or viewpoints. All will wail who do not want to give up their beliefs in matter, because Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error.” (S&H 583: 10-11)

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (8) Speaking of the universe and man,

Mrs. Eddy writes: "...they are eternally perfect, because He is perfect, and governs them in the Truth of divine Science, whereof God is the Alpha and Omega, the centre and circumference." (Un. 10: 17-20) John writes: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying... 'What thou seest, write in a book, and send it unto the seven churches of Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.'" (10, 11) John was not speaking of a certain day, but of a state of consciousness which knows only eternity. Mrs. Eddy defines "day" in terms of Life, Truth, and Love, "losing the objects of time and sense," and by the "good that is unfolded." This unfolding is God's day, and 'there shall be no night there [no darkened material sense].' (S&H 520: 10-15)

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. And in the midst of the seven candlesticks one like unto the Son of man [reflection of Mind], clothed with a garment down to the foot...with a golden girdle [Spirit---"The robes of Spirit are 'white and glistening,' like the raiment of Christ." (S&H 267: 25-28) His head and his hairs were white like wool...his eyes as a flame of fire; ...his feet like unto brass; and his voice as the sound of many waters." (12-15) "Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal.' (Mis. 104: 14-15) He saw man's celestial reality in the very midst of spiritual enlightenment, the understanding of the spiritual meaning of the seven days of creation [the golden candlesticks], from Mind on the far left, to Love on the far right, with Principle in the center. His feet of brass symbolized that which was deemed unchangeable in John's day. The descriptions of a man--- head, hairs, eyes, voice, symbolize spiritual identity [Soul]---a person with infinite identity [many waters].

"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." (16) "Right hand" types spiritual power [Principle] and "seven stars" types the "numerals of infinity," the seven "names" or aspects of God apply to that which is infinite. "...the sword of Science... decapitates error, materiality giving place to man's higher individuality and destiny." (S&H 266: 2-5) "Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding." (S&H 538: 3-4)

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth [Life], and was dead [not understood]; and behold, I am alive forever more, [Science has explained me]. (Rev. 1: 17, 18) Amen; and have the keys of hell and of death [John fulfills the sequence with the tone of Love---salvation from sin and death [Love]. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels ["God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.]" (S&H Glossary, "angels." 581) of the seven churches: and the seven candlesticks which thou sawest are the seven churches." (17-20) So Christ Jesus has given St. John his assignment. He is to relay the messages to the "churches"---universal

man. Truth and Love always “have the keys of hell and death” because they mean salvation and fulfilment. John writes that which is both history and prophecy. Here are the messages for the sixth church age and ours, the seventh, for today. Feel welcome to contrast them!

Chapter 3: 7-13 The Church of Philadelphia of the Sixth Church age

“And to the angel of the **church in Philadelphia** write; Those things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: “...in other words, he that toiled for the spiritually indispensable.” (Mary Baker Eddy, *Message to the Mother Church, 1900*, 14: 22-23) The discovery of Christian Science, coming to mankind in the sixth thousand year period, is an open door into the realm of Mind, our true home. It is the entranceway to absolute freedom from sin, sickness, disease, and death. And once found and proven, even in small ways, there is no turning back, no shutting of the door. “...for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee...hold that fast which thou hast, that no man take thy crown.” (9, 11) “[Christians] must grapple with sin in themselves and others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing.” (S&H 29: 2-6)

This church of brotherly love is not condemned. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Mrs. Eddy writes: “Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit...This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace...Moral error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless.” (S&H 96: 4-5, 12-15, 21-24)

The “key of David” is the Key to the Scriptures in *Science and Health With Key To The Scriptures*. “It is the Lamb-like state of spiritual understanding which unlocks the Bible’s seals. Because, through brotherly love, it sacrifices the mortal sense of self, the church in Philadelphia is rewarded as follows: ‘I will write upon him the name of my God, and the name of the city of my God...I will write upon him my new “name.’ (3: 12) “...Christ will give to Christianity his new name, and Christians will be classified as Christian Scientists.” (*Pulpit and Press*, 22: 9) The “city of my God” is what Mrs. Eddy calls “a city of the Spirit, fair, royal, and square” (S&H 575: 25-26), the city of order, substance, reality, and purity. Spirit involves new birth---out of matter-based beliefs into Spirit-based living. “Christian Scientists bring forth the fruits of Spirit, not flesh; and God giveth this ‘new name’ to no man who honors Him not by positive proof of trustworthiness.” (Mis. 153: 18-20)

During the sixth church age, Pilgrims came forth from the Protestant Reformation “seeking freedom in a New World. The Scriptures say, ‘where the Spirit of the Lord is, there is liberty,’ and the Spirit of the Lord permeated the thoughts, lives, and actions of our founding fathers making the United States of America ‘the land of the free.’ It is appropriate that one of our great emblems is The Liberty Bell with the Scriptural inscription, ‘Proclaim Liberty throughout the world, unto all the inhabitants thereof.’ It is interesting that this historic bell first proclaimed American independence in the city of Philadelphia!

In the latter half of the nineteenth century intellectual thought was pushing toward the realm of Mind. In this spiritual search, many brilliant and prominent individuals gathered at the instigation of A. Bronson Alcott to form the Summer School of Philosophy at Concord, Massachusetts, which met for ten years beginning in 1879. These meetings were attended by Ralph Waldo Emerson and Julia Ward Howe, among many other notables. “Henry David Thoreau said that Alcott was the sanest man he ever knew,” and he was greatly respected by Ralph Waldo Emerson. Mrs. Eddy sent Alcott a complimentary copy of *Science and Health* and received a profound reply in appreciation. He wrote in part: “Accept my thanks for your remarkable volume entitled ‘Science and Health,’ which I have read with profound interest...The sacred truths which you announce, sustained by facts of the immortal Life, give to your work the seal of inspiration---reaffirm in modern phrase the Christian revelations. In times like ours, so sunk in sensualism, I hail with joy any voice speaking an assured word for God and immortality. And my joy is heightened the more when I find the blessed words are of woman’s divinings.” Alcott asked Mrs. Eddy if he might visit her for fuller views on her absorbing themes.” She received him cordially, and Alcott found himself highly impressed with her “apprehension of mind over matter and a faith transcending any contemporary he had been fortunate to meet.” At a later time, Mrs. Eddy healed him of a severe form of rheumatism which kept him confined to a chair. (Doris Grekel, 149-150, *The Discovery of the Science of Man*, Healing Unlimited, 1999)

During this same time, Darwin published his theory of evolution in *The Origin of the Species*. His theory of materialism, published in 1859, was filled with phrases in the subjunctive mood---“the mood of a verb used to express supposition, desire, hypothesis, possibility, etc. rather than actual fact.” (Webster.) He later renounced his theory and studied the Bible devoutly, saying “I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything, and to my astonishment the ideas took like wildfire. People made a religion of them.” (Ibid., 275-277)

At this same time, one lone woman was apprehending and *proving* the answers to all their questions. She had found through revelation the open door and never looked back. She spent many years opening that door to mankind and founding it in human consciousness. It leads to higher realms, inexhaustible life and freedom and joy. She showed to us the true church, the consciousness of the living God *which we reflect*. Christianity is scientific, forever provable, demonstrable, an inexhaustible source of harmony.

Chapter 3: 14-22 Message to the Church of the Laodiceans of the Seventh Church Age

“And unto the angel of the **church of the Laodiceans** write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that *overcometh* will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

The church in the seventh age, *which is this age*, which began in the year 2,000, has had “the key” (to the Scriptures) since the end of the sixth period (late 1800s) when Mrs. Eddy perceived it and wrote it in her book, *Science and Health*. Yet it is “wretched, miserable, poor, blind, and naked!” Why? As far as the Christian Science church is concerned, it was rich. When Mrs. Eddy left us, the Christian Science Mother Church was very wealthy, beloved throughout the United States and in many other countries. However, as put forth in an earlier chapter, the men who sat on the board felt a need to manage it like a wealthy business and disobeyed Mrs. Eddy’s manual to let it devolve into a branch church upon her decease. Life and Principle are one. A loss of Principle is a loss of life. Mental poverty has set in all over the world; we are watching a symbol of the “second death.”

Material systems are passing away. Hatred, fear, jealousy, envy, greed, selfishness, apathy, increasing violence, injustice, immorality, coarsening of our values, are showing in shameless nakedness. Thought must be clothed upon with ideas of Mind. Your only asset is what you know and can prove of the Mind of Christ, Truth. The world seems very far from that reality which will take us out of our waking dream, the illusion of life in matter. Mrs. Eddy says: “The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is life eternal. Though empires fall, ‘the Lord shall reign forever.’ (S&H vii: 13-21)...the development of the Christ-idea will go on. To know God as Mind, the one and only Mind, is the only correct apprehension of Him and will enable us to experience life eternal.

We don’t need to suffer the “second death.” We can choose to “open the door” to the Christ, Truth, that is knocking at the door of our consciousness. As we step into that marvelous light, we will hear the welcome: “This is my beloved Son in whom I am well pleased.” We will have found our home---heaven, right here on earth. Mrs. Eddy writes of

the “throne” spoken of by Christ Jesus: “Mortals must follow Jesus’ sayings and *his demonstrations*, which dominate the flesh. *Perfect and infinite Mind enthroned is heaven*. The evil beliefs which originate in mortals are hell. Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is deathless, spiritual. He is above sin or frailty. He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe.” (S&H 266: 25-3 2, emphasis not in original) Man is not mortal. He only *thinks* he is!

“The Son of man, being set down in the throne of Principle, man himself necessarily sits in this same throne. Because in Truth they are in coincidence...” (Brown, From Genesis..., 362) Christ’s church must be built in the consciousness of each individual. We are the temple of the living God, which must be manifested in human form, just as Jesus manifested the Christ. We must love unselfishly, pay little attention to the body, knowing that it is self-sustaining, self-purifying, self-harmonizing, self-regulating, self-adjusting, self-maintaining, self-fulfilling. We must realize that the human is *not material*. We are making this great paradigm leap because the Christ, Truth, has come to mankind.

Let us now turn to the 16th chapter of *Science and Health With Key to the Scriptures*, “The Apocalypse.” Mrs. Eddy begins the chapter with a verse from the Book of Revelation: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” (Rev. 1:3) Of course Mrs. Eddy began her chapter with that verse from Revelation--- for she had just ushered the Christ, Truth, into human consciousness---with her “little book!”

Chapter 10: 1-11 The Coming to Mankind of Divine Science as a “Little Book” as explained in S&H

Here begins the Biblical representation of the coming of the “little book,” *Science and Health With Key To The Scriptures*, the second coming of the Christ, the Comforter to this age, again in symbol.

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.” (Rev.10:1,2)

This chapter is interpreted by Mrs. Eddy in her “little book,” *Science and Health With Key To The Scriptures*: “This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth’s prism and praise. When you look it fairly in the face, you can heal by its means, and it has for you a light above the sun, for God ‘is the light thereof.’ Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth are prophetically described by John the Baptist as consuming error.” (S&H 558: 9-19) That is what the book is doing---utterly consuming man’s material beliefs.

“This angel had in his hand “a little book,” open for all to read and understand. Did this same book contain the revelation of divine Science, the ‘right foot’ or dominant power

of which was upon the sea,---upon elementary, latent error, the source of all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil...Then is the power of Truth demonstrated,---made manifest in the destruction of error. Then will a voice from harmony cry: 'Go and take the little book...Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.' Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter."(Ibid.,559:1-3)

Why will we find the learning and understanding of the Truth "bitter?" For we must learn to give up all that we have held on to as true; mortal mind seems to be our very identity, from beliefs of our birth into this world, our mortal history, inheritances, even our health beliefs, body image, etc. Yet, when finally we can begin to let it go for the wonderful Truth about ourselves and our world, we will gradually find ourselves happier, healthier, less fearful, more peaceful, more willing, and grateful, to let the "old" restrictive thinking go.

It is the coming to mankind of the Christ-idea in infinite Science, which reveals the right idea of God and man, the unity or coincidence of God and man from all eternity...God made man male *and* female, not male *or* female---we all express the intelligence and the lovingkindness of God. The ramifications of this great truth will be seen and welcomed by mankind in the years to come. It will serve to heal our mixed-up gender beliefs that have become so prominent in the past several years but have been kept "hidden" for a long time. When the "little book's" key opens the Bible, the Bible is no longer a mystery or misinterpreted. It now must be taken and understood.

The last verse in the Bible for this chapter says: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." (10: 11) That is exactly what St. John has done! Yet, the full ramifications of the coming have not yet been realized on Earth by most people, but we in this last period are being made ready by "the earth" which is helping "the woman" through its own researches by physicists, the medical field, theologians, books & websites on spirituality even filmmakers, as seen lately in several films about God's reality. Thought is being prepared to accept the allness of Mind and the nothingness of matter. "In this [the seventh] age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave." (S&H 570: 22-25)

"The Pharisees of old thrust the spiritual ideas and the man who lived it out of the synagogues, and retained their materialistic beliefs about God. Jesus' system of healing received no aid nor approval from doctrines of physics or of divinity; and it has not yet been generally accepted. To-day, as of yore, unconscious of the reappearing of the spiritual idea, blind belief shuts the door upon it, and condemns the cure of the sick and sinning if it is wrought on any but a material and doctrinal theory. Anticipating this rejection of idealism, of the true idea of God,---this salvation from all error, physical and

mental,---Jesus asked, ‘When the Son of man cometh, shall he find faith on the earth?’” (S&H 132: 14-27) When mankind realizes that Truth is not a particular religion, but the true science behind the universe, religious organizations will become superfluous.

Chapter 11: 1-19 The Two Witnesses; the Seventh Angel Sounds

This chapter is not quoted in *Science and Health* by Mrs. Eddy, but is important to understand in this “seventh day” period. It is a good lead-in to chapter 12, parts of which are quoted by Mrs. Eddy in her “little book.”

“I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” (11:3) “*Science and Health* makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses.” (My 346: 29-2 n.p.) “As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, [manifested by Mary Baker Eddy], typifying the spiritual idea of God’s motherhood.” (S&H 562: 3-7) Christ Jesus, presented to mankind in the Bible, brought to us the higher spiritual sense of God as Father. *Science and Health*, which tells the story of the second coming of Christ, Truth, brought by Mrs. Eddy, gives the completed sense of God as *Father and Mother*.

Neither Christ Jesus nor Christian Science have been understood by the “Gentiles.” This includes both the metaphysical healing and the sense of God as Father and Mother. The body of the book and the body of the resurrected Lamb express the same spiritual body. They prophesy “clothed in sackcloth,” rejected by the general thought of mankind which is ensconced in matter and is not generally willing to give it up. Their “bodies” lie “dead in the street.” The people ignore or reject the message brought by the Christ, either in the Bible or in *Science and Health*. “These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.” (4-5)

The names of the “two witnesses,” the “two olive trees,” are given to us by Mrs. Eddy in *Science and Health*: “*Science and Health* makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses.” (My 346: 29-2 n.p.) They stand before “the God of the earth.” The God of heaven and the God of the earth are one---subject and object, Principle and its reflection. From the olive trees comes the oil of inspiration that enables us to know and understand that fact. In the book of Zechariah, fourth chapter, we were introduced to “the two olive trees” that were in one of Zechariah’s visions. The “two candlesticks” represent the Fatherhood and Motherhood of God, typed by Christ Jesus and Mary Baker Eddy. The inspiration (oil) which was poured out liberally by Jesus and given to us through the Holy Bible, especially the New Testament, was enlarged upon by Mary Baker Eddy in her day when the earth’s citizens were better able to bear it. It also came to us by a book, *Science and Health with Key to the Scriptures*, God’s revelation to us all, written in a book which complements the Bible by explaining its symbols. It gives us much

that Jesus could not in his day. Jesus said, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth, etc.” (John 16: 12-13)

Mrs. Eddy says of her revelation: “The revelation consists of two parts: 1.) The discovery of this divine Science of Mind-healing through a spiritual sense of the Scriptures *and* through the teachings of the Comforter, as promised by the Master. 2.) The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being.” This is the “Spirit of Truth” which “will guide us into all truth.” (S&H 123: 19-29, emphasis not in original)

“And if any man will hurt them [the messages of either Christ Jesus or Christian Science], fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.” (5) The messages bless their enemies by purifying them. “The sinful misconception of Life as something less than God, having no truth to support it, falls back upon itself. This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man’s beliefs and not the real man, who dies...In divine Science, the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination. The great verities of existence are never excluded by falsity.” (S&H 542: 29-16 n.p.) That which actually finally perishes is the misconception of Truth.

“These [the messages of the two olive trees] have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth of all plagues, as often as they will.” (6) “‘They that take the sword shall perish with the sword.’ Let Truth uncover and destroy error in God’s own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner; and teaches mortals not to remove the waymarks of God. To envy’s own hell, justice consigns the lie which, to advance itself, breaks God’s commandments.” (S&H 542: 19-26) Truth always brings a sword to mortal beliefs, and they seem like “plagues” to those beliefs. However, these erroneous beliefs (“waters,” elements of thought) receive life (“blood”) from Truth.

“When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city [mortal man’s consciousness], which spiritually is called Sodom and Egypt, where also our Lord was crucified. And shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.” (7-9) The “beast” is the misunderstanding of the Scriptures and *Science and Health* which personalize the meaning of Christ Jesus, not apprehending his mission as the demonstration of *Science* and persecuted the revelator of the Science behind the Scriptures, which is the Comforter promised by Christ Jesus. The old matter beliefs have been clung to,

and this has deprived mankind of the vital life-giving Science which is our only escape from evil. The manhood and womanhood of God lie “dead” in the street.

The world does not yet want to relinquish a material sense of a man-like God up in the heavens. Womanhood has not yet gained the respect that realizes its parity with the Fatherhood of God. The world-wide sense of God has not yet risen to behold God as a divine Principle. Therefore, its “body,” including Life, Truth, and Love, not only Father and Mother, but Son as well, is without “life.” God’s glory is still hidden by outworn religious beliefs. “Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine.” (S&H 297: 28-31) “Sodom” symbolizes sensuality, and “Egypt” symbolizes darkness. The Truth is that man is the seven-fold reflection of the one origin or Source of all that is---the reflex image in the Mind that is God. It is the only science that has ever been, and is our only Father-Mother. This great Truth is our salvation *here and now*. We do not have to wait until we die!

The extreme sensuality of this age and its consequent darkness is in great need of spiritual teaching. Many are beginning to become aware of mankind’s spiritual poverty. For too long we have relied on a faith that bears no fruit. The world’s citizens are still as sick, diseased, sinful, and dying as ever. “And they that dwell upon the earth shall rejoice over them, and make merry, ...because these two prophets tormented them that dwelt on the earth.” (10) The two prophets stand in type for man and woman as created by God, the divine Principle---Life, Truth, and Love.

“And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” (11) Mrs. Eddy writes: “Metaphysics, not physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the cause which governs all effects, while we are strong in the unity of God and man.” (Mis. 369: 7-10)

“And they heard a great voice from heaven saying unto them, come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” (12) They “ascended,” not as two individual witnesses, but as one harmonious being, womanhood embracing manhood, for Love, typed by “woman” or “mother” is the highest sense of God.

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory unto the God of heaven. The second woe is past; and, behold, the third woe cometh quickly.” (13-14) The second woe is described by Mrs. Eddy: “Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless.” (S&H 96: 21-24) This “chemicalization” occurs on an individual basis until it reaches its zenith on a world scale, the “seven thousand.” Then will we see the effects of the moral chemicalization as humanity becomes more spiritualized. War will cease, and we will begin to see our true heritage as reflections of God. The woe may be a bitter “earthquake” of an experience depending on the recalcitrance of sin. The testimony of the physical senses must fall, and the false sense of man as material must disappear as the spiritual sense gains ascendancy. The “two witnesses,” womanhood and

manhood, must be understood as the true nature of every human being; then that great Truth will cause consciousness to ascend as the awakening brings joy and a pure sense of completeness. When this happens, the seventh trumpet sounds. However, although the second woe is past, “the third woe cometh quickly.” (14)

Chapter 12: 1-16 A woman Clothed with the Sun and Her Travails; Great Dragon Cast Out; New Heaven and Earth; the City Foursquare (This chapter discussed in S&H)

In her explanations of Chapter 12 in her textbook, Mrs. Eddy explains, “Heaven represents harmony, and divine science interprets the Principle of heavenly harmony. The great miracle to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word...without a correct sense of its highest visible idea, we can never understand the divine Principle [Life, Truth, and Love].” (S&H 560: 10-19) Here, Mrs. Eddy expresses the necessity of understanding her and her life’s mission.

Because Mrs. Eddy’s exegesis on Revelation, Chapter 12, is nearly three pages long in Science and Health, I will quote and comment only on her major points. Let us begin with her quoting the first verse from the Bible: “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.” (Rev. 12: 1)

Mrs. Eddy translates this verse: “Heaven represents harmony, and divine Science interprets the principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man.” (Ibid., 560: 6-15)

“The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. The Revelator saw also the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, ‘the bride’ and ‘the lamb’ represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth. John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,---reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood. The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea.

“The Revelator [St. John] symbolizes Spirit by the sun. The spiritual idea is clad with the radiance of spiritual Truth, and matter [symbolized by “the moon”] is put under her feet.” (S&H 561: 8-27)

(It is interesting to note here that the Revelation 12: 1 verse about the moon being under her feet manifested itself to Mrs. Eddy as the complete stoppage of her menstrual periods immediately after her revelation. Women’s periods are believed to be concurrent with the moon. The other symbol appeared in the heavens in February 1866, the month of

Mrs. Eddy's revelation. There was no full moon that month, though one had been forecasted! This had never been known to have happened before in the history of the world!" (DCC, 109)

"John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost,---divine Science. As Elias presented the idea of the fatherhood of God, which Jesus afterward manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence. Matter had been "put under the foot" of spiritual Truth!

"The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,---separated by belief from man's divine origin and the true idea,---will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes." (S&H 561: 32-562: 21)

Rev. 12: 2 "And she being with child cried, travailing in birth, and pained to be delivered."

"...the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous." ["a forewarning; prophetic significance." Webster] (S&H 562: 22-28)

Rev. 12: 3 "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Mrs. Eddy writes: "...We may well be perplexed at human fear; and still more astounded at hatred, which lifts its hydra head, showing its horns in many inventions of evil. But why should we stand aghast at nothingness? The great red dragon symbolizes a lie,---the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken. The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God. The Revelator sees that old serpent, whose name is devil or evil, holding untiring watch, that he may bite the heel of truth and seemingly impede the offspring of the spiritual idea, which is prolific in health, holiness, and immortality. (S&H 563: 4-22)

This dragon is the final version of the talking serpent which deceived Adam and Eve. However, in the garden of Eden, when questioned by God as to why they had been disobedient and eaten of the tree which God had commanded them not to eat, Adam, mortal error, selfishly charged God and woman with his own downfall. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Eve, unselfishly, blames neither God nor Adam, but blames only herself. She has already learned that corporeal

sense is the serpent. “The serpent beguiled me, and I did eat; as much as to say in meek penitence, ‘Neither God nor man shall father my fault.’ Hence she is the first to abandon the belief in the material origin of man and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulcher the risen Savior, who was soon to manifest the deathless man of God’s creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man.” (S&H 533: 26-534: 1-7) The woman has exposed the nothingness of evil, so the red dragon tries to get back at the woman for uncovering its falsity. Human fear, hatred, even misunderstanding of Christian Science, causes it to bite the heel or impede the footsteps of its destroyer. It does not want to give up its mortal selfhood. It is too difficult, and, besides, it enjoys it too much!

Rev. 12: 4 “And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.”

Mrs. Eddy writes concerning this: “...From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge,---all evil,---are typified by a serpent, or animal subtlety. Jesus said, quoting from a line from the Psalms, “They hated me without a cause.” The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea. In Genesis, this allegorical, talking serpent typifies mortal mind, ‘more subtle than any beast of the field. In the Apocalypse, when nearing his doom, this evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe for destruction. It is full of lust and hate, loathing the brightness of divine glory.” (S&H 564: 28-565: 1-5) We are seeing this hatred of good increasing around the world today.

Since the red dragon [all evil], cannot persecute generic man, it does revile the woman who revealed it. Because Mrs. Eddy discovered and demonstrated the great truth that man is sinless, pure, and one with God, she, like Jesus, was persecuted with crucifying torrents of malicious animal magnetism aimed at her constantly, and she had to be alert to it day and night. It came from members of other churches, including their clergy, the media, the medical field, and even Christian Scientists who did not understand who she was as the one by whom the Comforter was revealed to this age. She writes in S&H, 474, “The reception accorded to Truth in the early Christian era is repeated today. Whoever introduces the Science of Christianity will be scoffed at and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems to be a mistake,---hence the misinterpretation and consequent maltreatment which it receives.” (S&H 474: 4-11)

Revelation 12: 5 “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.”

The “man child” symbolizes generic man, who is to “rule all nations with a rod of iron,” Science and its system. “The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but ‘of his kingdom there shall be no end,’ for Christ, God’s idea, will eventually rule all nations and peoples---imperatively, absolutely, finally---with

divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God,---to be found in its divine Principle.” (565: 13-28)

Mrs. Eddy writes: “What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind.” (*The First Church of Christ Scientist and Miscellany*, 347: 2-5) The woman, not allowing the dragon, (hatred of truth) through animal magnetism, to devour her child (the Truth or true Science of man’s being) preserves its divine integrity, and her child is “caught up unto God, and to His throne” (found in its divine Principle). The woman’s man child is our own divinely mature manhood always at the point of unfolding childlikeness (receptivity to our pure sinless nature). Is this not why Jesus loved little children? Christian Science, the man child, is the divine identity of the human race. He is born simultaneously of God and man, because God and man are one. He is the human and divine coincidence, upon which the church (body) of mankind is built. Only the Son of (generic) man is the Son of the living God. This is the translation of humanity from physicality to spirituality---from fragmentation to wholeness. Science is the religion of Love.” (S&H 138: 15) It is that only which can heal mankind.

Revelation 12: 6 “And the woman fled into the wilderness, where she hath a place prepared of God.”

Mrs. Eddy interprets: “As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,---as they were led through the wilderness, walking wearily through the dark desert of human hopes, and anticipating the promised joy,---so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights.” (S&H 566: 1-11)

Mrs. Eddy knew that the second advent of the Christ in its manifestation as a divine Science was a higher, clearer, more permanent idea and would thus be subject to a higher error trying to stop it; mental malpractice was a more vicious mode of evil combatting the Truth than the lower substratum of matter used in the crucifixion in the first advent. Gathering in intensity throughout the founding, often in the form of ecclesiastical despotism or the puffed up male ego resisting a woman’s leadership, it attempted to keep the feminine representative of the spiritual idea from establishing it.

Explaining the persecution of the woman by the dragon, she writes: “There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman,---will struggle to destroy the spiritual idea of Love; and the woman, this idea, will

bruise [crush] the head of lust. The spiritual idea has given the understanding a foothold in Christian Science.” (S&H 534: 24-1 n.p.)

This precipitated many flights into “the wilderness” where Mrs. Eddy found a place prepared for her. In the Glossary of S&H: 597, she gives the interpretation of “wilderness:” “Loneliness; doubt; darkness; Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.” (Right where “wilderness” or evil seems to be---right there, instead, is Love, outlining itself to you as good meeting your human need.)

Mrs. Eddy, just like Jesus, expressed the full nature of God in its womanhood and manhood. She was naturally loving, gentle, kind, patient, and forgiving, but she also knew how to take a stand, to be absolutely firm; when she saw error trying to gain a foothold, she was adamant in holding what she knew was the spiritually right position and unequivocating in defending it. Her manhood provided her with strength, courage, and wisdom, and that sustained her through many trials. Mrs. Eddy often referred to herself as the “woman in the wilderness” in her letters. In the Christian Science Journal, Vol. 32, p.348, she begins a letter: “To First Church, Eau Claire, Wisconsin. (July 15, 1899) “Your brief, brave, tender lines of loyalty are reassuring to the woman in the wilderness.” She is our exemplar to this age just as Jesus was to his, and, of course, still is. Just like Jesus, she, her mission, and the Comforter she revealed will be more and more clearly understood as the centuries progress.

Rev. 12: 7,8 “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.” Mrs. Eddy writes: “The Old Testament assigns to the angels, God’s divine messages, different offices: Michael’s characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the everpresence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith and spiritual strength wrestles and prevails through the understanding of God. The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with them. Thus endeth the conflict between flesh and Spirit.” (S&H 566: 239-567: 1-13)

As we work out our many human problems (the conflicts between flesh and Spirit), by starting with the messages from God that convey Love and Truth, looking out at the problems from God’s point of view, we are delivered from the depths. Becoming convinced of the allness of God and being willing to see only God’s qualities expressed as opposed to the qualities being suggested by mortal mind, we “kill” the problems. Divine Principle is omnipotent. We, humanity, must awaken to the fullness of Mind as the great Benefactor of the age---not more research into matter and mortal mind’s ways and means.

Revelation 12: 9 “And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he is cast out into the earth, and his angels [false messages] were cast out with him.”

“That false claim---that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men---is pure delusion, the red dragon, and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words ‘cast out into the earth’ show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning. His angels, or messages, are cast out with their author. The beast and the false prophets are lust and hypocrisy. These wolves in sheep’s clothing are detected and killed by innocence, the Lamb of Love. “Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare”(S&H 567:18-568:1-7)

Mrs. Eddy uncovered every one of the sinful beliefs that had been hidden for so long. The dragon, mortal mind, was enraged because the divine idea [the Christ, Truth] was being made practical. Man was being shown his innocence and how to prove it for himself and others. She cast evil to the earth [the false sense of mind in matter], made its claims known to mankind. The results of the magnitude of her uncovering are now being seen as Science in the process of destroying the lie of mind and substance in matter.

Rev. 12: 10-12 “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Error always tries to persecute us as we labor to bring forth “the man child.” But this resistance to the Truth is found to be in vain as you practice what you are learning and prove its healing power. “The powers of this world will fight, and will command their sentinels not to let Truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on.” (S&H 225: 8-11)

Mrs. Eddy writes: “For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle,---as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God...” “He that touches the hem of Christ’s robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing,---in a sweet and certain sense that God is Love.” (S&H 568: 24-569: 5, 11-14) This is comforting, but Mrs. Eddy warns: “Alas for those who break faith with divine Science and fail to strangle the serpent of sin as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their

heads above the drowning wave. What must the end be? They must eventually expiate their sin through suffering. The sin, which one has made his bosom companion, comes back to him at last with accelerated force, for the devil knoweth his time is short. Here the Scriptures declare that evil is temporal, not eternal. The dragon is at last stung to death by his own malice; but how many periods of torture it may take to remove all sin, must depend upon sin's obduracy." (569: 14-28)

Rev. 12: 13 "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

"The march of mind and of honest investigation will bring the hour when people will chain, with fetters of some sort, the growing occultism ["belief in or study of the action or influence of supernatural powers" Webster] of this period. This present apathy as to certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,---into human indignation; for one extreme follows another." (S&H 570: 1-7)

"Occultism," according to Webster is: "belief in or study of the action or influence of supernatural powers..." "Occult" means: "to conceal; not revealed; secret; not easily apprehended or understood; not able to be seen or detected; hidden from view; eclipsed." Consistently seeing man as forever whole as the whole, ever-harmonious "body" of God (generic man) rather than as fragmented individuals or personal factions or individual fragmented parts, misunderstandings, etc., will help to annul the propensity to follow personalities instead of following Principle for oneself. Following or worshipping a personality or group, eclipses one's own individuality or ability to think through actions from the standpoint of the impersonal divine Mind's standards. Hidden agendas by government, religious, and social groups is one of the dragon's foremost weapons impeding world salvation. The revelation of "man" (divine) and "men" (human) is One---generic man. Seeing man this way stops persecution by the dragon of the woman, symbol for generic man, the spiritual idea of God.

Revelation 12: 14-17 Only verses 15 and 16 are commented upon in *Science and Health*, not verses 14 and 17, but I will do so for I feel we can understand it today. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (14) The interpretation of the "two wings of a great eagle" can mean that Christian Science was destined to be revealed in a land with the most freedom in the sixth thousand year period when it was prophesied to appear. That land was America whose symbol for freedom from tyranny was the eagle. The "wilderness," according to the Glossary in S&H, means "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (597: 17-19)

We are told in **verses 15 and 16 in *Science and Health*** that the serpent "cast out of his mouth water [material theories] as a flood after the woman, that he might cause her to be carried away of the flood. America was the one place on earth, a vestibule of safety and more open thought, where a *woman* could bring forth a new religion that went against the world's theories of God and creation, without being drowned in a sea of acrimony. Mrs. Eddy comments on these two verses as written for S&H:

“Millions of unprejudiced minds---simple seekers for Truth, weary wanderers, athirst in the desert---are waiting and watching for rest and drink. Give them a cup of cold water in Christ’s name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman, the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave” (570: 14-25) “Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning. At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you.” (571: 15-19) “Thus we see, in both the first and last books of the Bible,---in Genesis and in the Apocalypse,---that sin is to be Christianly and scientifically reduced to its native nothingness.” (572: 3-6) “Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.” (572: 12-18)

Verse 17 says: “...the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” The material theories dilute divine revelation. “Who is telling mankind of the foe in ambush? Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning.” (S&H 571: 10-14) “Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death.” (Ibid., 12-17) In absolute divine Science there is no “warfare” and no “remnant” to be saved. This Science is forever going on, and we should identify ourselves with it since it is our only substance, intelligence, and life.

Mrs. Eddy’s exegesis of Revelation, chapter 12 ends with these words: “Through trope and metaphor, the Revelator, immortal scribe of Spirit and of a true idealism, furnishes the mirror in which mortals may see their own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy. He takes away mitre and scepter. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

“Thus we see in both the first and last books of the Bible,---in Genesis and the Apocalypse,---that sin is to be Christianly and scientifically reduced to its native nothingness. ‘Love one another’ (I John 3: 23), is the most simple and profound counsel of

the inspired writer. In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality.

“Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.” (S&H 572: 3-18)

Chapters 13 through 20 are not commented upon by Mrs. Eddy in *Science and Health*, in the chapter, “The Apocalypse.” This does not, however, dilute their importance in the Biblical message in the Book of Revelation. She includes in her textbook only extracts from chapters 10, 12, and 21 because they deal especially with her founding of Christian Science in world consciousness. The writing of *Science and Health with Key to the Scriptures*, the promised Comforter, was the pinnacle of her lifework. Chapter 10 in Revelation begins with the angel bringing the “little book” from heaven, symbolizing its revelation to Mrs. Eddy straight from God. This chapter has an immediate relationship with chapter 21 which speaks of the “holy city, the “city foursquare,” typing the uplifted human consciousness of the nonsectarian Science of Christian Science explained in *Science and Health*. This Science is understood through the use of symbols--“the four,” “the seven,” and others. These were written into the textbook during Mrs. Eddy’s lifetime, the period represented in symbol, by Chapter 12 in Revelation.

“Just as the personality of Jesus yields to *Christ*, so that of Mary Baker Eddy yields to Christian Science, the universal Christ-body, the true idea of *man*. The God-crowned woman in Revelation 12 does not refer to Mary Baker Eddy personally, but as the text itself says, to ‘generic man.’ (S&H 561: 22) Mrs. Eddy typed (symbolized) generic man, which includes the manhood and womanhood of God. Man in the universally generic sense, as the spiritual identity of mankind, gives birth to a ‘man child,’ and is thus the *mother* of Christian Science. No one knew this at the time but Mary Baker Eddy, hence her individuality uniquely reflected and showed forth this motherhood. But generic man is not only the *mother* of Christian Science, he is its *leader* as well. Hence the statement made by Mrs. Eddy in 1901 that her successor as leader of the Christian Science movement would be ‘man the generic term for mankind.’ (My 347: 5)

Man is self-mothered and self-led when he is mothered and led by his divine Principle, Love.” (Brown, From Genesis., 355) It is necessary that we realize that in *Science and Health*, Revelation 10 is followed immediately by Rev. 12, and Rev. 12 by Rev. 21, with no “death” intervals between. Mrs. Eddy is teaching the uninterrupted “life” of man. In the Revelation of St. John, though, Chapter 11 intervenes as well as Chapters 13-20. Revelation 11 is the story of the two dead witnesses, typing Christ Jesus and Mary Baker Eddy, typing Christian Science, who are resurrected. *Science and Health* explains in the chapter “Science of Being:” “The Revelator represents the son of man as saying (Revelation 1: 17,18): ‘I am the first and the last: I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me].’” (S&H 334: 24-28)

We are in the fourth vision of St. John in the tone of Love. The woman has brought forth her “man child” [the Comforter, *Science and Health with Key to the Scriptures*]. Man will be shown to reflect Love, divine Motherhood. This appearing of womanhood as being an equal part of manhood begins the annihilation of error. The main subject in chapters 13-20 is the judgment and fall of Babylon. Babylon in the Old Testament represents Israel’s captivity which ended in the total dispersion of the Israelites, dealing them an apparent “death blow,” for they were never reunited but dispersed throughout the world. Babylon is the harlot city and is the opposite of the bridal city of New Jerusalem. They type unrepentant mortal mind and the apprehension of Truth, divine Mind.

Mrs. Eddy tells us that Revelation, Chapter 12, “typifies the divine method of warfare in Science, and the glorious results of this warfare.” (S&H 568: 6) She confirmed the relationship between this chapter and The Mother Church, a focus of her founding activity: “From first to last The Mother church seemed type and shadow of the warfare between flesh and Spirit, even the shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth. In the words of the prophet: ‘The shadow of a great rock in a weary land.’” (Pulpit, 20: 14-20)

“The warfare in Science which renders Babylon obsolete is waged in Rev. 12 against the great red dragon. This dragon (so we learn from the text) is the final version of the talking serpent which deceived Adam and Eve. Hence the parallel between the true and false methods of warfare and the true and false methods of creation. In Genesis, first the true method of creation, the “seven days,” is set forth and then the false, the myth of Adam and Eve. (See Brown, From Genesis..., 357) “Jerusalem” means “city of peace.” New Jerusalem is a state of spiritual world peace. Why has the world not yet reached such a state? Once divine Principle is understood and obeyed, the mother of harlots is no more; Babylon cannot forever prevent New Jerusalem from appearing. After founding, in symbol, the New Jerusalem of world peace in world thought, Mrs. Eddy passed on, and the world was plunged almost immediately into a prolonged world war. The great red dragon had taken our revelator’s founding work and deceived the world regarding her (Divine Principle’s) revealed manual for the Mother church.

Chapter 14: 1-20 The Lamb of God and the Purification of Evil

This is not commented on by Mrs. Eddy in S&H, but I have decided to include it since it deals with our age today and its need for instruction in the “new” Science. “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” (1) Mrs. Eddy defines “Lamb of God” as “the spiritual idea of Love; self-immolation; innocence and purity; sacrifice.” (S&H 590: 9-10) The resurrected Lamb expresses spiritual evolution in contrast to material creation. Zion (also spelled Sion in the Scriptures) is defined as “Spiritual foundation and superstructure; inspiration; spiritual strength.” (S&H 599: 6-7) The “hundred forty and four thousand” means the true sense of manhood and demonstration. It symbolizes all of the tribes of the children of Israel, now, in this day, all of us, generic man, sealed with the seal of the living God. Spiritual education is set in motion on a world scale.

We are all engraved with the Father's image, and ignorance, the mark of the beast, is erased. *Science and Health*, the universal textbook and its explanations of the Bible's symbols, presenting in them for the first time to the world, the system of divine Science, is the seal of the living God. "The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science." (Mis., 358:4-6)

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." (2-3) "Many waters" symbolizes infinite identity. "The voice of harpers harping with their harps" is given meaning when Mrs. Eddy writes that "demonstration and spiritual understanding are God's immortal keynotes." (S&H 355: 27-29) The "new song" is represented by this written by Mrs. Eddy: "Give us not only angels' songs, But Science vast, to which belongs the tongue of angels, And the song of songs." (My 354: 21-24) "No man could learn that song but the hundred and forty and four thousand" means that only the real, spiritual man could know "Science vast." (See Doorly, *Talks at the Oxford Summer School, Matthew and Revelation, Vol. 2, 1948, p. 224*) The hundred and forty and four thousand rejoice in the understanding that human consciousness (earth) is born of unfathomable Mind (heaven) and does not come up out of the collective unconscious (the sea). The earth is in the process of being reaped.

Humans as the coincidence of God and man are generic and have learned that they are not incomplete, needing a man or a woman to satisfy them, to "complete" them. Mrs. Eddy writes: "...the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, but man would be as the angels. Then shall Soul [spiritual understanding] rejoice in its own, in which passion has no part. Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace." (S&H 64: 18-25) The neuter state of thought is that exalted sense of spiritual selfhood which recognizes God's man as both male and female, *in qualities*. As that sense of things comes to one in human experience, it makes one more affectionate on a higher basis, for it causes one to combine in the strength, creative ability, and intelligence of the man, with the purity, grace, tenderness, and selflessness of the woman. The individual finds wholeness without thinking of gender and becomes conscious of being the good of God.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (6-7) "Fear" means reverence for God. He is the divine Principle of all that is made. "No final judgment awaits mortals, for the judgment of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none." (S&H 291: 28-32) "The divine Principle of the

universe must interpret the universe. God is the divine Principle of all that represents Him and of all that exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science.” (S&H 272: 28-32) “The elements of earth beat in vain against the immortal parapets of this Science. Erect and eternal, it will go on with the ages, go down the dim posterns of time unharmed, and on every battle-field rise higher in the estimation of thinkers and in the hearts of Christians.” (Mis. 383: 10-15) “In the order of Science, in which the Principle is above what it reflects, all is one grand concord.” (S&H 240: 10-11)

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (8) Babylon, or “Babel” is defined as: “Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge. The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.” (S&H 581:17-22) Judgment is still being passed on evil. Evidence obtained from the five corporeal senses is a lie, and is not to be trusted.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (9-12) The beast is the belief of life in matter, or matter helped by matter. The beast’s image stands for sin and his mark symbolizes ignorance.

Mrs. Eddy says: “I am asked, ‘Is there a hell?’ Yes, there is a hell for all who persist in breaking the Golden Rule [Do unto others as you would have them do unto you.] or in disobeying the commandments of God. Physical science has sometimes argued that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire,---even the fire of a guilty conscience, waking in a true sense of itself, and burning in torture until the sinner is consumed,---his sins destroyed. This may take millions of cycles, but of the time no man knoweth. The advanced psychist knows that this hell is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire. Concealed crimes, the wrongs done to others, are millstones hung around the necks of the wicked. Christ Jesus paid our debt and set us free by enabling us to pay it; for which we are still his debtors, washing the Way-showers feet with tears of joy. The intentional destroyer of others would destroy himself eternally, were it not that his suffering reforms him, thus balancing his account with divine Love, which never remits the sentence necessary to reclaim the sinner... He who gains self-knowledge, self-control, and the kingdom of heaven within himself, within his own consciousness, is saved through Christ, Truth. Mortals must drink sufficiently of the cup of their Lord and Master to unself mortality and to destroy its erroneous claims...Only he who learns through

mekness and love the falsity of supposititious life and intelligence in matter, can triumph over their ultimatum, sin, suffering, and death.” My. 160: 19-8 n.p.; 161: 14-18, 29-32)

In *Science and Health* we read: “Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance of justice and the denial of truth tend to perpetuate sin, invoke crime, jeopardize self-control, and mock divine mercy...’They that take the sword shall perish by the sword.’ Let Truth uncover and destroy error in God’s own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does...The sinful misconception of Life as something less than God, having no truth to support it, falls back upon itself. This error, after reaching the climax of suffering, yields to Truth, and returns to dust; but it is only mortal man and not the real man, who dies. The image of Spirit cannot be effaced, since it is the idea of Truth and changes not, but becomes more beautifully apparent at error’s demise...In divine Science, the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit...material life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination. The great verities of existence are never excluded by falsity.” (542: 5-13, 18-22, 29-7 n.p., 543: 8-10, 12-16)

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” (14: 13-14) Those who “die in the Lord” are those who die to the things of the flesh. We are each the Son of man, the Christ man with the golden crown, the man reflecting the Truth, God. “In proportion to a man’s spiritual progress, he will indeed drink of our Master’s cup, and be baptized with his baptism! Be purified as by fire,---the fires of suffering; then hath he part in Love’s atonement, for ‘whom the Lord loveth He chasteneth.’ Then shall he also reign with him: he shall rise to know that there is no sin, that there is no suffering; since all that is *real is right*. This knowledge enables him to overcome the world, the flesh, and all evil, to have dominion over his own sinful sense and self. Then shall he drink anew Christ’s cup, in the kingdom of God, the reign of righteousness within him; he shall sit down at the Father’s right hand:...Then shall he press on to Life’s long lesson, the eternal lore of Love; learn forever the infinite meanings of these short sentences: ‘God is Love;’ and, All that is real is divine, for God is All-in-all.” (Mis. 124: 32-11 n.p, 17-20) “Jesus called himself ‘the Son of man,’ but not the son of Joseph. As woman is but a species of the genera, he was literally the Son of Man. Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah, the divine idea of God outside the flesh. This enabled Jesus to demonstrate his control over matter.” (S&H 482: 16-23)

“And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the

harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” (15-16) Mrs. Eddy gives us the definition of “temple,” in part,: “the idea of Life, substance, and intelligence.” (S&H 595: 7-8) She also writes: “Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and then cometh the harvest, I say Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes. The laborers are few in this vineyard of Mind-sowing and reaping; but let them apply to the waiting grains the curving sickle of Mind’s eternal circle, and bind it with bands of Soul [spiritual understanding].” (Un., 11: 24-6 n.p.)

“And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.” (17-18) The altar symbolizes the shrine of Love; it is Love’s sickle that gathers the harvest, the thought ready for spiritual understanding. Power over “fire” means that Love annihilates fear. “Fear” is defined by Mrs. Eddy: “Heat; inflammation; anxiety; ignorance; error; desire; caution.” (S&H 586: 13-14) The “vine of the earth” is the belief of life, substance, and intelligence in matter, the opposite of Life, Truth, and Love. “God is a consuming fire. He separates the dross from the gold, purifies the human character, through the furnace of affliction. Those who bear fruit He purgeth, that they may bear more fruit. Through the sacred law, He speaketh to the unfruitful in tones of Sinai: and, in the gospel, He saith of the barren fig tree, ‘Cut it down; why cumbereth it the ground?’” Love treads the winepress and gathers the harvest. Love gives us dominion over fear and sin. “God is our Father and our Mother, our Minister and the great Physician: He is man’s only real relative on earth and in heaven.” (Mis. 151: 6-15)

“And the angel thrust in the sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” (19-20) The tilling the soil of mortal belief, symbolized by “without the city,” brings agony, suffering, sickness, sorrow, pain, disease, accidents, penury, hopelessness. In the “city of our God” there is no “treading of a winepress.” Our “city” or consciousness, is the reflection of the Mind we call God, good. “A thousand and six hundred furlongs “symbolizes the measurement of the “city foursquare.” “All must sooner or later plant themselves in Christ, the true idea of God. That he might liberally pour his dear-bought treasures into empty or sin-filled human storehouses, was the inspiration of Jesus’ intense human sacrifice. In witness of his divine commission, he presented the proof that Life, Truth, and Love heal the sick and the sinning, and triumph over death, through Mind, not matter. This was the highest proof he could have offered of divine Love. His hearers understood neither his words nor his works. They would not accept his meek interpretation of life nor follow his example...If that Godlike and glorified man were physically on earth today, would not some, who now profess to love him, reject

him? Would they not deny him even the rights of humanity, if he entertained any other sense of being and religion than theirs? The advancing century, from a deadened sense of the invisible God, today subjects to unchristian comment and usage the idea of Christian healing enjoined by Jesus; but this does not affect the invincible facts.”(S&H 54: 8-20; 29-5)

Chapter 21: 1-27 A New Heaven and a New Earth; This chapter’s meaning is in Science and Health

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (1-2) Truth, as the divine idea, is forever embosomed in divine Love, inseparable from it. In Chapter 20: 11, “...the earth and the heaven fled away,” so now John sees “a new heaven and a new earth,” as spiritual ideas. “Heaven” symbolizes the consciousness of idea [fact], and “earth” symbolizes the demonstration of idea [fact with form and purpose]. Mrs. Eddy writes: “In St. John’s vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away.” (S&H 536: 4-8) “New Jerusalem” is defined in S&H as “Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony.” (592: 18-20)

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.” (3-6) The “tabernacle” (or church) is with men...” In S&H, “tabernacle” is defined as “The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.” (583: 12-13) “Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, ‘Ho, every one that thirsteth, come ye to the waters.’” (S&H 2-4)

“...and he will dwell with them”---In Mrs. Eddy’s interpretation of the 23rd Psalm she writes: “Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of the Lord [Love] forever.” (S&H 578: 16-18)

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (7, 8) “Above the waves of Jordan, dashing against the receding shore, is heard the Father and Mother’s welcome, saying forever to the baptized of Spirit: ‘This is my beloved Son.’ (Mis. 206: 5-8)

“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in spirit to a great and high mountain, and

shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel:” (9-12) The holy Jerusalem, the great city, is the goal of all of human society. It is the consciousness of the divine Principle which governs us---Life, Truth, and Love. It is the original, the only, the purity of mankind as the reflection of Spirit, that which cannot change from good to evil, from health to sickness, from eternal life to degeneration and death. It is life that is not physical, but entirely spiritual. This “city,” underscores a sense of government, system, as power, as might, and as active demonstration of ideas. “The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials of seven plagues, has full compensation in the law of Love.” (S&H 16-19)

“The bride, the Lamb’s wife” is interpreted in the Key to the Scriptures in *Science and Health*, p. 577: 11. “The Lamb’s wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united consciousness, there is no impediment to eternal bliss,---to the perfectibility of God’s creation.” “The holy city of Revelation 21 is the goal of all human society. Faithful and true to the word of God, humanity is the Christ, Christianity, Science. We are man in God’s image when we come forth together from the divinely creative Word as one harmonious Christ-body. Then we are the Lamb wedded to the bride.” (Brown, From Genesis..., 367)

Now St. John gives us a minutely detailed description of the “new Jerusalem.” Remember, “New Jerusalem” is defined in the Glossary of S&H as: “Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony.” (592: 18-20) The “new Jerusalem” is described in S&H: “This sacred city, described in the Apocalypse (21:16) as one that ‘lieth foursquare’ and cometh ‘down from God out of heaven’ (575: 7-10) “Divine Science is Principle’s perfect and infinite interpretation of itself.” (Doorly, *Ibid.*, 239) It comes to each of us as a purely subjective sense of reality. Its “foursquare” description means the four-dimensional calculus [modes of operation] as Word, Christ, Christianity, and Science. “This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which today and forever interprets this great example and the great Exemplar. This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without, for all is good, and nothing can enter that city, which ‘defileth,...or maketh a lie.’” (S&H 577: 12- 27)

The “jasper stone, clear as crystal,” in Chapter 4, verse 3, was opaque, but now, in light of divine Science, it has become “clear as crystal.” (11) The “wall great and high” is

a symbol of the Word, which compasses but never limits. “Divine science alone can compass the heights and depths of being and reveal the infinite.” (S&H 292: 4-6) “Twelve gates” (12) is a symbol of Christ in divine Science,---Truth, the one Son of God. Christ is Principle’s ideal of itself. “Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed.” (S&H 171: 4-7) “There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality---to have no other consciousness of life---than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.” (S&H 242: 9-14)

“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” (14) These foundations symbolize demonstration. Whatever theories cannot be demonstrated have no foundations, no principles that can be proved. “Christianity will never be based on a divine Principle and found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.” (S&H 483: 32-5)

“And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof...And the city lieth foursquare.” (16) “Taken in its allegorical sense, the description of the city as foursquare has a profound meaning.” (575: 16-17) “In mathematics, for example, addition, subtraction, multiplication, and division have a ‘profound meaning,’ because you can’t use mathematics without them. Just so, the divine infinite calculus is of vital importance in Science, because it shows the divine order of operation. Remember that Mrs. Eddy speaks of the ‘city of the Spirit,’ ---of infinite divine order.” (Doorly, *Ibid.*, 241) “The length and the breadth and the height of it are equal.” (16) Mrs. Eddy says: “The great verities of Spirit, omnipotence, omnipresence, omniscience,----Spirit possessing all power, filling all space, constituting all Science,--- contradict forever the belief that matter can be actual. These eternal verities reveal primeval existence as the radiant reality of God’s creation, in which all that He has made is pronounced by His wisdom good.” (S&H 109: 32-7 n.p.)

“And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.” (17) “Allness is the measure of the infinite, and nothing less can express God.” (S&H 336: 23-24) God is all, but his allness is expressed as man. “Divine and unerring Mind measures man, until the three measures be accomplished, and he arrives at fullness of stature: for ‘the Lord God omnipotent reigneth.’” (Mis. 172: 12-15)

“And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.” (18) This “clear glass” is the symbol of perfect reflection. “Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself,---of Spirit, not of matter. Man reflects infinite Truth, Life, and Love. The nature of man, thus understood, includes all that is implied by the terms ‘image’ and ‘likeness’ as used in Scripture.” (S&H 94: 1-6)

“And the foundations of the wall of the city were garnished with all manner of precious stones...” (19) “The supremacy of Spirit was the foundation on which Jesus built.

His sublime summary points to the religion of Love. Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christ-like, to possess the Christ-spirit, to follow the Christ example, and to heal the sick as well as the sinning.” (S&H 138: 14-22)

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” (22) “There was no temple,---that is, no material superstructure in which to worship God, for He must be worshipped in spirit and in love. The word *temple* also means *body*. The Revelator was familiar with Jesus’ use of this word, where Jesus spoke of his material body as the temple to be temporarily rebuilt. (John 2: 21) What further indication need we of the real man’s incorporeality than this, that John saw heaven and earth with ‘no temple [body] therein? This kingdom of God ‘is within you,’ is within reach of man’s consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God. (S&H 576: 12-25) “Lamb [of God] is defined in the Glossary: “The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.” (590) “Sacrifice” here means willingly laying down all matter-based beliefs.

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: And the kings of the earth do bring their glory and honor into it.” (23-24) “This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light.” (S&H 577: 19-22) There is no need of symbols!

“And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it.” (25-26) The seventh day state of consciousness is perfectly at rest in Love. “Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without, for all is good, and nothing can enter the city, which ‘defileth,...or maketh a lie.” (S&H 577: 22-27) “In proportion as the womanhood in you (which you reflect from God) becomes conscious of the form of true manhood, the true Christ-idea, so that it is satisfied and fulfilled---in that proportion do you realize the truth of what John saw here.

“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.” (23-27) Mrs. Eddy writes: “This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science.” (S&H 573: 23-28)

Seventh Vision (Chapter 22: 1-19) The Pure River of Water of Life, (not commented on in Science and Health)

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the

river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” (1-2) “...’Thou shalt make them drink of the river of thy pleasures...’ The river of His pleasures is a tributary of divine Love, and flows into everlasting Life. We drink of this river when all human desires are quenched, satisfied with what is pleasing to the divine Mind.” (Pul. 3: 15-25) “The ‘tree of life’ stands for the ideas of Truth, and the sword which guards it is the type of divine Science.” (S&H 526: 17-19) “Twelve manner of fruits” is true manhood and womanhood.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads.” (3-4) The curse upon Adam and Eve and their descendants throughout the earth will be lifted, and salvation will be at hand. “Salvation” defined in the S&H glossary is: “Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed.” (593: 20-22) “When the mist of mortal mind evaporates, the curse will be removed which says to woman, ‘In sorrow thou shalt bring forth children.’ Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator.” (S&H 557: 16-21)

Gordon Brown has this to say about these verses: “In the Bible’s final chapter, Revelation 22, the curse on Adam to till the soil, and on Eve to bring forth in sorrow, is removed forever. The belief that the resources of Adam’s earth are incapable of satisfying the demands of Eve’s progeny no longer imperils mankind. Instead, the tree of life (womanhood) is fertilized and nourished by the river of life (manhood), that proceeds out of the throne of God and the Lamb. The world’s (bride’s) reality is the self-revealing Word of God. Everything everywhere is Mind, Spirit, Soul, Principle, Life, Truth, Love declaring their own infinitude. The tree of life, which bears her twelve manner of fruits, and whose infinitely individual, in-breathing leaves are for the healing of the nations, is the foursquare matrix of the Word, Christ, Christianity, Science, the source of every man’s boundless life. The symbol of this inexhaustible storehouse of Life, Truth, and Love, is the sixteen chapters of *Science and Health With Key to The Scriptures*---the Christian Science textbook, in its matrix structure, voicing The Word Of God.” (Brown, From Genesis..., 367)

“His servants shall serve him” indicates reflection. “...and they shall see his face” means they shall understand him to be the Soul of man, the Source of all true identity. “...and his name shall be in their foreheads” signifies that His seven-fold nature will be found in Mind, spiritual thinking. “I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind. There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God’s creation reflect one Mind, whatever reflects not this Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.” (S&H 588: 9-19)

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and for ever and ever.” (5)

“This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter.” (S&H 577: 19-21) “The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God’s day, and ‘there shall be no night there.’” (S&H 584: 4-8) “The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence. Did infinite Mind create matter, and call it light? Spirit is light, and the contradiction of Spirit is matter, darkness, and darkness obscures light. Material sense is nothing but a supposition of the absence of Spirit. No solar rays nor planetary revolutions form the day of Spirit. Immortal Mind makes its own record, but mortal mind, sleep, dreams, sin, disease, and death have no record in the first chapter of Genesis.” (S&H 504: 31-3 n.p.)

“And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.” (6-7) “And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.” (8-9) “The only proper symbol of God as person is Mind’s infinite ideal. What is this ideal? Who shall behold it? This ideal is God’s own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections.” (S&H 517: 19-24) This is the end of the seventh vision. John now summarizes his conclusions .

“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.” (8-10) “The Christ-idea which has come sweeping down the centuries, and which is made manifest throughout the Scriptural record, is coming to us today as God’s own likeness, man. God has one idea of Himself, and that ideal is Christ; it is Life, Truth, and Love coming to us as true manhood [and womanhood, which is one with it], as the truth about all ideas as the compound idea man.” (Doorly, *Ibid.*, 247)

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” (11) Spirit and matter cannot be mixed. “Divine Science does not put new wine [inspiration] into old bottles, Soul into matter, nor the infinite into the finite. Our false views of matter perish as we grasp the facts of Spirit. The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost. Now, as of old, Truth casts out evil and heals the sick,” (S&H 281: 27-2 n.p.)

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city.” (12-13) “On the swift pinions of spiritual thought man rises above letter, law, or morale of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God.” (My 238: 16-19) Verse

13 deals with divine origin. Mrs. Eddy says: “Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea.” (S&H 109: 4-6)

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (14) These words from the angel make it imperative to obey the commandments given to Moses and then to the children of Israel, which is all of us today. Divine Science relieves the “thou shalt not” and enables us to understand through higher vision that “thou *canst* not” disobey even one commandment as we understand ourselves as the *reflection* of God. It is this higher apprehension of man that gives us the “right to the tree of life” that we “may enter in through the gates into the city [spiritual consciousness].” The fixed fact is that man is not material, but is the expression of Spirit---that which cannot sin, suffer, be sick, change for the worst, or die. Our substance is fixed in law forever by the divine Principle of the universe. We have the right to claim our true inheritance---our identity as the manifestation of God. This is not some religious doctrine, but Science, as it is and has always been. Mrs. Eddy proclaims: “Citizens of the world, accept the ‘glorious liberty of the children of God,’ and be free! This is your divine right.” (S&H 227: 21-26)

“For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (15) All mortality is left outside the “city,” the consciousness of Love. “We cannot fathom the nature and quality of God’s creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings--our efforts to find life and truth in matter---and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being.”(S&H 262:9-16)

“I Jesus [remember Jesus is the revelator to St. John throughout this whole revelation] have sent mine angel [“...inspiration of goodness, purity, and immortality...” Glossary in S&H, 580] to man to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” This is the true sense of the male and the female of God’s creating. “And the Spirit and the bride [“Purity and innocence conceiving man in the idea of God...” S&H Glossary, 582] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” (15-17) “Love is impartial in its adaptation and bestowals. It is the open fount which cries, ‘Ho, every one that thirsteth, come ye to the waters.’” (S&H 13: 2-4) Love integrates the whole of creation into its plan. Each individual idea (Soul) is imbedded in the Principle of true oneness and perfection. Love is “wedded” to its own spiritual idea. Nothing can be added to that which is already whole. Believing it can is the error of the ages. Thus Jesus’ next words:

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:” (18) Nothing can be added to the divine Word for it has already been fully revealed. “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (19) *Science and Health* does not take away or add

to the words of Christ Jesus' revelation. It is the fulfilment of his words to his disciples before he ascended: "...I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: And he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16: 7-14) The revelator to this age, Mary Baker Eddy, and her revelation *Science and Health with Key to the Scriptures*, fulfills this prophecy.

The world could not have, in Jesus' day, comprehended the revelation which came to Mary Baker Eddy. It would have been too advanced, science-wise, for their edification. Now that science is catching up with divine Science, it is being comprehended by those seekers who detect its truth and will be able to prove it. Mrs. Eddy also writes: "This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny. Human skill but foreshadows what is next to appear as its divine origin. Proportionately as we part with material systems and theories, personal doctrines and dogmas, meekly to ascend the hill of Science, shall we reach the maximum of perfection in all things." (Mis. 232: 6-17)

"When the Old Testament was being compiled by Israel's priests and prophets, Greek philosophers and mathematicians were looking out upon the universe and conceiving of its movements and relationships as what they called the music, or harmony, of the spheres. The scale of universal being which leads us to accept the *matrix calculus of infinity* as constituting the harmony, or music, of our universe is, we now see, the scale of the SEVEN DAYS OF CREATION placed at the beginning of the Bible. Christian Science teaches that this range of absolute cosmic values changes 'chaos into order and discord into the music of the spheres.' (S&H 255: 3) (Brown, From Genesis...377)

Chapter 11 From Lost Israel to America The Sixth Thousand-year Period Truth-Holiness

Israel had been exiled from her home for 700 years, and the land given to Abraham and his seed for an inheritance had passed into the hands of the Gentiles. The captivity of the ten tribes of the Northern Kingdom of Israel had run its course in Assyria as they had escaped when Assyria was at war elsewhere. The citizens of the Southern Kingdom of Judah returned from exile in Babylon and remained in Canaan as vassals of their conquerors. There is no mention of the ten tribes' return. So what happened to them?

Jacob had been assured that of him would come "a nation and a company of nations." (Gen.35:11) This was not fulfilled prior to their captivity. Could this promise have been meant for later ages? If not, it failed and possesses no significance. Thus, there would be no return of Ephraim. The Bible dictionaries and commentaries practically ignore it completely. If these prophecies of the restoration are not viewed as a necessity, then how can the Scriptures retain their value and importance?

This restoration is the crowning event of the serpent and the woman foreseen by St. John in Revelation. The point of the whole Bible is the gathering of the whole human race into the recognition of one God, one Creator. What Israel had seen of God's oneness cannot experience oblivion. Therefore, let us forge on in this study and see how Israel returns!

If Israel's night is not to be followed by a morning, then it would have to be presumed that the evil which led her captive was greater than the good she had learned from God. Is this not unthinkable? However, we cannot think that Israel would be restored as a Jewish nation again, for this would cut her off from blessing the world. Isaiah prophesied: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of God...And they shall call them, The holy people, The redeemed of the Lord." (Is. 62: 2,3,12)

The real "Israel of God" is given in the first chapter of Genesis where it is recorded that man is made in God's likeness and given dominion over the earth. The "restoration" is the true status of Israel when she realizes the falsity of "the serpent," the carnal mind. This indicates, not a special one-time occurrence of a return to God, but a mental process which has been going on for many generations over thousands of years. It has been a gradual awakening from the illusion of intelligent matter and a material-thinking God.

The prodigal son had to return from the "far country" by coming "to himself;" by reversing his mental beliefs. In divine Principle's government, nothing contrary to it can be known. Paul said: "Although we have known Christ after the flesh, yet now henceforth know we him no more." (II Cor. 5: 16) We must realize that all mankind reflects that understanding---not just Jesus! Israel's return will be seen as a witness of His truth. This was certainly the expectation of the prophets in their forecasts of latter-day events. They saw the restoration as the coming of the "new heaven" and the "new earth," earth as the reflection of heaven, "wherein dwelleth righteousness." (II Peter 3: 13)

God's creation is forever free from evil and can never be captivated by it. The truth that there is no matter, that Mind governs, absolutely controls, all action, is the truth that will save mankind. A great spiritual revolution is underway; the "latter days" are now. Israel's restoration means something far greater than her re-establishment in Palestine. It is that same coming that is the return of the Christ, not a man this time, but as individual, spiritual consciousness, the kingdom of heaven "within you." Her more than 25 centuries have truly made her into a new people. Let us see what caused the drastic change.

Obviously, the Israelites taken captive are not the same ones who will restore Israel. What happened to those people that the ones today know their purpose? Literal Israel must be confirmed for the spiritual Israel to be substantiated. "I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more." (I Chron. 17: 9) "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inherited. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Is. 27: 6; 54: 3; 61: 9; 62: 2) "Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists." (Mary Baker Eddy, *Pulpit and Press, Misc. Writings*, 22: 13-15)

The Mosaic law required a second witness for the substantiation of evidence, and this chapter will confirm the confirmatory witness. It was the spiritual apprehension by Israel of the truth of God's, Spirit's, allness as Creator which came through them, out of all people on earth, who must be affirmed as those who began the long return to the Truth by all mankind. The latter days require by Scripture that the exiled race resume her place in the family of nations. The "woman" thought which first apprehended God's and man's spiritual nature found least resistance among the Israelites.

As the "latter days" drew near, an interest in the exile of the Israelites began to be felt, and efforts to locate the people who finally departed from captivity in Assyria were made. The Christian churches certainly didn't seem to take an interest in the "lost Israel." In fact the only attention to it was found by Samuel Greenwood in the Church Manual of the First Church of Christ, Scientist, in Boston. On p. 17 in a "Historical Sketch," Mary Baker Eddy related the history of the organization. It reads: "Mrs. Eddy was appointed on the committee to draft the Tenets of the Mother church---the chief cornerstone whereof is, that Christian Science, as taught and demonstrated by our Master, casts out error, heals the sick, and *restores the lost Israel*: for "the stone which the builders rejected, the same is become the head of the corner." (C.S. Church Manual, 1910, 17: 18, emphasis is mine) (Samuel Greenwood, author of *Footsteps of Israel*, published privately for his Christian Science students) You ask, "Where is the reliable documentation?"

Reliable documentation shows that in the years immediately following Jesus' ascension, in the year 36 A.D., certain disciples, led by Joseph of Arimathea, in order to escape the vengeance of the Jews, made their way to the Britannic Isles and there found

refuge and peace. “To verify this, a certain Cardinal Baronius, one time curator of the Vatican library, is said to have written in his *Ecclesiastical Annals* concerning the year A.D. 36: “In that year the party mentioned was exposed to the sea in a vessel without sails or oars. The vessels drifted finally to Marseilles and they were saved. From Marseilles Joseph and his company passed into Britain...preaching the Gospel there...” (Jowett, *Drama of the Lost Disciples*, Covenant Publishing Co. Ltd., 33)

Jowett's *The Drama of the Lost Disciples*, is a history of the events which took place, from 36 A.D. on, about the foundations of Christianity laid in Britain which endured to the time of the reformation. The story tells of the impact Jesus' first disciples made on the Druidic-Celtic thought in Britain where Christianity was welcomed with open arms. The disciples and their message were so accepted that the king at the time, Arviragus, bestowed a tract of land as a perpetual gift to the disciples called the Isle of Avalon. This was to become the center for the advancement of the new Christian faith. This gift, officially recorded in the British Royal Archives and also on record in the Domesday Book, was instituted a thousand years later by William the Conqueror at the beginning of the sixth period. (Ibid., 72-73)

It is wonderful how the “lost tribes” were guided to a land where they could be protected from Jewish and Roman persecution, where Jesus' disciples could find a people ready and eager to hear about the Christ, and they joyously told them of the Savior. They also found others, the Druids, who would so willingly support their faith, and where the king of the land enabled them to advance their faith and became the first British “Defender of the Faith.” The “lost sheep of the House of Israel” were free to plant in world consciousness the seed of Jesus' Christianity. Arviragus' grandson, Lucius, nationalized Christianity throughout the islands, making Britain the first Christian nation on earth. This was nearly two hundred years before Constantine Christianized the Roman Empire, and five hundred years before the Papacy itself was instituted. “Of this event the historian Genebrand put on record: ‘The glory of Britain consists not only in this, that she was the first country which, in a national capacity publicly professed herself Christian, but that she made this confession when the Roman Empire itself was pagan and a cruel persecutor of Christianity,” (Brown, *Britain and America*, Villiers Publications Ltd., 64) Jowett's research found that as late as 1936 the Vatican acknowledged Britain's seniority regarding the establishment in the world of the universal Christian Church. (Ibid., 64)

“The opening sentence of Green's *History of the English People* reads, ‘For the fatherhood of the English race, we must look far away from England itself, ...’ and then the historian proceeds to locate it in northern Europe...Had he gone a little farther in his explanation, he would have found the fatherland of the English race in Palestine. After getting away from their Assyrian captors who were engaged in a war, they made their way along the southern shore of the Caspian Sea, and gradually on into central and northern Europe. In 55 B.C., Julius Caesar invaded the Isles of the West in order to make Britain a province of his empire. At that time, the British race was forming out of a fusion of different peoples. Chief among them were the Celts, the country's first permanent settlers.

It is believed that they hailed from the region of the Crimea, where, as part of the captive tribes of Israel, they located.

Finally, about the middle of the first millennium B.C., they took up residence in Gallic Brittany and the British Isles. They are considered the “ancient Britons” as they formed the basic stock of the eventual British race. “It is said that when the Celtic peoples first moved across Europe in search of a new “promised land” that they carried with them a replica of the Ark of the Covenant which the Israelites themselves had borne when they made their way to the land of Canaan. Hence they named their new homeland ‘Britain,’ and the people ‘British,’ for what the two syllables ‘Brith’ and ‘ish’ are reputed to mean, is ‘covenant’ and ‘man.’ Hence ‘covenant people’ or ‘covenant land.’” (Ibid., 61) Jesus told his disciples to “go to the lost sheep of the house of Israel.” (Matt. 10: 6)

In this same area were the Druidic Britons, who, according to Julius Caesar, “make the immortality of the soul the basis of all their teaching, holding it to be the principle incentive and reason for a virtuous life.” (Brown, *Britain and America*, 58, quoting from George F. Jowett’s *Drama of the Lost Disciples*, 46) These beliefs certainly meshed with the Celts and contributed to the acceptance of Christianity in the coming fifth period. The Druid’s motto was: “the Truth against the World.” This new civilization was known as the Far Western Celtic Fringe. The Celts bravely and decisively resisted the Romans’ encroachments at the end of the fourth period, and thus Britain never became fully Romanized. For many centuries Celtic Christianity flourished in Britain. Two of Britain’s outstanding kings, Arviragus and Caractacus, opened the way for the light to shine throughout the next three centuries, when Constantine decreed the conversion of the Roman world to the Christian religion.

“The ferocity with which, in the first three centuries of the Christian era, these British forces resisted the Roman invaders, fighting them unremittingly, is indicative of the inherent national spirit never to let itself be governed by outsiders, alien powers, but to uphold the ideals of freedom and self-government, the Principle of which was originally imparted to Israel by the prophets of the Old Testament. This national spirit was expressed in terms of life itself through the coming of the New Testament, and expressed again in the ideal of democratic freedom under God in the course of the sixth millennium: At this point the United States of America, stemming from Britain as the mother country, played its predestined imperative role upon the world stage.” (Gordon Brown, *Britain and America*, Christian Science Research Library, Christian Science Foundation, Cambridge, England, 1990, 64)(George Jowett, *The Drama of the Lost Disciples*, Covenant Publishing Co. Ltd.)

Although ages have passed since the nation of Israel has become the Anglo-Saxon race, nevertheless, the same thought of one God, one divine Being, has been their identifying thought, along with other nations who have discerned the same divine Truth and correspond with the line of Israel. In the “latter days,” Israel was to be a part of a “company of nations,” united by common ancestry and/or those who adopted the same ethical and religious ideals. In this union, Israel will be preserved.

“A descendant of the Davidic dynasty, the sceptered family of Judah, sits on the throne of England. The unicorn of Israel and the lion of Judah are on the crest of her kings

[or queens as the case may be!]. No other nation and no other college of heraldry have challenged their right to have them there. No nation and no royal line can be named which could claim it. Obviously, they are there because they belong there!” (Greenwood, *Footsteps of Israel*, The Bookmark, 165) The discovery of Israel in the British Empire and in the United States is but one link in a chain whose end is the establishment of Christ’s kingdom on earth. Another link in this chain is the union of Judah with Israel, so that they shall see that they have one God and take their places in a common heritage. This has not yet been accomplished. The Jew is evidently awaiting a presentation of a doctrine he can understand, a redemptive truth he can lay hold of and demonstrate. It would have to be infinitely greater than a human person or a church creed; it would include Judah’s grasp of that which could be seen as the redemptive Truth. It would have to be the apprehension of the Messiah as a saving divine Science which Jesus came to demonstrate for mankind, which could be proven to be the actual science of the universe accepted by scientists and proven by them as well as by ordinary folk. It would put to rest their age-long distrust and misunderstanding of the great Nazarene.

Mrs. Eddy was mentioned in a prominent secular newspaper which was commenting on Mrs. Eddy’s centenary: “That Mrs. Eddy was an American, born of a long line of Puritan ancestors, and whose genealogy is that of the Anglo-Saxon founders of this country, is, in the minds of many thoughtful people, but another concrete evidence of the vast spiritual destiny of America. To those not unmindful that genealogy has a place in the affairs of the world, it will be of interest to note that Mary Baker Eddy’s lineage goes back to those Scotch forbears who were mightily associated with the affairs of their times, for one direct ancestor was a daughter of a king of Scotland, and thus her line is connected with the present royal house of Great Britain, which, as has recently been shown by many authorities, goes straight back in history through Scotland and Ireland to David, King of Israel.” (Ibid., 175) Mrs. Eddy’s Puritan ancestors were the ones who gave to English-speaking people the beloved King James version of the Bible; with their same love for God she would write its *Key, Science and Health With Key To the Scriptures*.

I also think the history of her last name, “Eddy” is most interesting. “Eddy, as a common noun, is strictly an English word. Noah Webster, that jewel among philologists, recorded, ‘I find this word in no other language.’ His definition is: a current of water running back, or in a direction contrary to the main stream,---in a circular direction; and the verb eddy means to move circularly. Metaphysically a circle represents infinity without beginning or end; water symbolizes mental activity,---a current of water, a channel of thought. Thus Eddy stands for mental activity contrary to the main stream, tending to move toward infinity.” (Doris Grekel, *The Discovery of the Science of Man*, 1999, Healing Unlimited)

While we are investigating Mrs. Eddy’s history pointing to her destiny as the bringer of the Comforter to earth, here is another sign of her time: Mrs. Eddy wrote one of her students a letter and mentioned this very interesting bit of information: “This is my birthday, a day of such moment to the race and of such a history to one.” “ ‘Such a history to one.’ Do these few words mean that her history, or the story of her great and noble life

was known to no one but herself? That was probably the case at that time, and even at this late date mortals are still endeavoring to usurp her position as Leader of her cause while diverting the fruits of her great labors to their own selfish ends. Mrs. Eddy knew that her birthday, July 16, 1821, was a day of moment to the race. But did she know that that year of such import was recorded in stone? Scholars of the 'Bible in Stone' [the great pyramid] measure the 'time line' which begins at 4,000 B.C. in lunar years and solar years. According to these pyramidologists, Epoch I is 6000 lunar years ending in 1821 A.D. Is it surprising that the woman of the Apocalypse with the moon (matter) under her feet should first appear in that year? From then on the time must be measured in solar years." (Grekel, *Ibid.*, 266)

Abraham and his descendants, Isaac, Jacob, and Joseph, were to be the initial ones who were to establish a home for the spiritual seed of "the woman," (spiritual sense which sees God as Love), as well as to protect its development. Out of all the prophetic blessings of the twelve tribes given to them by Jacob, Joseph's received the highest honor. Joseph's sons, Manasseh and Ephraim, were given a common destiny. They would be brother nations. Through the Second Coming, the Jews and Israelites would be united once again. "...and it shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong." (Zech. 8: 13) "The scepter shall not depart from Judah, nor lawgivers (staff or crown) from between his feet, until Shiloh come [the Second Coming of Christ]; and unto him shall the gathering of the people be." (Gen. 49: 10). "Thus saith the Lord of hosts; It shall come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitant of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts:..." (Zech. 8: 20-21) "I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them anymore, as at the beginning." (I Chron. 17: 9)

On May 15, 1898, this poem by Mrs., Eddy appeared in the Boston Herald:

The United States to Great Britain

"Hail, brother! Fling thy banner ["freedom's banner," (S&H 225: 6-8)]

To the billows and the breeze; [a great wave or surge of the sea]

We proffer thee warm welcome [as a brother, in the fight for true freedom from the surge
of the carnal mind]

With our hand, though not our knees. [as equals, for we are brothers]

"Lord of the main and manor! [the great sea and royalty]

Thy palm, in ancient day, [thy hand, when it belonged to the 10 tribes of Israel]

Didst rock the country's cradle [rock the cradle of the people who founded America in the latter day]

That wakes thy laureate's lay. [from which Great Britain's blessings will come, Christian Science]

"Thy hoar fight is forgotten; [old fight, Revolutionary war for freedom from Great Britain, is forgotten]

Our eagle, like the dove, [America, like the dove, Christian Science]

Returns to bless a bridal [union]

Betokened from above. [foreshown by divine Love; Ephraim and Manasseh were prophesied to remain together and accomplish their mission in unity]

"List, brother! Angels whisper [Listen...The "inspiration of goodness, purity, and immortality whispers"]

To Judah's sceptred race,

"Thou of the self-same Spirit, [sons of Joseph, given their special purpose by divine Love]
Allied by nations' grace, [allied to that unity]

"Wouldst cheer the hosts of heaven; [would give great joy to all the ancient worthies]
For Anglo-Israel, lo! [England-Israel]

Is marching under orders; [divine Love's orders]

His hand averts the blow." [divine Love keeps away the calamity of the latter days]

"Brave Britain, blest America! [Manasseh and Ephraim]

Unite your battle-plan; [for the world's freedom from mortal mind's claim of dominion over man]

Victorious, all who live it,---

The love for God and man." [the victory is assured if man reflects the divine nature, Love]

(See Smillie, *Mary Baker Eddy*, 153-154)

When Mrs. Eddy's poem was published, the poet-laureate of England, Mr. Ormond Higman, read it and presented her with the British flag of his country, the Dominion of Canada. This was reported in the *Christian Science Journal*, Vol. 16, p. 652, and Judge Hanna, its editor, made some remarks about the occasion. Mrs. Eddy promised to fly both flags side by side, in token of brotherly love and unity, and said that the Anglo-American flags both stand for liberty, and for the Christianization of humanity. Judge Hanna said, in part: "As to the Anglo-Saxon relations of the future, our Leader's remarkable poem...was, as we sincerely believe, a prophetic forecast. It is gratifying to know that Mr. Higman, an Englishman, should have so clearly seen this. His beautiful reference to it in his letter, and

the fact that it inspired him to the presentation of the flag of his country to its author, evidences his keen perception of its meaning:

“When the Anglo-Saxon alliance shall come it will be pillared on more substantial ground than that of mere commercialism. The two flags will float side by side in a deeper unity than that of fleshly ties. They will float as the unified emblem of a brotherly love as broad as the teaching of the great Nazarene. **THEY WILL STAND AS THE SIGNAL FOR THE RESTORATION OF ISRAEL.** (emphasis added) They will herald the dawning of the millennium. They will speak in mute eloquence of the forthcoming redemption of the race. They will, in the fullness of time, blaze forth the story of the building up of the waste places. They will wave over a people who have made the desert-valleys to bloom with resurrection flowers,—the roses of Sharon. They will float over a people whose God is one God, and whose mission it shall be to heal the sick, raise the dead, cleanse the lepers, and cast out demons throughout the world.” (Ibid., 154-155)

Jeremiah writes: “For thus saith the Lord; Sing with gladness for Jacob [“the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love.” (S&H 589: 5-7)] ,... and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel: Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and lame, the woman with child and her that travaileth with child together: a great company shall return thither, and they shall come with weeping and with supplication will I lead them: I will cause them to walk by the rivers of waters [with spiritual reasoning] in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim [meaning double fruitfulness] is my firstborn.

“Hear the word of the Lord, O ye nations, and declare it *in the isles afar off*, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand that was stronger than he [mortal mind]. Therefore they shall come and sing in height of Zion [spiritual foundation and superstructure;...spiritual strength.” S&H 599: 6-7)] “...and their soul [spiritual understanding] shall be as a watered garden; and they shall not sorrow any more at all...I will turn their mourning into joy, and I will comfort them, and make them rejoice from their sorrow...and my people shall be satisfied with my goodness, saith the Lord...and their soul shall be as a watered garden; and they shall not sorrow any more at all...for I will comfort them, and make them rejoice from their sorrow...and my people shall be satisfied with my goodness, saith the Lord.” (Jer. 31: 7-14 emphasis not in original) The nation of Israel certainly had an auspicious beginning in their new land in the “isles afar off.” Meanwhile, back “home,” their brother nation of Judah was spreading the Gospel among Israel’s old habitations.

“Iraaneus, one of the great workers and leaders in the early church, writes: “Others have foreknowledge of things to come. They see visions and utter prophetic expressions. Others still heal the sick by laying their hands upon them, and they are made whole. Yea, moreover as I have said, the dead even have been raised up, and remained among us for many years. And what shall I say more? It is not possible to name the number of gifts

which the church throughout the whole world has received from God, in the name of Jesus Christ. And which she exerts day by day for the benefit of the Gentiles...Nor does she perform by means of angels invocations, or by incantations, or by any other wicked or curious art; but directing her prayers to the Lord, who made all things, in a pure, sincere, and straightforward spirit, and calling upon the name of our Lord Jesus Christ, she has been accustomed to work miracles for the advantage of mankind, and not to lead them into error.” (Smillie, *Mary Baker Eddy*, 114-115)

However, between the era of the early Christian church and the coming of the Comforter in the late 1800s, our world endured its own type of death and resurrection. The open antagonism of Rome was the least formidable enemy with which advancing Christianity had to contend. The most danger arose from the Christians themselves, who became the “divided house” which Jesus warned them against. It could not stand. Their disagreement over technicalities and non-essentials continued and widened. They too easily succumbed to the carnal elements in their own nature, and humanity was plunged into the darkness of the most vile materialism. The woman’s seed, which had blossomed into such abundant promise during Jesus’ ministry, was lost in the coming centuries to crude savagery. (The “woman” thought, you remember, types receptivity to spiritual sense.) In fact, even as early as the end of the second century, St. Clement wrote “Every woman should be overwhelmed with shame at the very thought that she is a woman.” (Smillie, *Ibid.*) Pharisaism was growing and would eventually almost destroy true Christianity. The Judaisers, against all women’s rights, had rewritten parts of Paul’s letters and they would affect Christianity for centuries to come, even into this age. Womanhood was drastically suppressed, its purity and love for the spiritual was cast out of the church.

The formal adoption of Christianity by the emperor Constantine in 312 A.D., and its establishment as the state religion, stranded its progress by enmeshing it in worldly favor and prosperity. It relinquished its sacred character to become a political factor in the empire, full of ambition and intrigue. The emperor’s word became the final decision in its councils---not God. The Council of Nicea, also established in 312, turned upside down the teachings of Christ Jesus. It claimed that man was not a child of God but a miserable sinner who could not claim any grace from God. At the same time it declared Jesus equal with God, which robbed his mission of its life-saving purpose as an example for mankind to follow. It brought into the church the Old Testament theology and the Judaized words of Paul and Peter concerning women’s place in the church and in society. This teaching comes from the misinterpretation of the Old Testament belief that woman was responsible for the fall of Adam and thus of mankind in general. Thus, woman was to suffer with monthly periods, suffering in pregnancy and childbirth, and subject to men in every station of life. Because this has been misunderstood, in Bible times and for centuries afterward, woman was considered unclean and vastly inferior to men, denied any rights whatsoever. This was the view of Emperor Constantine!

It is the underlying basis of woman’s degradation at the hands of men as sexual objects. This extends to the heinous sex crimes committed against young girls, including sex slavery. Sadly, this viewpoint is still in effect in many parts of the world to this day.

Christian Science comes to correct this perverted belief and to restore woman to her rightful place as the reflection of God's nature, even as the highest expression of God as Love. Man as male or female is the carnal mind's interpretation of man and woman, who, in revealed religion, are equal reflections of the Fatherhood and Motherhood of God, each of us having the qualities of both man and woman. When world-wide viewpoints change and God is seen as Love, mankind will be redeemed from the curse of the sin which brought the loss of man's dominion over the earth, and humans will live in world-wide peace, each expressing the manhood and womanhood of God.

Scholastic theology began to rob Jesus' message of its essential healing and saving power. Mrs. Eddy writes: "Divine Science is not an interpolation of the Scriptures, but is redolent with love, health, and holiness, for the whole human race. It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden." (*Mis. Writings*: 194: 11-16) Scholastic theology is instruction in particular interpretations of the Scriptures in seminaries of different religions. Christian Science is revealed in this age as the divine Science of all mankind, including the universe. It does not include one iota of man's interpretation of the Scriptures. Christian Scientists should often examine their thinking to see what they may be taking in which is not revealed in *Science and Health* as the Truth concerning God and man. For instance, the church theologians of the Council of Nicea proclaimed that man had no chance of salvation unless he believed in Jesus. That was the only requirement since they believed that Jesus was God. Mrs. Eddy again writes: "Scholastic theology at its best touches but the hem of Christian Science, shorn of all personality, wholly apart from human hypotheses, matter, creed and dogma, the lust of the flesh and the pride of power." (*My*. 205: 22-25) She contrasts this dogma with Christian Science: "The signs of the wayfarer in divine Science lie in meekness, in unselfish motives and acts, in shuffling off scholastic rhetoric, in ridding the thought of effete doctrines, in the purification of the affections and desires." (*Ret*. 79: 9)

Within a few hundred years, Christianity was a man's religion only, with no women to elevate, inspire, or bring lovingkindness to the services or the doctrines. By the fourth century, all who would not join the church were persecuted. This brought insincere pagans into the church so that they would not be thrown to the lions. Healing was lost completely. In fact, by the beginning of the fourth century, hospitals were instituted to take care of the sick! Purgatory and eternal damnation became planks of Christian theology. In the fifth century, Innocent I and Leo I claimed supremacy over bishops from other territories. Up to that time they had been considered equal in authority, for the Roman church was just one of the many apostolic churches. Every bishop was called "pope."

Since the century following Constantine, Augustine, Bishop of Hippo, denied that women had souls at all. This was debated in the sixth century, and later, in the Middle Ages, St. Thomas Aquinas placed women lower than slaves: "Woman is in subjection because of the laws of nature, but a slave is subjected only by the laws of circumstances...woman is subject to man because of the weakness of her mind as well as her body." Woman's humanity was eliminated from the church and society. In the sixth century, women were considered as contaminated, polluted beings, to the point that it hampered the vicissitudes of

daily life. It made everything unclean that they touched---churning, gardening, brewing, etc. The old Jewish theology had overtaken the love of Jesus' ministry. Women were forbidden to approach the altar, or touch the Eucharist with bare hands. They had to wear gloves to church. They had no social life unless they were permitted to be spectators at some event. This was the Dark Ages. Man's inhumanity to man filled that part of the world with viciousness, with barbaric invasions sweeping over Europe. Rome was sacked five times, and the Latin language was instituted as the official language of prayer and worship, making the entire church service incomprehensible by many in attendance and darkening the sense of the Scriptures written in Hebrew or Aramaic.

By 600 A.D., the spirituality of the church had nearly disappeared. The "woman," spiritual sense, had fled into the wilderness to reappear in the fullness of time. Both literal and spiritual Israel had faded into obscurity. Men and women had lost conscious liberty for themselves, and semi-barbarism prevailed. It was indeed the serpent's hour. Jesus had said, "If... the light that is in thee be darkness, how great is that darkness!" (Matt. 6: 23) The carnal mind was in its glory, receiving homage from all classes. Those who disputed the church were murdered. Evil certainly seemed to be as real as good!

All that transpired in the Dark Ages caused a serious drain on research in science, for the persecution of intellectuals had been severe. The learned men began to seek knowledge outside the Christian church and left Christian Europe for the non-Christian Near East. This contributed heavily to the Arabic culture from the eighth through the fourteenth centuries. In the twelfth century, Gratian, considered a great canon lawyer, wrote: "Man, but not woman, is made in the image of God. It is plain from this that women should be subject to their husbands, and should be slaves." These were views never before voiced by humanity!

The crusades began in 1100 and lasted for 200 years. Born out of frustration and deep yearning for peace and freedom from constant control over every facet of life, the people began to turn against the oppressor. Deep down, it was the same old battle---the conflict of paganism, the carnal mind, with the God of Israel, the spiritual ideals of divine Science. In 1214, the English nobility took possession of London and in 1215, a great charter of civil liberty was obtained at Runnymede, and became the basis of civil rights in all Anglo-Saxon countries. Womanhood was making a comeback! The nobles, with their "Great Charter of England," in the spirit of justice and caring for their people, undertook the freedom from the severe inequities which had been imposed upon the people by their king. This charter is called the Magna Charta, which the nobles demanded the king sign. It contains sixty-three provisions which still stand as the protecting arm of the English people. These two provisions show the spirit of justice the barons sought to have adopted: (1) No free man shall be imprisoned or proceeded against, except by his peers or equals, or the law of the land. (2) Justice shall not be sold, denied, nor delayed." Despotism in England never recovered from the blow, and now, nearly eight centuries later, the Anglo-Saxon nations to this day enjoy the freest and most democratic government in the world. Mrs. Eddy referenced this charter: "The Magna Charta of Christian Science means much, *multum in parvo*,---all-in-one and one-in-all. It stands for the inalienable, universal rights of

all people. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The law is the mouthpiece of Christian Science,---its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality,---equal rights and privileges, equality of the sexes, rotation in office.” (My 246: 30)

These prohibitions against unwarranted power would need to be in place in order for the second coming of the Christ to appear to humanity. The saving message to mortal man, bringing to him his natural birthright of freedom from material beliefs, needed freedom itself to publish its message. In reality man has no other Mind than God. It is the only law possible, the infinite Principle of all creation. When this can be proven by many people around the world, the days of submission to another’s rules or beliefs will be over. Man will find himself to be self-harmonizing, not at the mercy of some erroneous belief called “matter.” There are no other minds “out there” which can dominate individuals or groups. This is true, but it must be learned in an atmosphere of safety, freedom of thought, a searching for higher understanding, a love of the good and spiritual, and a respect for others’ freedoms.

Finally, in 1286, a breakthrough for liberty was made. The English demanded, “No taxation without representation.” In 1296, King Philip IV of France rejected all papal interference with his royal decrees. Thus began a wave of free thought throughout the land, and an intellectual awakening occurred. With new writings and education, inventions, religion and politics, a breath of fresh air began to waft through the stifling atmosphere.

The serpent (mortal mind), however, would not give up without a fight. Freedom of speech and conscience was mercilessly destroyed under the pretense of eradicating idolatry and heresy. The liberation of the Hebrew Scriptures was unscrupulously opposed. The spiritual ideals of Israel were in vital conflict with the carnal mind. Freedom was gaining leverage in mortal mind, though, and could not be turned back. Wycliff, a divinity professor in the latter 1300s, translated the entire Bible into English giving fresh inspiration to Christianity. This showed tremendous moral courage in that day, and when the printing press was invented, the Scriptures could be extensively circulated. This meant the emergence of Israel from her captivity as a nation and as a movement.

Soon, the “moving upon the face of the waters” made itself felt through all Europe. In 1492, Christopher Columbus went to Queen Isabella of Spain to seek permission to undertake a voyage across the ocean to a new land. What was the purpose of such a long and uncertain trip? When asked by the queen if he was ready for such an experience, he answered: “Yes, your Majesty, God is with me. I could not be more ready.” He explained, “It was the Lord who put it into my mind. I could feel His hand upon me...There was no question that the inspiration was from the Holy Spirit, because He comforted me with rays of marvelous illumination from the Holy Scriptures, for the execution of the journey...I did not make use of mathematics ... or maps. It was simply the fulfillment of what Isaiah had prophesied. No one should fear to undertake any task in the name of our Savior, if it is just, and the intention is purely for His holy service. The fact that the gospel must still be preached to so many lands in such a short time---this is what convinces me. (*The Book of*

Prophecies by Christopher Columbus. Writings of Christopher Columbus, Part I, Volume II.)

Columbus had a divine vision prompting him to search for a new land across the ocean. He was so sure of God's guidance that he did it without plotting his course, trusting God to get him there. It was, to him, a divinely sanctioned journey. And he was proven right, arriving after seventy days, on an island in the Bahamas which he christened "San Salvadore," meaning "Holy Savior." Stepping on shore, he led his men in prayer. It was within a day's ride to the coast of the land which would become known as America. (Helen Wright, *America, Cradle for the Second Coming of the Christ*, pp. 9-11) This discovery would be a life-saving haven for the many in Europe who were so persecuted that they had nowhere to turn but to a new land. Divine Love was caring for those who would put their full trust in God's guidance and come in faith to a God-provided land where the second coming of Christ could arrive and prosper with its people ready for its message. Many who came obeyed the Scriptural admonition to "Come ye out from among them, and be ye separate...." "For thou didst separate them from among all the people of the earth, to be thine inheritance..." (II Corinthians 6: 17; I Kings 8: 53)

The fifteen hundreds were full of reform. Pope Leo X advertised the sale of indulgences used to pay to have your sins forgiven. Martin Luther, a professor of theology at a university denounced the practice and wrote 95 theses about them and nailed them to a castle door. He demanded that the Roman theologians answer them. When called before counsel in Rome, he refused to recant and was excommunicated. When a ban was put on him he burned it in the public square in front of everyone in the town. He was then given asylum in a castle where he translated the New Testament and part of the Old. It went through sixteen editions in ten years. People were hungry for the Book of Life.

Reformers, the German Lutherans, held that no assembly had any power to interfere in one's religion or conscience. The people were getting bolder. John Calvin wrote in defense of Protestantism, and the Presbyterian Church grew out of it. Parliament stated that the king was the supreme head of the Church of England and ordered the repression and destruction of monasteries in the land which were then given to the King's favorites. During King Edward VI's reign, the Anglican Church abolished mass, and the Book of Common Prayer was written. Statues and pictures were removed. All of this helped the cause of religious freedom, but it did not free Europe from the domination of state religion. Queen Mary was a Catholic and many Protestants suffered martyrdom. When she died in 1558, she was succeeded by Queen Elizabeth who was a Protestant, a Lutheran. During her reign, many Catholics were put to death for refusing to deny the supremacy of the Pope. Many Protestants wanted freedom to separate from the tyranny of established churches. These Separatists were severely persecuted.

Another group, the Puritans, wanted further reformation, a simpler, purer form of worship. They, too, were persecuted. Their descendants, 50 years later, became known as our Pilgrim forefathers who settled in America to escape the persecution. Mrs. Eddy writes about that time: "In Queen Elizabeth's time Protestantism could sentence men to the dungeon or stake for their religion and so abrogate the rights of conscience and choke the

channels of God. Ecclesiastical tyranny muzzled the mouth lisping God's praise; and instead of healing, it palsied the weak hand outstretched to God." (*No and Yes*, 44: 13-18)

In the late 1500s, the pope excommunicated Queen Elizabeth for killing Catholics and denying supremacy to the pope. He schemed to assassinate her, claiming that whoever killed her would not sin but would gain merit. They failed, and so planned a Spanish Armada along with Phillip II of Spain who also wanted to destroy Protestant England. It was planned to be a large scale invasion of England, but was foiled by Sir Francis Drake who sailed into the harbor of Cadiz in 1587 and destroyed some of the Spanish ships. Protestants and Catholics in England also united in defense of their country and defeated the heavy Spanish galleons with their lighter, smaller, faster ships. The Spanish Armada, while trying to escape by sailing around Scotland, got caught in a tremendous storm and many sailors perished. As a result, Spain's decline began, and England controlled the seas with her land becoming permanently Protestant.

In the early 1600s, while Shakespeare was writing plays and Francis Bacon his treatises on philosophy, King James brought together fifty eminent theologians who, over a four year period, published the King James translation of the Bible in English with a predominance of Saxon words instead of Latin. Naturally, the Saxon language was the closest to the original language used by the writers of the Scriptures and so kept to the original meaning. Mary Baker Eddy's Puritan ancestors were responsible for giving the English-speaking peoples the King James Version of the Bible, and one of their forbears, Mary Baker Eddy, wrote the key.

Chapter 12 From America to the City Foursquare

“Does it seem strange with what we now know about the origin of the Saxon race that they have the Bible as their foremost classic, the glory of our English speech? Is it such a strange thing that latter-day Israel should have the Bible of ancient Israel? The Master knew his words would not pass away. Truly these words have not and they speak to the lost sheep unto this day in a beauty of language unsurpassed in the annals of literature. No one can improve on the King James Version, with its many symbols remaining intact as originally meant. Science united with Christianity is self-maintaining.

“A standard or absolute has been needed for language ever since language was originated. Some say this is impossible, but few realize that Mary Baker Eddy did just that when she established the King James Version of the Bible and the Christian Science Textbook as the pastors of her Church. They became the standard of English literature, the language that one day was to become earth’s universal language.

“Any departure from the English standard of Mrs. Eddy’s day or any departure from the standard of the King James version is an attack upon Christian Science. The English language must remain stable upon these two rocks, else it will become unintelligible as the years fly by...As England was the birthplace of the King James version of the Bible, so New England would become the birthplace of its key.” (Smillie, Mary Baker Eddy, 141-142) We are very cognizant that the symbols Mrs. Eddy used in her textbook came from the King James Version of the Bible. No other substitutes are acceptable for references when studying Mrs. Eddy’s books. These particular symbols were used by Bible writers for their absolute meanings and came through revelation. Mrs. Eddy used them for further revelation when she brought in the second coming of the Christ.

The Puritans held the Scriptures most dear. It’s not surprising that they were very interested in the tribes of Israel. They were strict with their morals and lived the Scriptures. As we know, the Puritans, later called Pilgrims, planted their hopes for a new life free from spiritual strictures, in a new land where they hoped a new government would be formed according to Scripture.

In 1534, King Henry VIII broke away from the Roman church, but not long after, many disagreed with the practices of the Church of England. At this time, every country had its own adopted religion, but any who disagreed with the religion were persecuted. There was simply nowhere to turn but to the New World. Divine Love had prepared a place for those with a higher vision to which they could resort. Many went to Holland, which had remained neutral, not sponsoring any particular church. Others decided to make a complete separation from Europe and come to America.

In 1620, the first Pilgrims started their voyage in a small boat they had purchased, the Speedwell, but, proving to be unseaworthy, they went back to England and, joined by others, set sail again in the Mayflower in September. 102 hopeful, hardy people started their journey for the rights of conscience. After a harrowing two month voyage, in storms and high winds that blew them off course far north of their expected destination, they set anchor in what became known as Provincetown bay in Massachusetts. It was Dec. 21, 1620. What

a joyous landing that must have been! Mrs. Eddy writes of these brave Pilgrims: “On shores of solitude, at Plymouth Rock, they planted a nation’s heart,---the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope’s reality---the realm of Love.” (Pul. 10: 10) “When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience. (Mis. 176: 20)

William Bradford described the first landing of the Mayflower: “Being thus arrived in a good harbor, and brought safe to land, they fell upon their knees and blessed the God of heaven who had brought them over the vast and furious ocean, and delivered them from the perils and miseries thereof, again to set their feet on the firm and stable earth...The season it was winter... What could now sustain them but the Spirit of God and His grace?” In November, while aboard the Mayflower, the Pilgrim travelers had signed the Mayflower Compact: “In the name of God, Amen. We whose names are underwritten...having undertaken for the Glory of God, and the Advancement of the Christian faith...a Voyage to plant the first Colony...Do by these Presents, solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves into a civil body Politick...In Witness whereof we have hereunto subscribed our names at Cape-Cod, the eleventh of November...Anno Domini 1620.” (William Bradford, *History of Plymouth Plantation*: 1606-1646 ed. William T. Davis, p. 46)

Their aim was to found a colony for His glory. Being blown off course, they did not reach the Virginia colony which had deep roots in the Church of England. Thus, they were able to propagate a Christian faith without ties to an English church, free of those strictures, and more in keeping with the complete freedom of Christian faith which later became the laws of the United States Constitution which insured liberty, and freedom of religion, for all.

Life in the New World was very difficult, and the colonists had to learn how to make their living the hard way. The first winter was terrible; nearly half of them died. The following fall harvest, however, was bounteous, brought by the blessing of an Indian friend named Squanto. He knew how to speak some English because he had actually been to England! (That’s another story!) He and his tribe helped the Pilgrims by planting corn, finding and catching eels in the surf and preparing them, showing them where they could find berries, and other edible foods in the forest, as well as many other life-sustaining skills. The harvest was good, so they invited the Indian tribe, including their chief, Massasoit, to join them in their day of thanksgiving to God for His numerous blessings. The tribe brought 5 dressed deer, 12 wild turkeys, and even taught them how to pop corn in celebration! There was so much heart-felt gratitude to God that the celebration lasted three days!

One great lesson they learned was an experiment with communal farming. It turned out to be a total failure, and nearly caused them to starve to death. It caused the elders of Plymouth to demand the institution of a biblically-based free enterprise system in order to prevent total destruction of their colony. Governor Bradford tells us in his Diary that ‘this made all hands very industrious, and gave far better content...’ Of this solution to poverty Bradford wrote: ‘As one small candle may light a thousand so the light kindled here has

shown unto many, yea, in some sort, to our whole nation.” (*History of Plymouth Plantation*, Helen Wright, *America*, 17) They quickly learned that Socialism and Communism are not conducive to growing and prospering. Christian principles teach that each individual is responsible for himself and his own land. Self-government brings the greatest blessings to each one. This did not preclude helping each other, of course, but taking ownership of one’s own living produced the highest prosperity for each family.

The Pilgrim’s settlement was one of many that sprang up in America, but they all desired to work for the “...providence of Almighty God...” (*Documents of American History*, p. 8) Most of the published material coming out of early America was clearly about God, Christ Jesus, and the Holy Spirit.

By 1732, there were 13 colonies in America. They had been greatly blessed by God in their first century in their adopted country. However, in 1755, the British Parliament began restricting Western settlements, since so many wanted to seek new farmland. This precipitated the Revolutionary War when the colonies formally agreed to end their ties with Britain.

The war did not actually end until 1783, but on July 4th, 1776, the unanimous Declaration of Independence, was signed. It begins: “We hold these truths to be self-evident: that all men are created equal; that they are endowed by their creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness...And for the support of this declaration, with firm reliance on the protection of divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.” All 56 Americans who signed the Declaration of Independence risked death by hanging if their revolution failed. One courageous patriot, Nathan Hale, who had already been hanged without trial, spoke these famous words from the gallows: “I only regret that I have but one life to lose for my country.” John Hancock’s elaborate signature at the top of the list who signed the Declaration was bold and large “so that even George III cannot miss it.” He lost much of his fortune in the war, but was fortunate to escape with his life when General Gage sent troops to Lexington and Concord to effect his capture. Jefferson said: “I swear, before the altar of God, eternal hostility to every form of tyranny over the mind of man.” The salient words “...endowed by their creator with certain inalienable rights...” would profoundly affect the history of mankind.” (Helen Wright, *America...*, 21-23)

Our forefathers understood that it was God, not man, who supplies our rights, and were willing to lose their lives if need be in order to protect them. General George Washington was the Commander-in-Chief of the Continental Army, such as it was, composed of all volunteers who supplied their own clothing, weapons, and even gunpowder. (The Federation had no authority nor power to collect taxes, or raise an army.) What he, and many of his men had, was a deep, firm reliance on God, and by his actions, proved that he had an exceptional spiritual understanding of God’s all-power.

This reliance and its power were displayed in 1758 when the colonists and the British were on the same side, fighting the Indians. “All of the officers were killed in the battle... but George Washington sustained only four bullet holes in his coat. Seventeen years later, the Indian chief specifically asked to meet him because the Great Spirit would

not let Washington die in battle. The chief had shot at George 17 times, what would have been direct hits. He had told all of his warriors to aim at him. But, he explained, the “light beings”---the angels---the Indians saw around George protected and shielded him from the bullets.” [Excerpted from an article in the “*San Antonio Express-News*” of September 19,1993 provided by Veta F. Wright.] (Doris Grekel, *The Individual Christian Scientist*, Volume 36, p.12)

The colonists who fought in the Revolutionary War, led by General Washington, were raised on Christian values where God was enjoined to protect and defend His people. Washington issued orders to his troops that principled behavior be observed at all times, that there be “punctual attendance at divine services to implore the blessings of heaven upon the means used for our safety and defense.” The greatly out-numbered and out-supplied little band of ragged and tattered men, if judged by mortal mind, did not have a prayer against the well-supplied and well-trained veteran soldiers of the King’s army. But Washington was depending on divine Mind, the only Power present.

America was founded according to divine Mind’s will and design for the coming of the Christ, Truth, and nothing could prevent it. With an army led by and subservient to a man who trusted completely in God’s disposal of events, a wonderful demonstration of the power of their faith took place in August of 1776. At about the same time as the signing of the Declaration of Independence, a well-disciplined fighting force under the British general, William Howe, numbering around 32,000 men, surrounded the 8,000 rag-tag band of barely-trained men under Washington. They were on the western end of Long Island with nowhere to go. To fight would be suicide, to surrender unthinkable. There was only one solution which presented itself to Washington, but it looked humanly impossible.

The plan was to transport the 8,000 men across the East River, more than a mile wide, without the British detecting the operation. Upon nightfall, the men began silently crossing the river in small boats. Time was of the essence, but dawn was close to arriving and many men were still on the Brooklyn side. This would mean a likely death for them when the sun rose. We read of the Providential crossing in the writings of Major Ben Tallmadge, one of Washington’s officers: “As the dawn of the next day approached, those of us who remained in the trenches became very anxious for our own safety; and when the dawn appeared there were several regiments still on duty. At this time a very dense fog began to rise (out of the ground and across the river) and it seemed to settle in a peculiar manner over both encampments...So very dense was the atmosphere that I could scarcely discern a man six yards distance. [The fog remained long after] the sun had risen...”(Major Ben Tallmadge, *Memoir*, pp. 12-14)

“When the very last man, horse, artillery and General Washington had safely crossed, the fog lifted. Washington and his men knelt in prayer to thank God for this blessing from heaven. Before war ended, many more similar instances of answers to fervent prayer were recorded in diaries and documents. They were called ‘providential acts of God.’ Christian Scientists would call them ‘demonstrations.’ It was all part of divine Love’s plan to provide the cradle for the Second Coming of the Christ, the impersonal Christ, and its

permanent establishment as the kingdom of God in the consciousness of humanity.” (Wright, *Ibid.*, 24)

The awesome character of our Founding Father, George Washington, can be gauged by this note he wrote. It was a bitter Valley Forge winter, yet it was this spiritual understanding of the underlying purpose for the war. He said, “The event is in the hands of God.” And he wrote: “Even if the rest of the world continues to ignore us, we will fight on. For we are fighting for freedom and human dignity and the right to worship the God of our choice.” (Wright, *Ibid.*, 25) The Christian patriots were sustained by their faith in God and the knowledge that what they were fighting for was honorable and that the moral consequences were incalculable.

After the war was over and the victory belonged to America, our Founding Fathers recognized the need for a stronger form of government than they had under the Articles of Confederation which had been written in 1777 and governed them since 1781. Under these Articles, taxes were voluntary, and each colony collected their own. Each colony had its own army, and nine of them their own navy. They were even setting up trade barriers between themselves! The Continental Congress had a president with no real authority other than to negotiate treaties and conduct foreign relations. A war debt of \$42 million could not be paid off in order to pay back the American patriots who had mostly financed the cost of the war. As if this wasn't enough to make the whole congress go down in defeat, there were also strong divisions over slavery! Thus, self-interest was present in spades when the Continental Congress convened in 1787. What followed, then, was a raucous, stormy Constitutional Convention. The United States did not at this point exist. Each colony was represented, and un-Christian like, each colony was looking out for its own best interests. Alexander Hamilton said, “We were on the verge of becoming another Europe.” When things seemed hopeless, and mortal mind was in charge, Benjamin Franklin, then 81 years old, rose to speak: “Our prayers, sir, were heard---and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. And have we now forgotten this powerful Friend? Or do we imagine we no longer need His assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?”

“We have been assured, sir, in the Sacred Writings, that ‘except the Lord build the house, they labor in vain who build it.’ I firmly believe this. I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests. Our projects will be confounded, and we ourselves will become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, or conquest. I therefore beg leave to move that more prayer, imploring the assistance of heaven and its blessing on our deliberations, to be held in this assembly every morning before we proceed to business.” (*The Works of Benjamin Franklin*, Federal edition, Vol. II, John Bigelow, pp. 377-378)

With this importuned plea for trust in God's guidance rather than man's, the men got down to business and the inspired constitution was written: It began "WE THE PEOPLE [not "I the King"] of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this constitution for the United States of America..." This grand beginning set forth the primary principles upon which America is based. Only in a land where liberty and equality were the main framework giving substance to and underlying the whole premise of the country's establishment could the second coming of the Christ be given room to grow and blossom into noontime glory. More battles would need to be fought for equality for all citizens, but the foundation was there and eventually it did happen. The Declaration of Independence and the Constitution are two parts of one document. The Declaration set forth the fundamental principles and rights of man upon which no country or peoples on earth before that time had ever been granted. It is the outcome of a people whose hearts and lives had been forged in the anguish of conflict and persecution, yet who adhered to their deep conviction that God was governing in the affairs of men and was furthering His plan for mankind. They loved and followed God's Word and were thus able to be a windowpane through which God's will could be reflected. The Constitution was the part which had the more difficult task of laying down in greater detail the nuts and bolts of these liberties.

In spite of further disputes, the Founding Fathers knew that what they were doing was creating a new nation with a new destiny that would bring hope and freedom to all who sought it. The terrible, dark centuries through which much of mankind had passed gave them staunch resolve to provide for the sake of the whole earth a haven, a future in which happiness, respect for each other's welfare, and ability to make one's living according to one's own plans was provided without fear of revocation. This vision could not be squandered in self-interest, and they rallied to bring to America, present and future, the Constitution with its Bill of Rights for all mankind.

In 1789, George Washington, first president of the United States of America, whose spirituality brought him the protection of angels, gave a wonderful inaugural address. Here it is in part: "It would be peculiarly improper to omit in this official act, my fervent supplication to that Almighty Being who rules over the universe, who presides in the council of nations, and whose providential aid can supply every human defect, that His benediction may consecrate the liberties and happiness of the people of the United States; a government instituted by themselves for these essential purposes.

"No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency...' When the eight-year-long war for freedom finally came to an end on Oct. 19, 1781, "Washington made sure a peace treaty between all warring factions was signed by Congress. He wrote to the governors of the independent states of America, congratulating them 'on the glorious events which Heaven has been pleased to

produce in our favor.” (Wright, *America...*, 31-32) There was no doubt that they believed that what had transpired was the fulfillment of a divine plan.

The founders’ recognition of this can be seen on “the federal seal of our newly founded Republic [which] carries a picture of the Great Pyramid. Suspended directly above it is the rejected headstone, portraying the all-seeing Eye of God. Never has any nation, in any of its federal insignia, engraved profounder truths than those set forth in that seal.” (George R. Riffert, *Great Pyramid, Proof of God*, quoted from Wright, *America...*, 33) “Here is to be seen a recognition by the founders of this great republic that the symbolic Bible in Stone was awaiting the placement of the rejected headstone portraying the all-seeing Eye of God [divine Mind].” (Ibid.)

The designer of the Great Seal was an exceptionally spiritual, prescient individual who knew that the United States of America would enfold and protect the bearer of its promising message. The Great Pyramid symbolizes the Holy Scriptures, left for mankind as incomplete. The seal’s artist knew it was awaiting, through all those ages, the Bible’s revealed completion, the coming of the second advent, the Christ, Truth, that would bring comfort to mankind. Its revelation of man’s true being as reflection of Mind in all his manifold glory would “reverse the curse on man,” and “When the mist of mortal mind evaporates, the curse will be removed which says to woman, ‘In sorrow thou shalt bring forth children.’” (S&H 557: 16-18)

Mary Baker Eddy was guided in her life’s work under the vigilance of the ‘all-seeing eye of God.’ She was ‘a scribe under orders’ who could not refrain from transcribing what God indicted. She writes: “The words I have written on Christian Science contain absolute Truth, and my necessity was to tell it; therefore I did this even as a surgeon who wounds to heal. I was a scribe under orders; and who can refrain from transcribing what God indicts, and ought not that one to take the cup, drink all of it, and give thanks?” (Mis. 311: 23-29) When Mary Baker Eddy published *Science and Health with Key to the Scriptures*, she figuratively lowered in place the capstone shown held in suspension on the Federal seal. It was in this great republic that the Bible’s sacred prophecy was to become reality.

“A few decades after the winning of the Civil War, Mary Baker Eddy wrote: “Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science.” (My. 200: 1) Because there were individuals down through the ages, even in the bleakest of night, who kept their thought open to the promptings of God, and in so doing, became the instruments of God’s divine plan for mankind, we all can benefit from being in the “design of God.” When this atmosphere of love for God and man was established in America, purchased with the blood of those who had to fight for it, forged in deep resistance which was overcome with the greater determination to be free, there was supplied the birthplace for the Comforter to be “born.” It came in quiet revelation to the waiting spiritual sense of womanhood. A new era for mankind had arrived. The nature of God as Love could finally be given to the earth.

Mrs. Eddy writes that "...the human footsteps leading to perfection are indispensable." (S&H 254: 1-2) "If you launch your bark upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error's disguise? If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God." (S&H 245: 24-32)

For seventy years after the Revolutionary War, America was blessed with peace, success and prosperity. However, there were still wrongs that needed to be righted so that the declaration of "liberty and justice for all" could be said to be true of all America's people. A terrible war, a civil war, would be fought for the freedom of the slaves. But the other war would take far longer. It would be for the equality of women. Although a Christian nation, America did not follow all the commands of Jesus but reverted to the Old Testament concept of women. Although they weren't treated nearly as ignominiously as they were in the Dark Ages, they were still not considered equal with men. They had no rights to own property, even if it was theirs by inheritance, and in fact had no legal existence except through their husbands. Married women could not sign a contract and had no right to their earnings. Some bold wives of representatives to the Constitutional Convention reminded their husbands not to forget the women. But they did not listen. Scholastic theology held them in bondage. It was reliance on the Old Testament concept of women as well as the Judaized New Testament verses which are found in Peter's and Paul's writings.

Amazingly, it would take another 130 years before women got the right to vote! (Jesus upheld womanhood, realizing that it would come as the message of God's Motherhood in the Christ's second coming.) In fact, not long after the Civil War was fought for the freedom of slaves, a woman brought the Christ, Truth, that would break the fetters of woman's slavery to men's dominion through scholastic theology. (See Smillie, *Mary Baker Eddy, the Prophetic and Historical Perspective*, 74)

Mrs. Eddy wrote: "'Thou shalt have no other gods before me.' (Exodus 20. 3) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri-unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,---whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." (S&H 340: 15-29) When man, meaning all men and women, apprehend the meaning behind the First Commandment, that there is only one infinite Mind which is the only creator of all that is, the reverse will also be true---that man is not a creator.

Jesus taught: "Call no man your father upon the earth: for one is your father, which is in heaven." (Matt. 23: 9) "In the resurrection [resurrection from the sin of the Adam

dream, that man is material and has a material body] they neither marry nor are given in marriage, but are as the angels of God in heaven.” (Matt. 22: 30) At some point mankind will have resurrected his thought to the point that it will seem natural to go up higher spiritually, to welcome the state of man as he was before the sin in the “Garden of Eden,” pleasure in matter, overtook him. “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” (Matt. 24: 38-39) The coming of the Son of man is the coming of the truth that man is not the son of material parents, but Son of the living God, divine Mind. This great Truth will take away all of the faith placed in an erroneous concept of life, intelligence, and sensation in matter. We are spiritual beings here and now, possessing every quality of God through reflection. Reflection has no gender, race, nor nationality. It is the direct image of divine Spirit, the one eternal Soul of man, in infinite individuality. The whole of man, including the whole of creation, is the whole of Love.

In the coming Civil War for the liberation of the slaves in a land of liberty, America was blessed once more with a leader who was deeply influenced by a deep faith in and love of God. After seventy years, Americans seemed to have again lost their way. Motivated by greed and hatred, seven states seceded from the union between Abraham Lincoln’s election and inauguration. In his address, he urged the settling of differences peacefully. In his 1863 address to a country divided by war, Lincoln appealed to his country: “...And inasmuch as we know that, by His divine law, nations like individuals are subjected to punishment and chastisement in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people?”

“We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious Hand that preserved us in peace and multiplied and enriched, and strengthened us... We have become... too proud to pray to the God that made us...” (*The Collected Works of Abraham Lincoln*, Vol. 6, pp. 155-156, Roy P. Basler) Lincoln turned to prayer continually when faced with making a decision. In fact, his constant prayers were so well known to his countrymen that several famous statues show him kneeling in prayer to his heavenly Father. He was known for his magnanimous spirit, and loved his enemies and did them good. Yet he was vilified as no other American president. One of his cabinet members, Edwin Stanton, publicly called him a “low cunning clown... the original gorilla.” Nevertheless, Lincoln appointed him Secretary of War because he believed him to be the best man for the job. When Lincoln was assassinated, Stanton cried inconsolably at his bedside. Lincoln was known by fair-minded men as having the finest of qualities---self-forgetfulness, purity of thought and motive, trust in good, kindly toward all, and humble.

The country was in grave danger of falling apart. It was absolutely essential that the country be preserved whole. A destroyed Union meant no place for the Second Coming of the Christ. But this country had been marked by divine Love as the divinely assigned place

for the return of the Truth which would make us free. Already, Mary Baker (not yet having been married to Mr. Eddy) was being “graciously prepared” to receive the revelation of divine Science.

The Civil War began in April, 1861, when Fort Sumter was fired upon. By 1862, the situation for the Republic was dire indeed. General McClellan had taken over command of the United States Army. He was about to witness a divine intervention on behalf of the preservation of the nation. The following report was originally published on March 8, 1862, in the Portland (Maine) Evening Courier : “At 2 A.M. on the third night after his [General McClellan’s] arrival, he was working over his maps and studying the reports of the scouts when a feeling of intense weariness caused him to lean his head on his folded arms on the table where he fell asleep.

“About ten minutes later the locked door was suddenly thrown open, someone strode right up to him and in a voice of power and authority said: “General McClellan, do you sleep at your post? Rouse you, or ere it can be prevented, the foe will be in Washington.” In his published article General McClellan described his strange feelings...He seemed suspended in infinite space and the voice came from a hollow distance all about him...The furnishings and walls of the room had vanished leaving only the table covered with maps before him. But he found himself gazing at a living map of America including the entire area from the Mississippi River to the Atlantic Ocean.

“McClellan was aware of the being that stood beside him, but could only identify it as a vapor having the vague outline of a man. As he looked at the living map the general was amazed and then elated as he saw the troop movements and a complete pattern of the enemy’s lines and distributions of forces. This knowledge would allow him to terminate the war speedily. But this elation dissolved as he saw the enemy in positions he had intended occupying within the next few days. He realized his plans were known to the enemy.

“At this realization the voice spoke again: ‘General McClellan, you have been betrayed! And had not God willed otherwise, ere the sun of tomorrow had set, the Confederate flag would have waved above the Capitol and your own grave. But note what you see. Your time is short. McClellan did note what he saw on the living map, transferring it to the paper map on his table. When this was done he became aware that the figure near him had increased in light and glory until it shone as the noonday sun. He raised his eyes and looked into the face of George Washington.

“With sublime and gentle dignity Washington said, General McClellan, while yet in the flesh I beheld the birth of the American Republic. It was indeed a hard [struggle] but God’s blessing was upon the nation, and...with His mighty hand brought her out triumphantly. A century has not passed since then...and now by reason of this prosperity she has been brought to her second great struggle...But her mission will not then be finished; for ere another century shall have gone by, the oppressors of the whole world [the anti-Christ] ...shall join themselves together and raise up their hands against her. But if she still be found worthy of her high calling, [the enemy] shall surely be discomfited. [Then shall the ‘very small and feeble remnant’ prevail and shall again take root downward, and bear fruit upward. (Isaiah 16: 14 and 37: 31)] “Then will be ended her third and last great

struggle for existence. Thenceforth shall the Republic [after the struggle with the anti-Christ has been won as described in Rev. chapters 13-20)] go on, increasing in power and goodness, until her borders shall end only in the remotest corners of the earth, and the whole earth shall, beneath her sheltering wing [through the message of the Second Coming of the Christ], become a universal Republic. Let her in her prosperity, however, remember the Lord her God, let her trust be always in Him, and she shall never be confounded.”

Washington raised his hand over McClellan’s head in blessing, a peal of thunder rumbled through space; the general awoke with a start. He was in his room with his maps spread out on the table before him, but as he looked at them...[to his astonishment, he saw] the maps were covered with marks and figures he had made during the vision...this convinced him that his dream or vision was real and was from above. “He set about immediately ...to thwart the enemy’s plan, riding his horse from camp to camp to implement the changes at once. The Confederate Army was so near that President Lincoln could hear the rumble of their artillery...at the White House [which helped keep him in a state of fervent prayer for the safety of the Union]. That prayer availed.

“McClellan’s action, impelled by his vision, saved the capitol early in 1862, and saved the Republic from the second peril. The first peril had been the Revolutionary War.” (Wright, *America...*, 38-40) On January 1, 1863, Abraham Lincoln issued the Emancipation Proclamation. It was mainly a declaration of aims and policy. A great deal of legislation followed. Eventually the 13th Amendment to the Constitution made slavery illegal in the United States of America. The abolition of slavery was a great stride forward for the nation and the world. When we can see that every human being is a reflection of God, good, then our hearts are open, and we can see Divine Love prevailing everywhere. This will be earth as the reflection of heaven.

Mrs. Eddy’s patriotic articles and poems were published in the news media, in a day when it was highly unusual for women to take an active part in furthering social justice. Harriet Beecher Stowe’s *Uncle Tom’s Cabin* and Julia Ward Howe’s “*The Battle Hymn of the Republic*” were marked influences in the public opinion in opposition to slavery. Mrs. Eddy used Julia Howe’s lines from her Battle Hymn in her 16th to 50th editions of *Science and Health*: “He has sounded forth the trumpet that shall never call retreat; He is sifting out the hearts of men before His judgment seat; Oh be swift my Soul to answer him, be jubilant my feet. His truth is marching on.” (Wright, *America...*, 41-42)

In her 16th edition of *Science and Health* Mrs. Eddy wrote: “The history of our country, like many other histories, illustrates the might of Mind, and shows human power to be proportionate to the embodiment of right motives...to legally abolish slavery in the United States was good, but its abolition in the human mind is a more difficult task.” (S&H, 16th ed., 87) This can be taken in two ways, both correct. The first way was seen in the fact that the equality of those who had been emancipated still needed more than an entire century before true equality began to be granted them. This was instituted when they themselves stood together for their God-given rights. The great preacher, Martin Luther King, Jr., a man who loved God, good, was not afraid to stand on the national stage to insist that “all God’s children” would one day hold hands together. He was speaking of that pure, child-

like thought that doesn't condemn, doesn't pay attention to superficial differences, that easily forgives, that sees only qualities of character, not color, nationality, or creed and loves the qualities of good. Again, Mrs. Eddy wrote of those times and gave us the second way in which "its abolition in the human mind is a more difficult task:" "The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgement of the rights of man as a son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare... but through Christ's divine Science." (S&H 226: 5)

Mrs. Eddy had her revelation of the Christ, Truth, three years after Lincoln's Emancipation Proclamation. The obvious battle of freedom from slavery to another person is still the same mental battleground as slavery to erroneous human beliefs. This emancipation from slavery to material beliefs had been going on for years in Mrs. Eddy's healing works, so it had been going out into human consciousness for a while, preparing man for his emancipation from mental slavery.

So what was "the third and last great struggle," "ere another century shall have gone by" pointed out by George Washington to General McClellan? He certainly knew, since he had ascended into a higher consciousness that could see future events. He told McClellan that *after the struggle* , "the Republic would go on, increasing in power and goodness, until her borders shall end only in the remotest corners of the earth, and the whole earth beneath her sheltering wing [the second coming of Christ] become a universal Republic. Let her in her prosperity, however, remember the Lord her God, let her trust be always in Him, and she shall never be confounded." This would happen "after the struggle" (with the anti-Christ as revealed in Revelation chapters 13-20) Mrs. Eddy writes about it: "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and His Christ, as expressed and operative in Christian Science. Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard-bearers.

"What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright! (Mis. 177: 1-20)

Abraham Lincoln reproached the people for their negligence in remembering God. Mrs. Eddy was seeing the same thing. And we are seeing it today. Education has been taken out of the home, where it was God-based, and families were taught the Scriptures and loved God, learning to abide by the principles that make for the building of individual character based on divine Principle, the understanding of the Ten Commandments and the Golden Rule. Now, we are all into building group character conformable to society. When

we shifted from a God-centered republic to a man-centered democracy, we began to lose our way. Sin punishes itself. Puffing up the material sense of self leaves one open to all of the lies of false material beliefs and we see this today.

Communitistic, socialistic, godless philosophies inflict and impose a process of leveling everyone to a pre-determined state of equality which brings us to an “I’m ok; you’re ok” level of false inclusion. High standards of morality are the only “ok.” Socialistic organizations or governments begin with the promise of doing good things for the people, but then, to their constituents’ dismay, the people find that something dishonest and despicable was done *to* them. God is Love, the divine Principle that, if held at the forefront of every decision, frees humanity from man-made, so-called laws. “Through the wholesome chastisements of Love,” writes Mrs. Eddy, nations are helped onward towards justice, righteousness, and peace, which are the landmarks of prosperity.” (My, 282: 10)

Mrs. Eddy warned in an article for the New York World: “To my sense, the most imminent dangers confronting the coming century [the 1900s] are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; ritual, creed, and trusts in place of the Golden Rule, ‘Whatsoever ye would that men should do to you, do ye even so to them.’” (My 266: 1) Human law and human government, without taking into consideration God’s government in the affairs of men, is the cause of the third great struggle. “Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” (Galatians 5: 1) Almost immediately after Mrs. Eddy passed on in 1910, the 1900s saw two terrible world wars in succession in which the United States was heavily involved. Every one of Mrs. Eddy’s dangers came about as she foresaw. However, the nation stood together for both wars; prayer was at the forefront for our soldiers and our international alliances. Our nation sacrificed and worked together during World Wars I and II, and we succeeded in overcoming our ruthless enemies and enabled the other countries involved with us to come through victorious. But the wars kept coming; the Korean War and then the Viet Nam war, the Iraq war, and now, terrorist conflicts erupting all over the middle east, Europe, Africa, Russia, and just recently, our own United States. We’ve had some very limited peace in between, but wars continue to embroil us in other countries, even a “cold war.” Never, since the Civil War, however, have Americans had a war on our soil. We have long been looked to as the greatest nation on earth, certainly the most prosperous and generous, sending aid in many forms all around the world knowing it probably cannot be repaid.

What began in the 1900s was the fulfillment of Mrs. Eddy’s “imminent dangers:” insufficient freedom of honest competition, and the claims of politics and of human power.” She wrote: “To coincide with God’s government is the proper incentive to the action of all nations...The Constitution of the United States does not provide that materia medica shall make laws to regulate man’s religion; rather does it imply that religion shall permeate our laws. Mankind will be God-governed in proportion as God’s government becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred. Meanwhile, they who name the name of Christian Science will assist in the holding of crime

in check, will aid the ejection of error, will maintain law and order, and will cheerfully await the end--justice and judgment.” (My. 278: 1-2; 222: 22-32)

In 1776, the Declaration of Independence was the voice of the American people speaking through their representatives. Thomas Jefferson’s words spoke for the majority: “I swear, before the altar of God, eternal hostility to every form of tyranny over the mind of man.” In spite of religious, commercial, and geographical differences, not to mention the huge differences of opinion on slave-holding, the delegates heroically surmounted their own self-interests and put the formation of a Union of first importance.

Today, Jefferson’s words have grown dim. Our government, as a whole, seems to have little faith in the individual as the master of his own fate. “The best framework ever created by man within which he could develop his genius and work to fulfill his dreams so that the entire nation might prosper, is provided by our Constitution, with its *Bill of Rights* constituted of ten amendments, added in 1791. When the first Congress drafted these ten amendments it put religious liberty *first*: ‘Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.’” (Wright, *America...52*, emphases in original) This would be most important in the following century when Mrs. Eddy would establish a new religion, Christian Science. It would be the universal religion bringing the Christ, Truth to mankind. Any laws that made conditions on religions could possibly rule against it since it would be so different in its doctrine from any other religion.

The divine Consciousness was working in our forefathers’ thought, and thus they were able to do everything necessary for the future coming of the Christ in America. The ten amendments included our God-given liberties of freedom from a state church, freedom of worship, freedom of the press, freedom of assembly, the right to bear arms, and, among other rights, the right of petition to trial by jury. The Constitution itself already had church-state separation in Article 6, Section 3, which states that “no religious test shall ever be required as a qualification to any public trust under the United States.” “This guarantee of liberty and religious pluralism was a break with the policy of every nation on earth throughout history. For the first time, a nation extended first class citizenship to persons of all religious persuasions.” (*Church and State*, Wright, *America...*, 62) “Upon signing the Constitution, Samuel Adams said: “We have this day restored the Sovereign, to Whom alone men ought to be obedient...” (Wright, *Ibid.*,..., 63)

“The real object of the First Amendment’,” said Joseph Story, “was...to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government. It thus cut off the means of religious persecution (the vice and pest of former ages), and of the subversion of the rights of conscience in matters of religion which had been trampled upon from the days of the Apostles to the present age.” (Wright, *Ibid.*, 62)

When one looks back on the countless documents signed by the men who brought forth our Union, it is clear that Christianity permeated our nation. “In 1892, the United States Supreme Court determined, in the case of *The Church of the Holy Trinity vs. the United States*, that America was a Christian nation from its earliest days. The court opinion, delivered by Justice Josiah Brewer, was an exhaustive study of the historical and legal

evidence for America's Christian heritage. It concluded: "Our laws and our institutions must necessarily be based upon and embody the teachings of the Redeemer of mankind. It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian...This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation...We find everywhere a clear recognition of the same truth. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."(Wright,Ibid 63)

"Let us never forget that 'the price of liberty is eternal vigilance.' The American Revolution was a Christian Revolution for individual freedom. The revolution of Christian Science in the thought of mankind is also about individual freedom. Mrs. Eddy writes: "Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." (S&H 106: 6-11) This kind of self-governance is man's protection against all evil.

George Washington, in his visit to General McLellan, spoke of three perils that faced the nation. The first one was the Revolutionary War, the second one was the Civil War. He also delineated the third peril: General McClellan relates: "Then my eyes beheld a fearful scene. From each of these countries [Europe, Asia, Africa] arose thick black clouds, which were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up." In *Science and Health* we read: "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle." (p. 102: 18) We also read: "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and await the certainty of ultimate perfection."(S&H 96:31) In Vol. III, No. 2, [Christian Science] Journal article, "Love," Mrs. Eddy wrote: Love closes not our eyes to the distinction between good and bad men; it opens them wider; it blinds not a just sense of wrong but quickens it, and stimulates a noble defense of right under all circumstances and upon all occasions. In Vol. VI, No. 11, (February) Journal, Mrs. Eddy, writing on Malicious Animal Magnetism, forewarned: These secret, heaven-defying enormities must be proclaimed, or we become guilty before God as accessory after the fact...It is no longer possible to keep still concerning these things---nay, it is criminal to hold silence and to cover crime that grows bolder and picks off its victims as sharp shooters pick off the officers of an attacking force...

"Are we such cowards, knowing the facts that we do know, as to turn and run? Shall we see evil, and the deadly danger that threatens our brother and to hide ourselves, flee away not warning him?...The human mind must be instructed by facts, taught how to

recognize the signs of these secret crimes...God has bidden me to uncover this wickedness and I follow His voice.” Patrick Henry warned: “It is when people forget God that tyrants forge their chains. A vitiated state of morals, a corrupted public conscience, are incompatible with freedom.” (Wright, America... 81) Churches preach much about the Gospel and the hereafter. Isn't it time the emphasis was on the here and now? *All evil wants is to be left alone.*

Paul said, “I live; yet not I, but Christ liveth in me.” (Gal. 2: 20) Paul knew what gave him life. In spite of all the signs of evil having power being all around him, he knew that the truth, which was abiding in his thought, was the only power obtainable. This is the great universal Truth, the God-power by which all is made and maintained. Jesus also claimed: “I and the Father am one.” (John 10: 30) Once we can assert this for ourselves, we will no more be living as a mortal. We will be living as what we understand ourselves to be--the reflection of God's seven-fold nature. Mrs. Eddy says: “God is individual Mind [your Mind, individualized]. This Mind and [its] individuality comprise the elements of all form and individualities.” (Mis. 101: 31) “Existence separate from divinity, Science explains as impossible.” (S&H 522: 10)

How did Jesus' divine Consciousness appear to himself and others around him? It appeared as healing, as sight, as food, as hearing, as well bodies and minds, as life, as that which was truly right there all the time. He did not look to persons, right conditions, right circumstances, etc. His understanding (Mind) of the universal Science was the window through which the light shone. To his way of thinking, good was the only power, present and active in all circumstances and under all conditions. Man is infinite good conscious of itself. The “old man with his deeds” must be put off. “Good cannot be personalized. “God is no respecter of persons.” (Acts 10: 34) We know this is true of the multiplication table. It works correctly for whoever uses it correctly. But, of course, one must understand it in order to use it correctly. “Happy is the man that findeth wisdom, and the man that getteth understanding...She is more precious than rubies: and all the things thou canst desire are not compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her...Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid:... ” (Proverbs 3: 13, 15-18, 23-24) In the one consciousness, all is good; evil and matter are illusions and have no objectification. Therefore, all that we believe is happening “out there” is, in fact, happening in mortal mind's belief system. Because it isn't real, it can be conquered by that which is real.

Without a doubt, Mrs. Eddy's revelation, direct from divine Mind that is Love, is the most significant event in human history. It is liberating man from the terrible illusory lie that has deceived man for thousands of years. The spirituality of man as the visible expression of the invisible God, Mind, the divine Principle or Science governing the universe, is lifting us out of the dream of life in and of matter.

Chapter 13 From Matter to Mind, Physics to Metaphysics The Seventh Thousand-year Period Love-Holiness

Mankind's dream of mortality, beginning in the mythical "garden of Eden," has begun the last stage of its journey. We are now, with compass or *key* in hand, navigating the "waters" of the great river, the Euphrates. This symbolizes the spiritual conception of man and the universe. Mrs. Eddy defines it as "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; *metaphysics taking the place of physics*; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity." (S&H 585) (Keep in mind that she wrote this before physics had discovered the nothingness of matter.) Since "Eden," when man and woman were hypnotized into believing the serpent's, mortal mind's, lie that life and sensation are *in* the body, intelligence *in* matter, we have yearned for our lost paradise where sin, sickness, disease and death are unknown. From the hypnotism in which they indulged, came human carnality resulting in human birth. Obviously this occurred a long time before our written Biblical history or it would not have already been a myth ("a story, the origin of which is forgotten but apparently historical." Webster) in the time of the prophets.

Our safe harbor is not a place but a "new" science, the science which has proven "matter" to actually be Mind instead. The physicists have known this for quite some time now, but don't know what to do with it. Many, as quoted in Volume 1 of my book, realize that they have discovered something that hints at a spiritual universe: Barbara Dewey, a physicist, in her book, "Consciousness and Quantum Behavior," expresses this new mindset. She explains that any "reality" we think we bestow on the universe has been given to it by us exercising our thoughts or beliefs. Actually, we are seeing our own thoughts. We need to know that "We live within the out-picturing of an internal mental process---a Big Thought--created by ourselves and other forms of mind/consciousness. A Mind, far beyond our finite capacities, is the Source of the laws under which we play our special and indispensable parts in the universe. That same Mind also provides---on a moment to moment basis---the requisite power and purposeful direction to keep the universe running lawfully." "It is the creating and empowering well-spring of all that has being." (Dewey, Barbara, "*Consciousness and Quantum Behavior*," Bartholomew Books, 6,7)

This discovery will, when understood, restore our "heaven, or lost "paradise." Though this view of physics is no longer considered a "new" one, it is still new to most people because very few have addressed its ramifications at this point in our journey. The above physicist, Barbara Dewey, however, did consider it: "In the future, we could found our actions on manipulating mind/consciousness by positive thought instead of mopping up the effects of negative thinking as we do now. We could, as only one instance, begin to treat diseases like AIDS and cancer, not as a by-product of viruses (which invade everyone's space) but at their causal level---its mind/consciousness level---which permits those viruses fertile ground in the first place." (Ibid., 7) If we but understood this simple fact that we "catch" diseases and illnesses by the constant holding them before our eyes as real and

fearful---as published abroad by constant TV ads, magazine, radio, movies, etc., we would see good health become the law to us, and illnesses would proportionally disappear. Today, most people see that as nonsense. We have much to learn.

Most of us would agree that the “serpent” or lie of sensation and intelligence in matter still deceives the world today. The deceptive senses do not really bring us happiness. And now, we are getting tired of the mirage, so tired of it all. We want harmony back. We want to live in a peaceful, loving world. We want to de-mesmerize ourselves. We are finally willing to look beyond the human for inspiration, health, peace. We know it isn’t going to be found in human-based solutions. They have never worked for very long. Why not? Because they are based on the wrong science, the wrong conclusions. The true Science hasn’t gone anywhere. It is still operating as it forever has. But it had to be re-discovered. Now, because it has been, thanks to a woman, Mary Baker Eddy, who gave her life for its re-founding in human consciousness, we can begin to learn what it is and how to use it. It is powerful stuff, as Jesus, who knew how to use it, proved. In fact, as shown in Volumes 1 and 2, the Old and New Testaments in the light of this Science, it was known and practiced by the spiritually-minded all through the Bible. You have seen, too, how the centuries beyond the Bible times were affected by the use or non-use of the Science. It requires a giving up of pre-conceived notions, a humble spirit, a love of good, and an active search for the Truth. With sincere seeking you find.

The second coming of the Christ is the coming to mankind of the actual Science of man and the universe. It has come at a time when mankind can at long last begin to grasp the Science which has always been the God that has been worshipped by man throughout the ages. Unfortunately, belief in humans as creators has so veiled our spiritual sense that we have difficulty grasping the real Truth of the allness of Mind as the Principle of man. Neither can mortal mind see that God is the only Father and Mother to creation. That Truth has never stopped being the Truth; it has only seemed to have done so to hypnotized humanity. The universe is not only made up of consciousness, but conscience. It is alive, always aware of its Self as good, harmonious, self-perpetuating, self-revealing, self-unfolding, self-purifying, self-sustaining, self-governing, holy, self-complete, self-demonstrating, self-satisfied. This “self” is your self, in operation. The very not knowing of evil by God reduces it to nothing. It is its utter nothingness that is hardest to apprehend. That’s exactly why healing is so important. It prepares us for the full revelation of man’s perfection as the reflection of the perfect God. This universal Truth had to come at a time when so-called physical science had advanced enough to be seen as not physical at all, but non-material, as, in fact, Mind.

The Mind had to be acknowledged as the subject which had complete control over the object within it as its reflection. Physicality had to be disproved, and substance had to be seen as mental manifestation. In spite of what you are thinking, that I am referring only to physical science’s advances in the past century and into this one, I am also referring to the marvelous timing of these discoveries, for Mary Baker Eddy’s revelation of the nothingness of matter and the allness of Mind uncovered these facts before the physicists did, and published a book about them which came out before any of their experiments had made

them aware of the Truth. Soon after Mrs. Eddy's book was published, physicists discovered the unreality of matter-substance. Her book prepared mortal mind so that it could relinquish its false science for the true.

The ramifications of her discovery are truly earth-changing. It assuredly will serve to comfort mankind as its saving, healing grace is understood. It will advance our civilization beyond anything we can now imagine, including doing what Jesus and Old and New Testament characters were able to perform. Jesus said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12) The "I" or ego must be found to be in Mind, not matter. It is obvious that the environment into which the Comforter appeared would have to be a protection for its new, revolutionary information for mankind.

Europe could not be that place. It was too tainted by religious apostasy, and the pure sense of God and man were lost. Where else on earth was there the right mental climate for its inception? Obviously, a new place was needed, a place unspoiled by nineteen centuries of worldly intervention between the first Christ appearance as Jesus, who came as a personal Savior, and the second appearing which would be as an impersonal Savior. It would be an educational system whereby mankind could learn the Science behind Jesus' works and thus fulfill his words and do them.

There can be only one Science, one Principle or Source of the universe which governs it according to set laws applicable everywhere. There cannot be two sets of reality, that which abides by physical or mystical beliefs, and that which abides by non-material, non-mystical laws. Truth never mixes with error. Spirit and matter are opposites and thus are separate now and forever. This advanced standard of being is not yet understood by most people, or else we could follow Jesus' demonstrations over matter and prove his prediction that "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." (John 14: 12) Just like the residents of Eden, mankind, in general, still believes in two powers, matter and Spirit, heaven and hell, discord and harmony, life and death. There is no such God or divine Origin. The new world had to be a place where men could believe in a God of goodness, of divine intervention, of the triumph of good over evil. In all the world, there was only one place suitable to be the cradle for Christ's second coming---the United States of America.

America stood for liberty to its first founders. "...where the Spirit of the Lord is, there is liberty...we all with open face beholding as in a glass [mirror, typing reflection] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II Col. 3: 17-18) Liberty is found when we realize that we are the reflection of God, Spirit, purity, being our one and only substance. This understanding comes to those who worship the one God, one Mind, Spirit, Soul, Principle, Life, Truth, Love. Worship of more than one God is dense blindness. The men and women who settled in America were looking for a place where they had the freedom to worship God as they felt led. This freedom had to follow them down through the centuries or the Christ would again be "despised and rejected of men." Therefore, in order for this to happen, freedom of worship had to be the law of the land. Out of this freedom came Mrs. Eddy's revelation of Science,

which would change forever the way man thought and lived. Her mission was to bring to human awareness the long unrecognized kingdom of heaven which has always been present but lost because of sin which separated manhood from womanhood and believed that the material coming together of each would make man a creator.

The “little book” (*Science and Health With Key To The Scriptures*) prophesied by Christ Jesus in Revelation 10: 1-2, “will bruise [meaning “crush”] the head of lust” and establish the kingdom of heaven as the Mind or consciousness of true humanity. “Neglect not the gift that is in thee, which was given thee by prophecy...Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all.” (I Tim. 4: 14) Following this demand would be impossible where there existed a disdain for the one God. The “gift” that is in thee, is the apprehension of your own true nature as the very image and likeness of God, not at some indefinite future time, but right now. “... God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ [Truth], (by grace are ye saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:... For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Eph. 2: 4, 5, 6, 8, 9)

Mental ignorance of and opposition to true spirituality is the battle that is and must be fought, the “Armageddon” or great struggle of humanity for spiritual freedom. The discovery by physicists of matter’s nothingness has accelerated the battle in favor of divine Science, for it will also affect the other two bastions of faith in material means--- medicine and theology. It will turn us finally to Mind for our salvation. The Truth, the divine Principle, the Science of all that is, will write the final chapter in our ages-long conflict with the beliefs of the carnal mind. Permanent peace will not be realized until human consciousness is spiritually transformed. “And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.” (Isa. 25: 7) “The creature itself also shall be delivered from all bondage of corruption into the glorious liberty of the children of God.” (Rom. 8: 21)

“Armageddon” is the great final gathering of the nations against “Israel,” as described in Ezekiel 34-38 and in Revelation 19. Ezekiel is commanded by God (his pure reception of good) to symbolize the reuniting of Israel and Judah by taking two sticks and writing Israel on one and Judah on the other and combining them both in one hand, symbolizing their oneness. He was to explain this symbol to the people by telling them: “Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even the stick of Judah, and make them one stick...and they shall be one in mine hand.” “Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them to their own land: And I will make them one nation in the land upon the mountains of Israel; and one king (government) shall be king to them all: and they shall be no more two nations.” (Ezk. 37: 15-22)

The carnal mind’s dream of world dominion is fast fading, and thus its great upheaval in this last seventh period. It is the outer darkness into which its own evil nature is

forcing it, and the bottomless pit of its final self-extinction. Today's Israel, now symbolized by America (which includes the nation of Israel which includes the old nation of Judah in the Middle East and others around the world who love God, good, and desire to live the meaning behind the Ten Commandments and the Golden Rule given by Christ Jesus. They must cast out of her borders the things that defile and pollute her people. This great battle is against "the serpent," symbol for material sense, which has ruled mankind with a tyrannical hand, repaying our allegiance with only a fleeting sense of pleasure but with almost continual fear, misfortune, suffering, and certain death.

Woman was the first to awaken to the serpentine delusion, and Israel carried the seed of that aroused sense of evil. Today, the age still seems, in many ways, asleep to the final conflict, but those who are awake are looking for the long-promised emancipation of mankind from material slavery. We may see a battle between nations, but the greatest and last battle will be the one between the carnal mind and "the mind that was in Christ Jesus." Jesus came to save the "lost Israel," and America, their now-established home, is equipped to do it with the coming to human consciousness of the second appearance of the Christ.

The Comforter has come to save the entire world from the strife and passion of material living and thinking. The will of the Father will be done "on *earth* [all of it] as it is in heaven." What will bring about this earthly salvation? The conditions of Israel's covenants are embodied in the First Commandment. If it is not obeyed, neither are any of the others. It will not be satisfied by an intellectual affirmation but the disavowal of all else. It was not obeyed in Bible times and is not being obeyed today. The Science behind it had not been discovered at that point, but today it has been, and will be, when it is found by the general public and studied and put to use. Then it will finally be taught by teachers of metaphysics, including scientists, theologians, and an awakened post-medical field.

Israel's natural selection as God's instrument in the earth could be for one purpose only, that through her everything unlike God in human consciousness was to be cast down and destroyed, a process that would have to take place in herself first. Jesus' metaphor about casting the beam out of one's own eye before trying to cast the mote out of the neighbor's eye is particularly applicable here. To Jesus, the First Commandment meant such an undivided love for God as to leave no possible rival in the affections and thoughts of men. He then stated his second commandment that includes the first: "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul [spiritual understanding], and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10: 27) He reiterated it at his last supper with his disciples: "A new commandment I give unto you, That ye love one another;..." (John 13: 34) Jesus made loving a law, a necessity, not a choice. It is wholly outside the realm of doctrinal differences and limitations, belonging no more to one church or religion than to another. It is the "new commandment" of Christianity.

How can we get to a point where we naturally "love one another?" We must awaken to the revelation that God *is* Love, not a human emotion, but a law or divine Principle that governs the universe. It is omni-action, omnipotence, omnipresence, omniscience. It is infinite, eternal. If this is true, then Love in action as love has never been

absent, powerless, unknown, or unconscious of itself. The entire creation is embraced in it. The whole reason for the second coming is to enable us, all of mankind, to see this great fact. “The coming of Christianity changed the whole face of the human problem, for in its teachings, and in the possibilities which it includes for all men, the lines between races and peoples were erased. When Jesus said, ‘Call no man your father upon the earth,’ he not only rebuked the claims of human parentage but of racial distinctions, and his words prophetically point to the time when all national differences will be obliterated. His statement that he was sent to ‘the lost sheep of the house of Israel’ did not imply that his mission ended there; but on the contrary, that these “lost sheep” were to be brought back for the purpose of filling their destined place as God’s light-bearers to the Gentiles...” (Greenwood, *Footsteps of Israel*, 191-2)

The light which was to come forth from Israel was not a person; it was the Truth demonstrated by a person, Christ Jesus, who came to show by his actions, the only way that even a hint of the Truth could be grasped in that day. The few who were spiritually ready for even the hint of the Truth found it so wonderful that they were willing to be persecuted and condemned to death for its dissemination among the people. The diaspora of the ten tribes of Israel long ago into the British Isles and then to America (and, of course, by this time, all over the world) preserved the Christ, Truth, enabling it to bring this prophecy into reality: “The Gentiles shall come to thy light, and kings to the brightness of thy rising,” and in that bright light there will be “neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ [Truth, Mind---divine Mind] is all, and in all.” (Col. 3: 11)

The second coming of that wonderful Truth, which has graced mankind’s consciousness and will continue to bring saving grace to it until it fills the earth, is not that which was destined to happen suddenly, either here or hereafter. It is the transformation of human consciousness, in which a material sense of life is given up for the spiritual. It will be objectified to that consciousness as the “new heaven and the new earth.” It is putting off the old “Adam” man and putting on the “new man, the man you truly are, the “Christ man.” St. Paul wrote about this transformation: “For you have learnt with regard to your former way of living that you must cast off your old nature, which yielding to deluding passions, grows corrupt; that the very spirit of your minds must be constantly renewed; and that you must clothe yourselves in that new nature which was created to resemble God, with the righteousness and holiness springing from the Truth.” (*Twentieth Century Translation*, Eph. 4:21-24) This is a regenerative laying off, or an outgrowing, of fleshly lusts and practices, not in a moment of dying, but in progressive, spiritual living. This is the only way in which the only man you really are, the man God created, can come to light.

This transformation of consciousness is much more than just believing in Jesus Christ. He himself never said that it was the way to enter heaven, harmony. Belief, of course, is necessary, but Jesus gave us the rest of the means for salvation: “He that believeth on me, the works that I do shall he do also.” (John 14: 12) This will happen when the belief that we are material and mortal is transformed to the perception of the fact that man is spiritual and immortal. Dust has never become animated. When Daniel said, “And many of

them that sleep in the dust of the earth shall awake,” he was speaking of the human consciousness which was buried in the Adam dream of man, made of the dust of the ground. The animating Christ, Truth, breaks the delusion. The belief of literal resurrection of material bodies from the earth fails to grasp the use of metaphors and symbols in the Scriptures.

“Spiritual translation,” is very different from the conventional religious belief which says that spirit becomes matter at our birth, and then has to die so that we can become spirit again. In divine metaphysics, birth is part of the dream of life in matter; that belief necessitates the Truth “descending” to the human consciousness. As that takes place, gradually human consciousness “ascends” to realize that it is reflection, not mortal counterfeit, and as the human consciousness becomes illumined with that Truth, it at some point finds itself in the heaven of divine consciousness. “Beloved, now are we the Sons of God, . . .” (I John 3: 2) Do you realize the full significance of that statement, and its application to you individually? Doesn’t it mean that we weren’t set adrift, in a flesh and blood body, into a world of error?

Through the study of the Bible and *Science and Health*, we can redeem our wrong sense of ourselves and our universe and thus prove through the Science of celestial being what God is and what He does for man. (See S&H 26: 16) The divine Science of metaphysics will become clearer to us, and we will understand this ringing Truth where Spirit bears testimony of itself: “I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, the imperishable glory,---all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give Life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I Am That I Am.” (S&H 252: 31-8 n.p.) By adhering to the Truth, the oneness of being, dualism is resolved or translated and the “I” rests in its being. We can never be separated from our Father-Mother God. It is the only Ego, or “I” and we all have it in individualized ways.

God, divine Life, is no nearer to a mortal after he stops breathing than He was before. We are no further from heaven now than our own thoughts put us. That seeming distance can be overcome only by purer thinking and the actual practice of goodness. Death is a denial of life, for God is Life itself. It is a contradiction of immortality, not a pathway to it. God, in whom alone man can truly live, does not make His heavenly security conditional upon death. Jesus said we must be “born again,” an entirely different proposition. The false teaching that man is fallen and came from the dust of the ground is the wrong starting point that has seemingly reversed the true Source of man’s life. St. John’s wonderful vision of the Holy City, the New Jerusalem, coming down from God out of heaven, is not something seen after death, but relates to the coming to individualized man the consciousness of Life, Truth, and Love as being expressed *as* man, God’s reflection, here and now. Jesus had dominion over “the last enemy, death.” He was here to be our wayshower out of the dream of material living.

Mankind must awaken from the dream of mortal life. Then we shall see what Paul was alluding to when he wrote: "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Corinthians 2: 9)

The present period without doubt marks the early dawning of the "day of the Lord," or that seventh day of holiness which completes the record of creation, in which the goodness and perfection of God and of His work is to be recognized. It is the so-called millennial age in which mankind will learn to rest from their labors with matter, and will turn to Mind as the source of man's existence and activity. In the brighter light of divine revelation which has come to this period, men will rise to the perception of heavenly things, and, no longer content with the false teaching that man is of the earth earthy, will recognize their spiritual sonship with God.

Human salvation from evil is more than a privilege; it is a necessity. It is the impelling force expressing itself with increasing earnestness and insistence through every avenue of enlightened thought. It is impelling itself upon the physical scientists who are discovering (uncovering) the truth concerning matter vs. mind as the reality of the universe. It is causing those working in medical fields to begin to look to a higher power for answers to today's great health needs. It is giving those who work as ministers the inspiration to return to the kind of healing Jesus did. This regenerative searching must involve the laying off, or outgrowing of, the fleshly nature entirely, not in a moment of material dying, but in progressive, spiritual living, in this present life and beyond. Jesus did not say we must die to experience heaven, but that we must "be born again." This is an entirely different proposition. It is the transformation of human thought to a spiritual basis. It doesn't include going to a different *place*. St. John said; "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21: 3-4)

Since we know that we cannot reason from material appearances back to spiritual reality, due to the fact that there is no truth in material appearances, how do we learn to reason from spiritual reality of which we know practically nothing? We must learn from the Comforter, the textbook *Science and Health with Key to the Scriptures*. You have been introduced to what Mrs. Eddy denominated "Scientific Translation," (S&H 114-116), found in the chapter "Science, Theology, and Medicine." These three major areas of human life most need to be translated from dependence upon what is called matter to what is understood to be Spirit. Physicists today, as well as Christian Scientists, now classify matter as the subjective state of mind. "In Science, Mind is one, including noumenon and phenomena, God and His thoughts...Christian Science explains all cause and effect as mental, not physical." (S&H 114: 10-11; 23-24) Obviously, erroneous human beliefs, called "mortal mind," must be let go and replaced with the universal Truth. This must be done gradually as we learn how to translate "material terms back into the original spiritual tongue." (S&H 115: 10-11) A deep study of "the Comforter" brings about profound changes.

In *Miscellaneous Writings*, Mrs. Eddy gives us the process in this way: “Christian Science translates Mind, God, to mortals.” (p. 22) Then, on p. 25, she writes: “Science, understood, translates matter into Mind...” “This reinstatement is the great purpose of Christian Science. The potential of this promise is almost beyond human imagining! That God can actually be understood as the spiritually scientific Principle of all being is surely the Comforter, or divine Science, promised by Christ Jesus.” (Morgan, *Scientific Translation*, 3) When we understand what God really is, we will be able to understand what man is as His reflection. Man will find himself based on divinity, not mortality, free of fears, ills, divisions, and, finally, death.

The thesis of my book has been that true religion must be a corollary to true science, both supporting and being supported by the one universal Principle governing all. True Science must also finally support, and be supported by, the medical field and the world’s religions. The “Truth” we are all searching for is found in the reliable, unchanging, ever demonstrable Truth responsible for our universe and all that it includes. Mrs. Eddy writes: “The term Science, properly understood, refers only to the laws of God and His government of the universe, inclusive of man.” (S&H 128: 4-6) She understood that the universe was not under the control of a capricious or relentless Mother Nature, but an entirely orderly, perfect divine Principle, and she laid out the premise that “Mind’s control over the universe, including man, is no longer an open question, but is demonstrable Science.” (S&H, 171: 12-13)

“Within twenty years of Mrs. Eddy’s publishing of *Science and Health*, where she stunned the world with the Scientific Statement of Being and its annihilation of intelligence and substance in matter, the German physicist Max Planck formulated what is known as ‘Quantum Theory,’ in which he redefined matter not as solid particles and molecules, but as fields or waves of light. Mrs. Eddy presaged this scientific unfoldment: “A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader, higher realms.”(S&H 128:14-18) She also argued that, “We must look deep into realism instead of accepting only the outward sense of things.” (S&H 129: 22-24) “A receptive Albert Einstein seemed willing to do just that when he discovered that instead of solid particles, or even waves and beams of light, the material universe consisted entirely of elusive fields of energy, and concluded, “there is no place in this new kind of physics both for the field and for matter, for the field is the only reality.” And, in turn, those fields are less fields of force than, in their final analysis, fields of information.

“Quantum physics can make sense, [economist and writer] Gilder contends, if it is treated, in part, as a domain of IDEAS, governed less by laws of matter than by the laws of mind. Conceiving of the quantum world as a domain of ideas, we make it accessible to our minds. The quantum atom is largely an atom of information.” (Brookes, 4) Mrs. Eddy had said virtually the same thing: “Matter disappears under the microscope of Spirit.” (S&H 264: 21) Also: “Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?” (S&H

263: 7-10) She had also affirmed: “We must look deep into realism instead of accepting only the outward sense of things.” (S&H 129: 22-24)

Mrs. Eddy was convinced that “Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind.” (S&H 209: 11-13) “As Mrs. Eddy urged, ‘Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells [walls], with Christian Science, and look outward and upward.’” (S&H 552: 16-19 Even as we explore the most advanced reaches of science, we’re returning to the age-old wisdom of our culture, a wisdom contained in the book of Genesis in the Bible: In the beginning was the spirit and it was from this spirit that the material abundance of creation issued forth.” (Brookes, 3)

“That, of course, is because from the beginning our real substance, our wealth, was always mental and spiritual, not material. When that reality began to manifest itself in human science and technology, it was inevitable that we would discover the insubstantiality of matter, and, by inversion, discover the substance of divine Mind and its divine ideas...

“It seems no accident that 99.9 percent of all we now know through HUMAN science of the nature of our universe has been discovered since Mrs. Eddy discovered divine Science and used that Science, as she says of Jesus, to [plunge] beneath the material surface of things, and [find] the spiritual cause.” (S&H 313: 24-26) “The reason the new physics does not make sense to most humans is that prevailing common sense is wrong. Common sense serves the materialist superstition: the belief that we live in a world of solid phenomena, mechanically interconnected in chains of cause and effect.” (Brookes, 3)

Mrs. Eddy writes: “We tread on forces. Withdraw them and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind and so restores them to their rightful home and classification.” (Ibid., 4) (S&H 124: 26)

“She made no separation between the misperceived human material realm and the spiritual when she said unequivocally: ‘The world would collapse without Mind, without the intelligence which holds the wind in its grasp...Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit.’” (Ibid., 4) (S&H 209: 10-11; 25)

“When the Pharisees came to Jesus and asked him when and where the utopian kingdom of heaven, the kingdom of God, would appear, Jesus rebuked their totally materialist perspective. He told them they would find it not ‘Lo here! Or, lo there!’, but ‘within you.’” (Luke 17: 21) “...we are not IN the world, the world is in us. Indeed, if it were not within our own consciousness it would be impossible to heal, or to demonstrate Christian Science. If a practitioner ever thought his patient was on the other side of town, or the world, he or she could not possibly hope to help. Without the omnipresence of Mind, prayer itself would have no premise. Instead, of course, the true idea of our patient, the world, is right within our own consciousness, and, to the degree we can uplift our individual consciousness to behold the perfect model, to replace the objects of sense with the perfect

ideas of Soul, that perfect expression must and will appear---not ‘Lo here’ or ‘lo there,’ but right within thought, outwardly manifested.

“What is now thundering on human consciousness---however faintly understood---is that the world is an infinite spiritual mental concept, and information, i.e., truths, are the realities of that concept. As we comprehend these verities, we are able to demonstrate something of Mind’s microcosm, and its infinitesimals.

“Instead of the Second Chapter of Genesis’ view of man and woman as hapless, helpless, polluters of a limited material Eden, Science is pushing mankind back to the First Chapter vision of a wholly spiritual and infinite universe which is within individual consciousness---in the spiritual microcosm, if you will---because of man’s inalienable being as the full reflection, expression, and image, of the one infinite Mind, God.” As Mrs. Eddy promised, ‘Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is.’ (Brookes, 6) (S&H 171: 4)

“In this unlimited ‘quantum economy of Mind, there are no walls or borders, or barriers to man’s unlimited expression as the full image and likeness of his Creator, and there are no limits to that Creator’s unfolding creation---divine Science---is now bringing this to light.” (Brookes, 7) “St. John’s vision in Revelation of the ‘city of God,’ [is] the one true government that now and forever exists where false human governments masquerade [as governing entities.] Mrs. Eddy describes it as a spiritual holy habitation [that] has no boundary or limit...and divine Mind is its own interpreter...Mighty potentates and dynasties will lay down their honors within the heavenly city.” (S&H 575: 12-13; 19-24)

“As this vision has inexorably permeated human consciousness, the inevitable outcome, however tortuous and protracted, is the gradual disintegration of the dialectical materialism upon which all false cities, all statist tyrannies have depended for their survival. As human thought has been progressively liberated from the second chapter of the Genesis picture of mankind in a hostile and limited world, it is slowly awakening to the first chapter vision of man including the whole universe as the full image, likeness, and expression of God. Mrs. Eddy described this process: ‘Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the somber hues of twilight; but anon the veil is lifted, and the scene shifts into light.’” (S&H 513: 6-10)

“It was the lifting of the veil of matter that set Mrs. Eddy’s revelation and discovery apart from all others and made it the most revolutionary force on earth---the same force that ultimately makes it impossible for the walls of tyranny, *in any form of human domination*, to remain standing. Once we understand, as Joshua did [when the people blew their horns together and the walls of the city fell down flat], that those walls are wholly within thought, and not constructed of solid and obdurate matter, this understanding acts as a battering ram against the false beliefs that would entrap us. While other lesser prophets and thinkers had expounded the notion of the allness and omnipotence of God, Mrs. Eddy alone had the

vision and the courage to affirm that the essential corollary of that idea had to be the nothingness, the total UNREALITY, of matter itself. She also writes: ‘What is the cardinal point of the difference in my metaphysical system? This: that by knowing the unreality of disease, sin, and death, you demonstrate the allness of God. This difference wholly separates my system from all others.’” (Unity, 9: 27-1) (Brookes, 1, emphasis not in original)

How wonderful is it that as the physicists begin to look for a new religion to propound their breathtaking findings that all is Mind and matter is nothing, their need is fulfilled?! All of mankind, (not just a certain religion), has a Comforter, a wonderful Science, now able to be understood and proven, which enlightens and redeems rather than punishes, which can be experienced here and now, meets every human need, and is provable by young and old.

Letting go of materialism, which we are finding we must do in order to advance, the physical scientists, including those who are involved in the medical and technological fields, must begin their searches into the limitless, unimaginably powerful Science of Mind. Health will become the law of our being; relying on material objects “out there” will become a thing of the past, and mankind will enter a new age, the millennial age, where illusion will no more predominate, and where God, good, will reign supreme in our lives, reflecting in countless individual ways, the divine Life. Mind and Love will be one. “Behold, I have set before thee an open door, and no man can shut it.” (Rev. 3: 8) “Behold, now is the accepted time; behold, now is the day of salvation.” (II Corinthians 6: 2)

In Volume 1 of my book, I proposed to give you a reason for my optimism that the world-wide beliefs concerning mankind’s fate can be dismissed and replaced with a certainty of revolutionary, beneficial advancement for the human race. I brought to your attention the fact that our world is now, not in the future, being governed by a divine Science that is provable and, when understood by us, first individually, and, then, finally, by the whole human race, will enable us to experience the “heaven,” harmony, in which we have always truly been. This wonderful Science is the Comforter, promised by Christ Jesus and brought by the woman prophesied in the Book of Revelation, Mary Baker Eddy. She writes: “Christian Science refutes everything that is not a postulate of the divine Principle, God. It is the soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it *is* wisdom: it is God’s right hand grasping the universe,---all time, space, immortality, thought, expansion, cause and effect, constituting and governing all identity, individuality, law and power. It stands on this Scriptural platform: that He made all that was made, and it is good, reflects divine Mind, is governed by it; and that nothing apart from this Mind, one God, is self-created or evolves the universe.” (Mis. 364: 10-21, emphasis in original)

I hope, dear reader, that I have persuaded you to at least feel impelled to engage in further research on this Science which I have put forth for your consideration. Its understanding cannot be gained by casual reading or research. No science can thus be apprehended. Yet, Christian Science as taught in *Science and Health with Key to the Scriptures* holds the key to all that you could ask for--- eternal health and true happiness---

heaven. “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” (Isaiah 9: 2) “The divine Principle and idea constitute spiritual harmony,---heaven and eternity. In the universe of Truth, matter is unknown. No supposition of error enters there. Divine Science, the Word of God, saith to the darkness upon the face of error, ‘God is All-in-all,’ and the light of ever-present Love illumines the universe. Hence, the eternal wonder,---that infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms.” (S&H 503: 9-17) Shall we begin their discovery? It will mean the discovery that *we* are those countless spiritual forms---forms of ever-present ideas enjoying eternal health and true happiness.

“It may be that the mortal life-battle still wages, and must continue till its involved errors are vanquished by victory-bringing Science; but this triumph will come. God is over all. He alone is our origin, aim, and being. The real man is not of dust, nor is he ever created through flesh; for his father and mother are the one Spirit, and his brethren are all the children of one parent, the eternal good.” (Retrospection and Introspection, 22: 15)

“The signs of today point to the era when all that really is will be understood [to be] Spirit and its phenomena, and already the shadow of His right hand rests upon the hour. The inquiry should be no longer, can Mind produce sounds, faces, forms, [etc.], but what is the best method of training mind here, to produce good instead of evil, that materialism, (which depends wholly on mechanical construction and matter conditions for cause and effect, and the evil results from such beliefs), may cease forever.” (Mrs. Eddy, Red Book, 228-9)

Here are some quotes by Mrs. Eddy from written instructions and other thoughts given on a daily basis to the workers in her home. These two books also contain some essays by Mrs. Eddy written on different occasions. After her passing, many of them were gathered together and published in two books called “The Red Book” (Essays and Other Footprints) and “The Blue Book.” (Notes on Mary Baker Eddy’s Course in Divinity, and Collectanea), both published by Rare Book Company, Freehold, New Jersey. They are of inestimable value for they give an inside look at how the truths of Christian Science can be used for many different problems which can be faced on a daily basis.

Red Book:

“Christian Science is the explication of truth, reducing to human apprehension and demonstration the infinite Principle, divine Love, God, manifested in the annihilation of sin, sickness, and death. Christian Science is Christ Science, or Immanuel knowledge, and involves the ultimate of all reason, revelation, and inspiration. It is built on the spiritual interpretation of the Scriptures. “All that which is called matter in the physical world is the idea of Truth, the idea of Principle, therefore, in this Truth of Science it is good and named thus in creation;...” (201)

“The body under erroneous belief cannot, under any circumstances, override Mind. But the body under the wisdom, power, and lovingkindness of Mind is all-harmonious.” What you need to know is that mortal mind has translated the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious; but not as “not in matter, but as and of Mind.” (xiii)

“The radium of Spirit permeates, dispels, and disperses every false belief of accumulated impurity and morbid secretion. The circulation of the Christ, Truth, in human consciousness removes all obstruction, neutralizes all poisons and opens the way for the perfect harmonious action of Truth to be made manifest here and now. This is the Truth; and it cannot be reversed... God does the healing and we are the channels through which the recognition of it comes. In beginning with a patient, one must see the spirituality of his being, and then be fortified to deny the beliefs with understanding.

“If you were in a house that had caved in, you would keep on working until every timber was removed which kept you from freedom; so you must see all that holds the patient is removed and has no power to hold. Man is free, and freedom is the God-given birthright. Some people say they cannot treat unless they know the cause. Nothing hasn’t any cause.” (82)

“True prayer is the understanding that, as God’s children, we must have always possessed every good thing, and the ability to make it manifest. Error cannot use manifest mortal mind or body to perpetuate itself, or to depict its images of fear. God is strength, and so strength does not have to return slowly. God has never been absent. Mortal mind beliefs are nothing. They have no believer or expression, [for Mind cannot know them].” (Ibid.)

[Christ Jesus], “holding his body in Science, had no weight in it for no error of substance in matter was there; hence he could take it over the wave and control all conditions of belief. There are no conditions of matter; if there had been he could never have walked upon the wave, have turned the water into wine, multiplied the loaves, etc. – but this he could do using Science [the true science of the universe as now agreed upon by physicists]. The truth Jesus taught was an eternal scientific principle. (199) He didn’t do those works to prove he was God, but to prove we all are God – Mind in manifestation! Was this not proven when his disciples were told to do his works and did them? All intelligence, God, Truth, must be taken out of matter, (seen as the body), including sickness and inharmony of every kind. Your body cannot hold you a captive of error, the prison doors of false belief. To Principle, wisdom never created a man whose body could possibly be at the mercy of sin, sickness, accident, and death – unscientific lies called matter.

“The spiritual requirements of Truth are not only imperative in their nature, but always bring a blessing in their obedience, and this blessing shows itself on our bodies in harmony and health. To understand this Science of Wisdom, or God, is to be able to control matter and its conditions. But to believe in the so-called laws of nature, is to yield your control to beliefs of matter, and these to become the sad victims of this great error.” (40)

“God is my strength and refuge – the only intelligence, the only power, the only Mind. Mortal mind is not intelligence, not mind or any of its attributes. It is non-existent, non-entity. It cannot argue to me, cannot produce anything harmful or poisonous. No evil in any of its claims can penetrate or subtly take possession of the so-called unconscious mortal mind, for there is but one Mind – the all-acting, all-conscious. (41)

“Law is a ceaseless, harmonious, restful activity of the infinite, and there is no other law. It is the law of this day, every day, and all of its duties and activities. It sets aside the beliefs of fear and doubt, and obliterates the possibility of disease, accident, mistakes, sin,

and death. The law of God, good, is the law of ceaseless action, presence, and protection . It is a step in infinite progress as unfoldment, not time. It brings no belief in delay of success, no disappointment. It adds no age, no deterioration, no decrepitude, no loss of faculty, no impairments, no decay. It only adds wisdom, power and dominion, expressions of health and happiness. This day is unfoldment in which every detail and incident is but an illustration of divine presence, power, and wisdom. (50)

“Christian Science is mentalizing the universe...It is a law of metaphysics that the truth relating to health and being, when brought to bear upon mortal mind, acts favorably on the body. The term Mind and body literally means God and man, for man is the expression of Mind, and the manifestation of Mind is the embodiment of Mind. Body is, therefore, the aggregation of spiritual ideas forever governed and controlled by the law of Life, harmonious and eternal. It was never born, never had a claim [of inharmony], never suffered, never sinned, and never left heaven. The understanding of perfect body is the Savior of the belief of body, for it is the law of recovery to any and every claim of error... Mortal mind assumes a power to hinder that it does not possess. Nothing can keep us from our birthright... you are living in Love... matter is a misconception of Mind.” (72)

“True history is the record of the development in the human consciousness of a truer idea of God and man...Its true meaning and intent is interpreted in the search of the human heart for freedom... Its human expression has assumed different forms as the world has step by step risen above one form of limitation and bondage after another. The warfare between science and superstition, between Christianity and the dogmatic religions of human creeds, between democracy and the divine right of kings, yea, between a higher freedom for humanity touching the hem of the garment of divinity and the limitations of selfishness and greed in all their forms, challenges the awakening thought of this age.

“And God, the divine ever-present Love, made man in His own image and likeness. But the man of this world’s conception has passed by in his daily tasks oblivious to the fact that Love has always been more truly expressed by woman than by the masculine representative of manhood.

“But now has come woman’s hour. The deliverer of humanity must be the mother-love. It broods over the children of earth, though they, unconscious of its power, may term it weakness. But the armed legion of progress shall hurl back the forces of reaction and bondage. The doctrine of blood and iron shall fail and the world shall be made ‘safe for democracy.’ Then shall come earth’s great period of reconstruction – the balancing of accounts through reason, love, and revelation, not through brute instinct, hate, and tradition. In this world-wide “war of the Revolution,” manhood shall be softened by the qualities of true womanhood, and womanhood shall be strengthened by the courage and assurance of manhood, and they two together shall reveal the true sense of Godhood.

“The messages to the human heart in this hour are stronger than creeds, broader than races, more potent than patriotism...Prophecy is but history written in advance. The beloved disciple of Jesus [John] on the Island of Patmos, from the spiritual height of Revelation, foresaw human history and recorded the events of these “latter days.” He did not leave the

ages comfortless. He saw the final readjustment of all things, and in the vision he saw symbolically the crown of power and revelation placed upon the head of womanhood.

May not America's greatest gift to the world be the gift of God's Motherhood proclaimed and woman's equality demonstrated in the substance, essence, and science of true democracy, the broader fulfilment of the message, graven for universal humanity upon the Great Seal of the United States – "Novus Ordo Seclorum" – the new order of the ages." (*Woman's Hour*, Red Book, 18-19)

"How do we heal? By knowing that the omnipotent, ever-present, eternal and infinite Mind is All – and therefore there is no inaction, over-action, diseased action, or reaction, Spiritual understanding – a knowledge of God – makes perfect." (*Instruction in Metaphysics*, recorded by Dr. Alfred Baker, C.S.D., 177)

"I saw the love of God encircling the universe and man, filling all space, and that divine Love so permeated my own consciousness that I loved with Christ-like compassion everything I saw. This realization of divine Love called into expression the beauty of holiness, the perfection of being, which healed and regenerated and saved all who turned to me for help." (*Science and Health* 253: 2)

"There is no mental, moral, physical, or financial paralysis in God's kingdom. The world is mentally and morally paralyzed to the Truth of being and this must be handled frequently in every case. Our treatments must be universal as well as individual" (p 224)

"Your father is rich and will not deprive you of one good thing, but will add continually to your storehouse of blessings; everything belongs to God, then it is yours now as His reflection, for there is no debt in divine Love." (p.225)

"Could we but fill our consciousness with the thought that every individual idea of God is as fixed in its place in divine Mind as the steadfast stars in their orbits, it would help to dispel the illusion that any of God's children is out of position, displaced, out of line with the source of supply. No one in the universe is unseen or ever out of place, for God is without variableness or shadow of turning, and His ideas reflect his stability." (p. 225)

"The divine law of Life, Truth, and Love is a law of instant and complete expulsion and elimination of all impure discordant conditions from the system. Why? Because the floodtides of divine Life, Truth, Love are pouring and surging through consciousness, uplifting, purifying, nourishing, healing, elevating, sustaining and energizing mankind." (p. 227)

"What is the perfect Principle of perfect manhood (or womanhood)? To be pure physically, beautiful morally, harmonious mentally, and perfect spiritually, for this is our relation to God, Christ, heaven, eternity and infinity." (p. 230)

Blue Book

“How do we heal? By knowing that the omnipotent, ever-present, eternal and infinite Mind is All. Therefore there is no inaction, over-action, diseased action, or reaction. Spiritual understanding, a knowledge of God, makes perfect.” (177)

“I saw the love of God encircling the universe and man, filling all space, and that divine Love so permeated my own consciousness that I loved with Christ-like compassion everything I saw. This realization of divine Love called into expression “the beauty of holiness, the perfection of being.” (S&H 253: 2) which healed and regenerated and saved all who turned to me for help.” (224)

“There is no mental, moral, physical or financial paralysis in God’s kingdom. The world is mentally and morally paralyzed to the Truth of being and this must be handled in every case. Our treatments must be universal as well as individual.” (224)

“Your Father is rich and will not deprive you of one good thing, but will add continually to your storehouse of blessings; everything belongs to God, then it is yours now as His reflection. For there is no debt in divine Love.” (225)

“Could we but fill our consciousness with the thought that every individual idea of God is fixed in its place in divine Mind as the steadfast stars in their orbits, it would help to dispel the illusions that any of God’s children is out of a position, displaced, out of line with the source of supply. No one of that universe, which is unseen and eternal, is ever out of place, for God is without variableness or shadow of turning, and His ideas reflect His stability.” (225)

“The kingdom of heaven is God’s government of His ideas, His wise and compelling enforcement of law, His unerring jurisdiction. I am a citizen of His dominion, governed by His laws and protected by these laws. My affairs are administered justly and harmoniously by these laws. The laws of divine Principle operate because infinite power and intelligence are back of them, not because we invoke them---and they no more stop working than the laws of this country.” (228-9)

“What is meant by the Trinity? Father is supreme being; Son, the divine reflection; Holy Ghost, the Savior, divine Science.” (195)

“Our work is not to change God’s work, for that is finished and perfect. Neither is it to make error nothing, for it is that already; but to stand in the midst of it, unmoved, knowing its nothingness.” “When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.” (Isaiah 43: 2) (186)

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