

CONFIDENCE — FAITH

In turning to God, the only thing we are trying to do, is to have confidence in Him, in God, or good, as being ever-present and omnipotent now, and in the availability of this *good* to help us *now*. To have this confidence, or faith, in *His word*, we learn to look upon a seeming trouble or trial, not as a trial, but as an opportunity, a golden opportunity, to utilize *Him*, as we are commanded to do.

Paul once enumerated a number of things that were plainly troublesome, and then he said that “none of these things move me.” It would be an excellent thing to put whatever bothers one in the same category as Paul’s vexations, and then we would find out that even these cannot move that one who is steadfast in the recognition and acceptance of the true facts of being, and who is living that life of the Christ.

Getting wrought up over annoying conditions is one of our greatest temptations. So keep quiet and calm, as admonished in Isaiah 30:7, even though the circumstances, trying as they may seem to be, continue in evidence; and it will soon be found that the very annoying circumstances themselves have been turned into a blessing, and the “wrath of man” be made to praise God.

Thus does one find that “problems,” are never problems; but if one persists and persists in keeping that point of view which ever sees “problems” and more “problems” to be worked out, then has that one forever a “problem”; for placing the Kingdom of Heaven in the future, until such time as the “problem” is worked out, as it were, the future will never be the present. But to recognize the *ever-presence*, and not the future presence, of *omnipotence*, without any responsibility as to its presence being here and now, is to have found that land of promise, the search over and the rest entered into here and now. Problems, always problems, then, have no part in God’s government, for is *He* not right here and now the great *everywhere*, omnipotent and *all*?

If one is always and persistently looking for the solution of the “problem” of the sun going around the earth, then that one never can see the truth that the earth moves around the sun; recognizing the truth, he finds that this was never a problem, for the true fact always was. It is he, himself, who creates the “problem,” and with that Kingdom of God at hand, here and now, the belief of “problems” to solve is utterly and completely obliterated, for not even a belief of any kind exists, or can exist, in the *ever-presence of God*, which can know only *its own self*.

To be a true Christian Scientist does not mean that one must be continually fighting for or against a supposed something, a belief, or a “problem.” To be a true Christian Scientist, or one who has found God to be the basis of *all*, is to rest always with the assurance, the confidence or faith, that one is now and forever the recipient of a loving Father’s tender care and protection, guidance and mercy.

Keeping ever before us the simplicity of Christianity, or the Science of God, we will find that advancement is always toward the *light*, and is the advancement from the mortal to the immortal, from the material sense to the recognition of a spiritual

universe. Truthfully speaking, there is no such thing as spiritual advancement, or spiritual progress, for God the Father, being Spirit and being *all*, and ever the same, there can never be any advancement from, or into, that which is *all*, or everywhere; then any advancement must always be from the personal sense viewpoint to the recognition of the *allness* of Spirit. This advancing from the mortal to the immortal is the resurrection; that is, the resurrection from the beliefs of a mortal, from the beliefs of an earthly sense — to the recognition and conviction of that consciousness which is *divine*, always present and always itself.

This is what Jesus meant when he so plainly said, “The works that I do shall he do also; and *greater* works than these shall he do.” Not recognizing that Jesus was forever speaking from the spiritual standpoint, the world has misinterpreted and misconceived his message of these *greater works*, and has pinned on to the words a meaning which was never that of Jesus.

One could “overcome” death a thousand times, and still would not have done greater works than did Jesus. The fact that $2 + 2$ makes 4, is no less or no more true than that $200 + 200$ makes 400. Death, then, being overcome once, is no more and no less than being overcome dozens of times; so the greater works could not possibly be that. Overcoming disease, unhappiness, or troubles of any kind, could not be any greater than what Jesus did, so when he told us that we would do even greater works than he did, he could not have meant the overcoming of sin, disease and death, or other troubles. Then, what did Jesus mean we should do, to do these *greater works*?

In the first place, Jesus’ words were the result of his works — “His words were the offspring of his deeds” (*Science and Health*) — and not the works the result of his words. Only those who have done the works of the Spirit, who have manifested that power of the Spirit, or the will of God, actually speak from experience, and can put into words that which has been done. Overcoming means to come over. To come over where? To come over to the divine consciousness; to the recognition of the *ever-presence*, so that the beliefs, doctrines and opinions which Jesus annihilated, will not present themselves again to us for obliteration; for the might of the Lord is used more and more as a preventative, and not just as a curative. Then, have we not done the *greater works*? Is it not much greater to “live, and move, and have our being” in the divine consciousness, than to be everlastingly overcoming the ills attendant upon the belief of living in the human consciousness?

Is, then, one any farther toward that confidence or faith in *His word*, if he is looking always toward the future to overcome, as Jesus terms it, the last enemy? No, for then the Kingdom of God has been relegated to a future place, or future event. But to so live in the spiritual senses that to that spiritual sense *all* is *Life* then *all is* forever *Life*, and death is forever lost to view in the grander vision of eternal Life. This is doing the *greater works*. This is an everlasting resurrection, and we should recognize that it is ours by right today, the resurrection from earthly beliefs, or the call of the flesh. The last enemy to be overcome is the *belief* that there is a belief of a last enemy!

To give to those *men of God*, whether in David’s time, or in Jesus’ time, or in the time of the revelator to this age, the raiment of the Christ exclusively, is to deprive one’s self of those very garments which belong to one *now*.

Then are we making “an altar of [hewn] stone” (human ways), going up “by steps”

(footsteps instead of degrees), and revealing “thy nakedness” (no Christly covering). All of which is the opposite of what we are commanded to do. (See Exodus 20:25, 26.)

To be needing, to be wanting, to be trying to get, is not doing the *greater works*: neither is it that confidence or faith in *His word* that is so necessary to help us today to be better than we were yesterday.

To be convinced of the truth of our being, to be convinced of our true relationship to our Father, is to have faith in *His word*, to have confidence in a Supreme Ruler, a loving Friend, and in His readiness to help all who turn to Him.